

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

**MAJJHIMANIKĀYA
UPARIPAṆṆĀSA-PĀḶI
(Tập 3)**

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Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye Uparipaṇṇāsapāḷi

1. Devadahavaggo

1. Devadahasuttam

1. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ti. Evaṃvādino, bhikkhave, nigaṇṭhā.

“Evaṃvādāhaṃ, bhikkhave, nigaṇṭhe upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe, āvuso nigaṇṭhā, evaṃvādino evaṃdiṭṭhino – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ti? Te ca me, bhikkhave, nigaṇṭhā evaṃ puttā ‘āmā’ti paṭijānanti.

“Tyāhaṃ evaṃ vadāmi – ‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhā’ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhā’ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjirettabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampada’nti? ‘No hidaṃ, āvuso’.

2. “Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjirettabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallaṃssa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

“Sace pana tumhe, āvuso nigaṇṭhā, jāneyyātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti”.

3. “Seyyathāpi, āvuso nigaṇṭhā, puriso sallena viddho assa savisena gālhūpalepanena [gālhūpalepanena (ka.)]; so sallassapi vedhanahetu [vedanāhetu (sī. pī. ka.)] dukkhā tikkā [tippā (sī. syā. kaṃ. pī.)] kaṭukā vedanā vediyeyya. Tassa mittāmaccā nāṭisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya; so satthenapi vaṇamukhassa parikantanahetu dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto esaniyā sallaṃ eseyya; so esaniyāpi sallassa esanāhetu dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto sallaṃ abbuheyya [abbuyheyya (sī.), abbhūṇheyya (syā. kaṃ.)]; so sallassapi abbuhanahetu [abbuyhanahetu (sī.), abbhūṇhanahetu (syā. kaṃ.)] dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odaheyya; so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tikkā kaṭukā vedanā vediyeyya. So aparena samayena rūḥena vaṇena sañchavinā arogo assa sukhī serī sayamvasī yena kāmaṅgamo. Tassa evamassa – ahaṃ kho pubbe sallena viddho ahosiṃ savisena gālhūpalepanena. Sohaṃ sallassapi vedhanahetu dukkhā tikkā kaṭukā vedanā vediyim. Tassa me mittāmaccā nāṭisālohitā bhisakkaṃ sallakattaṃ upatṭhapesuṃ. Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti; sohaṃ satthenapi vaṇamukhassa parikantanahetu dukkhā tikkā kaṭukā vedanā vediyim. Tassa me so bhisakko sallakatto esaniyā sallaṃ esi; so ahaṃ esaniyāpi sallassa esanāhetu dukkhā tikkā kaṭukā vedanā vediyim. Tassa me so bhisakko sallakatto sallaṃ abbuhi [abbuyhi (sī.), abbhūṇhi (syā. kaṃ.)]; sohaṃ sallassapi abbuhanahetu dukkhā tikkā kaṭukā vedanā vediyim. Tassa me so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odahi; sohaṃ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tikkā kaṭukā vedanā vediyim. Somhi etarahi rūḥena vaṇena sañchavinā arogo sukhī serī sayamvasī yena kāmaṅgamo”ti.

“Evameva kho, āvuso nigaṇṭhā, sace tumhe jāneyyātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti”.

“Yasmā ca kho tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe

sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha – dittheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; tasmā āyasmantānaṃ nigaṇṭhānaṃ na kalamassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti”ti.

4. “Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocaṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāṭhaputto (sī.)] sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti. Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita’nti. So evamāha – ‘atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha, yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatim pāpakammaṃ akaraṇaṃ. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti. Tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamaṇā”ti.

5. “Evaṃ vutte ahaṃ, bhikkhave, te nigaṇṭhe etadavocaṃ – ‘pañca kho ime, āvuso nigaṇṭhā, dhammā dittheva dhamme dvidhāvīpākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, ditthinijjhānakkhanti – ime kho, āvuso nigaṇṭhā, pañca dhammā dittheva dhamme dvidhāvīpākā. Tatrāyasmantānaṃ nigaṇṭhānaṃ kā atītaṃse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā ditthinijjhānakkhanti”ti. Evaṃvādī [evamvādīsu (ka.)] kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci [kiñci (sī. pī. ka.)] sahadhammikaṃ vādapaṭihāraṃ samanupassāmi.

“Puna caparāhaṃ [puna ca panāhaṃ (sī. pī. ka.)], bhikkhave, te nigaṇṭhe evaṃ vadāmi – ‘taṃ kiṃ maññatha, āvuso nigaṇṭhā. Yasmiṃ vo samaye tibbo [tippo (pī.)] upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyethā”ti? ‘Yasmiṃ no, āvuso gotama, samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma; yasmiṃ pana no samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma”ti.

6. “Iti kira, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha. Evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kalamassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti. Sace, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha [padhānaṃ, tiṭṭheyyeva tasmim samaye... vedanā (sī. syā. kaṃ. pī.)]; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ

kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjīṇṇaṃ bhavissatī”ti.

“Yasmā ca kho, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmim pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; te tumhe sāmāṃyeva opakkamikā dukkhā tibbā kaṭukā vedanā vedayamānā avijjā aññāṇā sammohā vipaccetha – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjīṇṇaṃ bhavissatī”ti. Evaṃvādipi [evamvādīsupi (ka.)] kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vādapaṭihāraṃ samanupassāmi.

7. “Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi – ‘taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā diṭṭhadhammavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā vedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ vedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’.

8. “Iti kira, āvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti alabbhameṭaṃ, yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā diṭṭhadhammavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā vedanīyaṃ hotūti alabbhameṭaṃ, yamidaṃ kammaṃ vedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti alabbhameṭaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo hoti, aphalaṃ padhānaṃ”.

“Evaṃvādī, bhikkhave, nigaṇṭhā. Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

9. “Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpasāṅgatikā yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpabhijātikā yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Evaṃvādī, bhikkhave, nigaṇṭhā. Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. Evaṃ kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ padhānaṃ.

10. “Kathaṅca, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ? Idha, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikaṅca sukhaṃ na pariccajati, tasmaṅca sukhe anadhimucchito hoti. So evaṃ pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti’ ti. So yassa hi khvāssa [yassa kho panassa (sī.), yassa khvāssa (pī.)] dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati. Yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti – evampissa taṃ dukkhaṃ nijjinaṃ hoti. Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti – evampissa taṃ dukkhaṃ nijjinaṃ hoti.

11. “Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tikkacchando tikkāpekkho. So taṃ itthiṃ passeyya aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññaṭha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā” ti? “Evaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tikkacchando tikkāpekkho. Tasmā taṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā” ti. “Atha kho, bhikkhave, tassa purisassa evamassa – ‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tikkacchando tikkāpekkho. Tassa me amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjanti

sokaparidevadukkhadomanassūpāyāsā. Yaṃnūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyya’nti. So yo amussā itthiyā chandarāgo taṃ pajaheyya. So taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā”ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā virāgo. Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā”ti.

“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikañca sukhaṃ na pariccajati, tasmīñca sukhe anadhimucchito hoti. So evaṃ pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti’ti. So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati; yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti – evampissa taṃ dukkhaṃ nijjinnaṃ hoti. Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti – evampissa taṃ dukkhaṃ nijjinnaṃ hoti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

12. “Puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṃnūnāhaṃ dukkhāya attānaṃ padaheyya’nti. So dukkhāya attānaṃ padahati. Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānaṃ padahati. Taṃ kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānaṃ padahati. Seyyathāpi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ ujum kataṃ [ujum kataṃ hoti (sī.)] kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Taṃ kissa hetu? Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyaṃ svāssa attho abhinipphanno hoti. Tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṃnūnāhaṃ dukkhāya attānaṃ padaheyya’nti. So dukkhāya attānaṃ padahati. Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānaṃ padahati. Taṃ kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānaṃ padahati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

13. “Puna caparaṃ, bhikkhave, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ

paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikkhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

14. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātaṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikānkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya – iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. So bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhañṇapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kam. ka.) ettha sācisaddo kuṭilapariyāyo] paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūlahatthipadopame].

“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 ajjhantaṃ anavajjasukhaṃ paṭisaṃvedeti.

15. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ 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. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante patikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite [sammiñjite (sī. syā. kaṃ. pī.)] pasārite sampajānakārī hoti, saṅghātipattacivaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate t̥hite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

16. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūlahatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato vivittaṃ senāsanam bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapatikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya, parimukhaṃ satim upatṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkucchaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkīlese paññāya dubbalīkaṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

17. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkīlese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmeti. So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi 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 anekavihitam pubbenivāsaṃ anussarati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

18. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkīlese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātāñāyā 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 nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

19. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneṅjappatte 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 āsavaṃsamudayo’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. Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ [tathāgato, evaṃvādīṃ bhikkhave tathāgataṃ (sī. syā. kaṃ. pī.)] dasa sahadhammikā pāsamsaṭṭhānā āgacchanti.

20. “Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato pubbe sukatakammakārī yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato bhaddakena issarena nimmito yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇābhijātiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā dīṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇadīṭṭhadhammūpakkamo yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato. Sace, bhikkhave, sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato; no ce sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato; no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato; no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato. Sace, bhikkhave, sattā dīṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato; no ce sattā dīṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsa tathāgato. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa sahadhammikā pāsamsaṭṭhānā āgacchanti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Devadahasuttaṃ niṭṭhitaṃ paṭhamam.

2. Pañcattayasuttaṃ [pañcāyatanasutta (ka.)]

21. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhiuttipadāni [adhimuttipadāni (syā. kaṃ. ka.)] abhivadanti. ‘Saññī attā hoti arogo paraṃ marañā’ti – ittheke abhivadanti; ‘asaññī attā hoti arogo paraṃ marañā’ti – ittheke abhivadanti; ‘nevasaññīnāsaññī attā hoti arogo paraṃ marañā’ti – ittheke abhivadanti; sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti [paññāpentī (sī. syā. kaṃ. pī.)], diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti santaṃ vā attānaṃ paññapenti arogaṃ [paraṃ marañā. iti imāni (ka.)] paraṃ marañā, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti imāni pañca [paraṃ marañā. iti imāni (ka.)] hutvā tīṇi honti, tīṇi hutvā pañca honti – ayamuddeso pañcattayassa.

22. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, ekattasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nānattasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, parittasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, appamāṇasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, etaṃ [evaṃ (ka.)] vā panekesaṃ [panetesam (syā. kaṃ.)] upātivattataṃ viññānakasiṇameke abhivadanti appamāṇaṃ āneñjaṃ. Tayidaṃ, bhikkhave, tathāgato abhijānāti [pajānāti (sī. syā. kaṃ. pī.)] atṭhakathā oloketabbā. Ye kho te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, ekattasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nānattasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, parittasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, appamāṇasaññīṃ vā te bhonto samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā [marañāti (ka.)], yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati – yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ. ‘Natthi kiñcī’ti ākiñcaññāyatanameke abhivadanti appamāṇaṃ āneñjaṃ. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

23. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā asaññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññīṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti. Tam kissa hetu? Saññā rogo saññā gaṇḍo saññā sallam, etaṃ santaṃ etaṃ pañitaṃ yadidaṃ – ‘asañña’nti. Tayidaṃ, bhikkhave,

tathāgato abhijānāti ye kho te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā. Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya – ‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññāṇassa [aññatra viññāṇā (syā. kaṃ.), aññatra viññāṇena (ka.)] āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūhiṃ vā vepullaṃ vā paññapessāmī’ti – netam ṭhānaṃ vijjati. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

24. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti. Tam kissa hetu? Saṅṅhiṃ rogo saṅṅhiṃ gaṇḍo saṅṅhiṃ sallam, asaṅṅhiṃ sammoho, etam santam etam paṇītam yadidaṃ – ‘nevasaṅṅhiṃnāsaṅṅhiṃ’nti. [nevasaṅṅhiṃnāsaṅṅhiṃnāti (syā. kaṃ. pī. ka.) etanti padaṃ manasikātabbam] Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā [samaṇabrāhmaṇā (sī. pī.)] diṭṭhasutamutaviññātabbasāṅkhāramattena etassa āyatanassa upasampadam paññapenti, byasanañhetam, bhikkhave, akkhāyati [āyatanamakkhāyati (ka.)] etassa āyatanassa upasampadāya. Na hetam, bhikkhave, āyatanam saṅkhārasamāpattipattabbamakkhāyati; saṅkhārāvasesamāpattipattabbametam, bhikkhave, āyatanamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

25. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa ucchedam vināsam vibhavam paññapenti, tatra, bhikkhave, ye te samaṇabrāhmaṇā saṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā nevasaṅṅhiṃnāsaṅṅhiṃ attānaṃ paññapenti arogaṃ paraṃ marañā tesamete paṭikkosanti. Tam kissa hetu? Sabbepime bhonto samaṇabrāhmaṇā uddham saram [uddham sarā (sī. pī.), uddham parāmasanti (syā. kaṃ.)] āsattiṃyeva abhivadanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Seyyathāpi nāma vāṇijassa vāṇijāya gacchato evaṃ hoti – ‘ito me idaṃ bhavissati, iminā idaṃ lacchāmī’ti, evamevime bhonto samaṇabrāhmaṇā vāṇijūpamā maññe paṭibhanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā sato sattassa ucchedam vināsam vibhavam paññapenti te sakkāyabhayā sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti. Seyyathāpi nāma sā gaddulabaddho dalhe

thambhe vā khile [khīle (sī. syā. kam. pī.)] vā upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati anuparivattati; evamevime bhonto samaṇabrāhmaṇā sakkāyabhaya sakkāyaparijegucchā sakkāyañña eva anuparidhāvanti anuparivattanti. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

26. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imāneva pañcāyatanāni abhivadanti etesaṃ vā aññataraṃ.

27. “Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti. ‘Sassato attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘nevasassato nāsassato attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘ekattasaññī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘parittasaññī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘appamāṇasaññī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccam moghamañña’nti – ittheke abhivadanti.

28. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccam moghamañña’nti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti – netam thānaṃ vijjati. Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi [yadipi (ka.)] te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

29. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘asassato attā ca loko ca, idameva saccam moghamañña’nti...pe... [yathā sassatavāre, tathā vitthāretabbam] sassato ca asassato ca attā ca loko ca... nevasassato nāsassato attā ca loko ca... antavā attā ca loko ca... anantavā attā ca loko ca... antavā ca anantavā ca attā ca loko ca... nevantavā nānantavā attā ca loko ca... ekattasaññī attā ca loko ca... nānantasaññī attā ca loko ca... parittasaññī attā ca loko ca... appamāṇasaññī attā ca loko ca... ekantasukhī attā ca loko ca... ekantadukkhī attā ca loko ca... sukhadukkhī attā ca loko ca... adukkhamasukhī attā ca loko ca, idameva saccam moghamaññanti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti – netam thānaṃ vijjati. Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

30. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pītiṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharāmi’ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pītiṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharāmi’ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

31. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā nirāmisam sukham upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmisam sukham upasampajja viharāmi’ti. Tassa taṃ nirāmisam sukham nirujjhati. Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisam sukham upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmisam sukham upasampajja viharāmi’ti. Tassa taṃ nirāmisam sukham nirujjhati. Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

32. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa samatikkamā, adukkhamasukham vedanaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukham vedanaṃ upasampajja viharāmi’ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa samatikkamā, adukkhamasukham vedanaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukham vedanaṃ upasampajja viharāmi’ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. ‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

33. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca paṇinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ ti samanupassati. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca paṇinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ ti samanupassati; addhā ayamāyasmā nibbānasappāyameva paṭipadaṃ abhivadati. Atha ca panāyaṃ bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhiṃ vā upādiyamāno upādiyati, aparantānudiṭṭhiṃ vā upādiyamāno upādiyati, kāmasaṃyojanaṃ vā upādiyamāno upādiyati, pavivekaṃ vā pītiṃ upādiyamāno upādiyati, nirāmiṣaṃ vā sukhaṃ upādiyamāno upādiyati, adukkhamasukhaṃ vā vedanaṃ upādiyamāno upādiyati. Yañca kho ayamāyasmā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

“Idaṃ kho pana, bhikkhave, tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ yadidaṃ – channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā [anupādāvimokkho. tayidaṃ bhikkhave tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ, yadidaṃ channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimokkhoti (sī. syā. kaṃ. pī.)] anupādāvimokkho”ti [anupādāvimokkho. tayidaṃ bhikkhave tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ, yadidaṃ channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimokkhoti (sī. syā. kaṃ. pī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Kintisuttaṃ

34. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā pisinārāyaṃ [kusinārāyaṃ (sī.)] viharati baliharaṇe vanasaṇḍe. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “kinti vo, bhikkhave, mayi hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātahetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaṃ hetu vā samaṇo gotamo dhammaṃ deseti”ti? “Na kho no, bhante, bhagavati evaṃ hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātahetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaṃ hetu vā samaṇo gotamo dhammaṃ deseti”ti.

“Na ca kira vo, bhikkhave, mayi evaṃ hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti...pe... itibhavābhavaṃ hetu vā samaṇo gotamo dhammaṃ deseti”ti; atha kinti carahi vo [atha kinti vo (sī. pī.), atha kiñcarahi vo (ka.)], bhikkhave, mayi hoti”ti? “Evaṃ kho no, bhante, bhagavati hoti – ‘anukampako bhagavā hitesī; anukampaṃ upādāya dhammaṃ deseti”ti. “Evañca [evaṃ (sī. pī.)] kira vo, bhikkhave, mayi hoti – ‘anukampako bhagavā hitesī; anukampaṃ upādāya dhammaṃ deseti”ti.

35. “Tasmātiha, bhikkhave, ye vo [ye te (ka.)] mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcendriyāni pañca balāni satta bojjhaṅgā ariyo atṭhaṅgiko maggo, tatha sabbeheva samaggehi

sammodamānehi avivadamānehi sikkhitabbaṃ. Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyaṃsu [siyuṃ (sī. syā. kaṃ.) saddanīti oloketabbā] dve bhikkhū abhidhamme nānāvādā. Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nāna’nti, tattha yaṃ bhikkhuṃ suvacataraṃ [subbacataraṃ (ka.)] maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetam [tadimināpetam (syā. kaṃ.)] āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetam āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ duggahitato dhāretabbaṃ. Duggahitaṃ duggahitato dhāretvā suggahitaṃ duggahitato dhāretvā [iti duggahitaṃ duggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretvā (sī. syā. kaṃ. pī.) anantaravārattaye pana idaṃ pāṭhanānattaṃ natthi] yo dhammo yo vinayo so bhāsitaḥ.

36. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato hi kho nānaṃ, byañjanato sametī’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi nānaṃ, byañjanato sameti. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho nānaṃ, byañjanato sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi kho nānaṃ, byañjanato sameti. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho nānaṃ, byañjanato sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ duggahitato dhāretabbaṃ. Duggahitaṃ duggahitato dhāretvā suggahitaṃ duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

37. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato hi kho sameti, byañjanato nāna’nti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṃ. Appamattakaṃ kho panetaṃ yadidaṃ – byañjanaṃ. Māyasmanto appamattake vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṃ. Appamattakaṃ kho panetaṃ yadidaṃ – byañjanaṃ. Māyasmanto appamattake [appamattakehi (sī. pī.)] vivādaṃ āpajjitthā’ti. Iti suggahitaṃ duggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretabbaṃ. Suggahitaṃ duggahitato dhāretvā duggahitaṃ duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

38. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato ceva sameti byañjanato ca sametī’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva sameti, byañjanato ca sameti. Tadamināpetam āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva sameti byañjanato ca sameti. Tadamināpetam āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Iti suggahitaṃ duggahitato dhāretabbaṃ. Suggahitaṃ duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

39. “Tesaṇca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ siyā aññatarassa bhikkhuno āpatti siyā vītikkamo, tatra, bhikkhave, na codanāya taritabbam [coditabbam (syā. kaṃ. ka.) turitabbam (?)]. Puggalo upaparikkhitabbo – ‘iti mayhaṇca aviheṣā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhi adalhaditthi suppaṇinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho aviheṣā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhi adalhaditthi suppaṇinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – parassa [yadidaṃ mayhaṇca viheṣā bhavissati parassa ca (ka.)] puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho viheṣā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhi dalhaditthi duppaṇinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhaṃ viheṣā [mayhaṇca viheṣā bhavissati parassa ca puggalassa upaghāto (ka.)]. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṇca kho viheṣā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṇinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhaṇca viheṣā bhavissati parassa ca puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṇca kho viheṣā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṇinissaggī, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetu’nti. Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

40. “Tesaṇca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro [vacīsaṅkhāro (sī. pī.)] uppajjeyya ditthipaḷāso [ditthipaḷāso (sī. ka.)] cetaso āghāto appaccayo anabhiraddhi. Tattha ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti [samāno (sī. ka.)]. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyāti. Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘etaṃ, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

“Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha, so upasaṅkamitvā evamassa vacanīyo – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaṇānaṃ sikkhataṃ aññamaññassa

vacīsamhāro uppanno ditṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti. Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’”ti.

“Taṃ ce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ – ‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patiṭṭhāpitā’ti? Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṃ desesi, tāhaṃ dhammaṃ sutvā tesaṃ bhikkhūnaṃ abhāsim. Taṃ te bhikkhū dhammaṃ sutvā akusalā vuṭṭhahimsu, kusale patiṭṭhahimsū’ti. Evaṃ byākaramāno kho, bhikkhave, bhikkhu na ceva attānaṃ ukkaṃseti, na paraṃ vambheti, dhammassa cānudhammaṃ byākaroti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kintisuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Sāmagāmasuttaṃ

41. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati sāmagāme. Tena kho pana samayena nigaṇṭho nāṭaputto [nāṭhaputto (sī. pī.)] pāvāyaṃ adhunākālaṅkato [kālakato (sī. syā. kaṃ. pī.)] hoti. Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā [dvelhakajātā (syā. kaṃ. ka.)] bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharanti – “na tvamaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvamaṃ imaṃ dhammavinayaṃ ājānissasi! Micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ [aviciṇṇaṃ (sī. pī.)] te viparāvattaṃ. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbettehi vā sace pahosī”ti. Vadhoyeva kho [vadhoyeveko (syā. kaṃ. ka.)] maññe nigaṇṭhesu nāṭaputtiyesu vattati. Yepi nigaṇṭhassa nāṭaputtassa sāvakaṃ gihi odātavasanā tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā [nibbindarūpā (syā. kaṃ. ka.)] virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānīke anupasamasamvattanīke asammāsambuddhappavedite bhinnathūpe appaṭisarane.

42. Atha kho cundo samaṇuddeso pāvāyaṃ vassaṃvuṭṭho [vassaṃvuttho (sī. syā. kaṃ. pī.)] yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca – “nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisarane”ti. Evaṃ vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca – “atthi kho idaṃ, āvuso cunda, kathāpābhatāṃ bhagavantaṃ dassanāya. Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato āroccassāma”ti. “Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, cundo samaṇuddeso evamāha – ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisarane’ti. Tassa mayhaṃ, bhante, evaṃ hoti – ‘māheva bhagavato accayena saṅghe vivādo uppajji; svāssa [so (sī. pī.), svāyaṃ (ka.)] vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussāna”nti.

43. “Taṃ kiṃ maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcendriyāni pañca balāni

satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvam, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti? “Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū nānāvāde. Ye ca kho [santi ca kho (syā. kaṃ.), santi ca (ka.)], bhante, puggalā bhagavantam patissayamānarūpā viharanti tepi bhagavato accayena saṅghe vivādam janeyyūṃ ajjhājīve vā adhipātīmokkhe vā. Svāssa [sossa (sī. pī.), svāyam (ka.)] vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussāna”nti. Appamattako so, ānanda, vivādo yadidaṃ – ajjhājīve vā adhipātīmokkhe vā. Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānam.

44. “Chayimāni, ānanda, vivādamūlāni. Katamāni cha? Idhānanda, bhikkhu kodhano hoti upanāhi. Yo so, ānanda, bhikkhu kodhano hoti upanāhi so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme... saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṅghe vivādam janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānam. Evarūpañce tumhe, ānanda, vivādamūlam ajjhataṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlam ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānam hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

45. “Puna caparam, ānanda, bhikkhu makkhī hoti paḷāsī...pe... issukī hoti maccharī...pe... saṭho hoti māyāvī...pe... pāpiccho hoti micchādītthi [micchādītthi (syā. kaṃ. pī. ka.)] ...pe... sandītthiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, ānanda, bhikkhu sandītthiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme... saṅghe... sikkhāya na paripūrakārī hoti so saṅghe vivādam janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānam. Evarūpañce tumhe, ānanda, vivādamūlam ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlam ajjhataṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānam hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti. Imāni kho, ānanda, cha vivādamūlāni.

46. “Cattārimāni, ānanda, adhikaraṇāni. Katamāni cattāri? Vivādādhikaraṇam, anuvādādhikaraṇam, āpattādhikaraṇam, kiccādhikaraṇam – imāni kho, ānanda, cattāri adhikaraṇāni. Satta kho panime, ānanda, adhikaraṇasamathā – uppannuppannānam adhikaraṇānam samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

47. “Kathañcānanda, sammukhāvinayo hoti? Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā dhammanetti samanumajjitabbā. Dhammanettim samanumajjitvā yathā tatha sameti tathā taṃ adhikaraṇam vūpasametabbaṃ. Evaṃ kho,

ānanda, sammukhāvinayo hoti; evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – sammukhāvinayena.

48. “Kathañcānanda, yebhuyyasikā hoti? Te ce, ānanda, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmim āvāse vūpasametum. Tehānanda, bhikkhūhi yasmim āvāse bahutarā bhikkhū so āvāso gantabbo. Tattha sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā dhammanetti samanumajjitabbā. Dhammanettim samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Evaṃ kho, ānanda, yebhuyyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – yebhuyyasikāya.

49. “Kathañcānanda, sativinayo hoti? Idhānanda, bhikkhū bhikkhum evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpim [evarūpaṃ (sī. syā. kaṃ. pī.) evarūpāya-iti vuccamānavacanena sameti. vinayenapi saṃsandetabbaṃ] garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tassa kho [tassa kho evaṃ (sabbattha)], ānanda, bhikkhuno sativinayo dātabbo. Evaṃ kho, ānanda, sativinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – sativinayena.

50. “Kathañcānanda, amūlḥavinayo hoti? Idhānanda, bhikkhū bhikkhum evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? (So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tamenam so nibbēhentaṃ ativeṭheti – ‘inghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti.) [() ethantare pāṭho cūlava. 237 natthi tassapāpiyasikāvāreevetena bhavitabbaṃ] So evamāha – ‘ahaṃ kho, āvuso, ummādaṃ pāpuṇim cetaso vipariyāsaṃ. Tena me ummattakena bahum assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaṃ parikkantaṃ [bhāsitaṃ parikkantaṃ (sī. syā. kaṃ. pī.)]. Nāhaṃ taṃ sarāmi. Mūlḥena me etaṃ kata’nti. Tassa kho [tassa kho evaṃ (syā. kaṃ. ka.)], ānanda, bhikkhuno amūlḥavinayo dātabbo. Evaṃ kho, ānanda, amūlḥavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – amūlḥavinayena.

51. “Kathañcānanda, paṭiññātakaraṇaṃ hoti? Idhānanda, bhikkhu codito vā acodito vā āpattim sarati, vivarati uttānikaroti [uttānim karoti (ka.)]. Tena, ānanda, bhikkhunā vuḍḍhataṃ bhikkhum [vuḍḍhataro bhikkhu (sī. syā. kaṃ. pī.)] upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjalim paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, itthannāmaṃ āpattim āpanno, taṃ paṭidesemī’ti. So evamāha – ‘passasī’ti? ‘Āma passāmī’ti. ‘Āyatim saṃvareyyasī’ti. (‘Saṃvarissāmī’ti.) [() vinaye natthi] Evaṃ kho, ānanda, paṭiññātakaraṇaṃ hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – paṭiññātakaraṇena.

52. “Kathañcānanda, tassapāpiyasikā hoti? Idhānanda, bhikkhu bhikkhum evarūpāya garukāya āpattiyā codeti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tamenam so nibbēhentaṃ ativeṭheti – ‘inghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā; sarāmi ca kho ahaṃ, āvuso, evarūpim appamattikaṃ āpattim āpajjitā’ti. Tamenam so nibbēhentaṃ ativeṭheti – ‘inghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpim garukaṃ āpattim āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? So evamāha – ‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattim āpajjitvā aputṭho paṭijānissāmi. Kim panāhaṃ evarūpim garukaṃ āpattim āpajjitvā pārājikaṃ vā pārājikasāmantaṃ vā putṭho napaṭijānissāmi’ti? So

evamāha – ‘imañhi nāma tvam, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho napaṭijānissasi, kiṃ pana tvam evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantam vā puṭṭho [aputṭho (syā. kam. ka.)] paṭijānissasi? Inghāyasmā sādhekameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti. So evamāha – ‘sarāmi kho aham, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā. Davā me etaṃ vuttam, ravā me etaṃ vuttam – nāham taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti. Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – tassapāpiyasikāya.

53. “Kathañcānanda, tiṇavatthārako hoti? Idhānanda, bhikkhūnaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsita-parikkantaṃ. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena [byattarena (sī. pī. ka.)] bhikkhunā utṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ. Yadi saṅghassa pattakallaṃ, aham yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā ghipaṭisaṃyutta’”nti.

“Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā utṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ. Yadi saṅghassa pattakallaṃ, aham yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā ghipaṭisaṃyutta’”nti.

“Evaṃ kho, ānanda, tiṇavatthārako hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – tiṇavatthārakena.

54. “Chayime, ānanda, dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Katame cha? Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhu – ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi – apaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharmaṇabhogī. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhu – yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu – sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhu – yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhaya tathārūpāya diṭṭhiyā – diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo saraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. Ime kho, ānanda, cha saraṇīyā dhammā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

“Ime ce tumhe, ānanda, cha saraṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthā”ti? “No hetam, bhante”. “Tasmātihānanda, ime cha saraṇīye dhamme samādāya vattatha. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Sāmagāmasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Sunakkhattasuttaṃ

55. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti – “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmā”ti. Assosi kho sunakkhatto licchaviputto – “sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā hoti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā”ti. Atha kho sunakkhatto licchaviputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sunakkhatto licchaviputto bhagavantam etadavoca – “suttaṃ metaṃ, bhante – ‘sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā”ti. “Ye te, bhante, bhikkhū bhagavato santike aññaṃ byākaṃsu – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā”ti, kacci te, bhante, bhikkhū sammadeva aññaṃ byākaṃsu udāhu santetthe kacce bhikkhū adhimānena aññaṃ byākaṃsūti?

56. “Ye te, sunakkhatta, bhikkhū mama santike aññaṃ byākaṃsu – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā”ti. “Santetthe kacce bhikkhū sammadeva aññaṃ byākaṃsu, santi panidhekacce bhikkhū adhimānenapi [adhimānena (?)] aññaṃ byākaṃsu. Tatra, sunakkhatta, ye te bhikkhū sammadeva aññaṃ byākaṃsu tesam taṃ tatheva hoti; ye pana te bhikkhū adhimānena aññaṃ byākaṃsu tatra, sunakkhatta, tathāgatassa evaṃ hoti – ‘dhammaṃ nesaṃ desessa’nti [deseyyanti (pī. ka.)]. Evañcetha, sunakkhatta, tathāgatassa hoti – ‘dhammaṃ nesaṃ desessa’nti. Atha ca panidhekacce moghapurisā pañhaṃ abhisāṅkharitvā abhisāṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti. Tatra, sunakkhatta, yampi tathāgatassa evaṃ hoti – ‘dhammaṃ nesaṃ desessa’nti tassapi hoti aññathatta”nti. “Etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā dhammaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, sunakkhatta suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho sunakkhatto licchaviputto bhagavato paccassosi. Bhagavā etadavoca –

57. “Pañca kho ime, sunakkhatta, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhaviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, sunakkhatta, pañca kāmaguṇā.

58. “Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; āneñjapaṭisaṃyuttāya ca pana

kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti [upaṭṭhāpeti (sī. syā. kam. pī.)], na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa. So aññataram purisaṃ passeyya tamhā gāmā vā nigamā vā acirapakkantaṃ. So taṃ purisaṃ tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca puccheyya; tassa so puriso tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca saṃseyya. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso tassa purisassa sussūseyya, sotam odaheyya, aññā cittaṃ upaṭṭhāpeyya, tañca purisaṃ bhajeyya, tena ca vittiṃ āpajjeyyā”ti? “Evam, bhante”. “Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. So evamassa veditabbo – ‘āneñjasamyojanena hi kho visam’yutto [āneñjasamyojanena hi kho visam’yutto-iti pāṭho sī. syā. kam. pī. potthakesu natthi, aṭṭhakathāsu pana tabbaṇṇanā dissatiyeva] lokāmisādhimutto purisapuggalo”ti.

59. “Ṭhānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo āneñjādhimutto assa. Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; lokāmisapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, paṇḍupalāso bandhanā pavutto abhabbo haritattāya; evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasamyojane se pavutte. So evamassa veditabbo – ‘lokāmisasamyojanena hi kho visam’yutto āneñjādhimutto purisapuggalo”ti.

60. “Ṭhānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo ākiñcaññāyatanādhimutto assa. Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, puthusilā dvedhābhinnā appaṭisandhikā hoti; evameva kho, sunakkhatta, ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasamyojane se bhinne. So evamassa veditabbo – ‘āneñjasamyojanena hi kho visam’yutto ākiñcaññāyatanādhimutto purisapuggalo”ti.

61. “Ṭhānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa. Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya [chaddeyya (?)]. Taṃ kiṃ maññasi, sunakkhatta, api nu tassa purisassa tasmim bhatte [vante (ka. sī.), bhutte (ka. sī. ka.)] puna bhottukamyatā assā”ti? “No hetam, bhante”. “Tam kissa hetu”? “Aduñhi, bhante, bhattam [vantam (sī.)] paṭikūlasammata”nti. “Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasamyojane se vante. So evamassa veditabbo – ‘ākiñcaññāyatanasamyojanena hi kho visam’yutto nevasaññānāsaññāyatanādhimutto purisapuggalo”ti.

62. “Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo sammā nibbānādhimutto assa. Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammaṅca anuvitakketi, anuvicāreti, taṅca purisaṃ bhajati, tena ca vittim āpajjati; nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittaṃ upatthāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḥhiyā; evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanasamyojane se ucchinnamūle tālavatthukate anabhāvaṃkate [anabhāvakate (sī. pī.), anabhāvaṅgate (syā. kaṃ.)] āyatim anuppādadhamme. So evamassa veditabbo – ‘nevasaññānāsaññāyatanasamyojanena hi kho visamyoutto sammā nibbānādhimutto purisapuggalo’”ti.

63. “Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṅhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso, chandarāgabyāpādena ruppati. Taṃ me taṅhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti. Evammāni [evammāni (sī. pī. ka.), evamādi (syā. kaṃ.)] assa atathaṃ samānaṃ [atthaṃ samānaṃ (syā. kaṃ. pī.), atthasamānaṃ (sī.)]. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya. So rāganuddhamsitena cittena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena. Tassa mittāmaccā nātisālohitā bhisakkaṃ sallaṃkattaṃ upatthāpeyyuṃ. Tassa so bhisakko sallaṃkatto satthena vaṇamukhaṃ parikanteyya. Satthena vaṇamukhaṃ parikantitvā esaniyā sallaṃ eseyya. Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apanya visadosaṃ saupādisesaṃ. Saupādisesoti [anupādisesoti (sabbattha) ayaṃ hi tathāgatassa visayo] jānamāno so evaṃ vadeyya – ‘ambho purisa, ubbhattaṃ kho te sallaṃ, apanīto visadoso saupādiseso [anupādiseso (sabbattha) ayampi tathāgatassa visayo]. Analaṅca te antarāyāya. Sappāyāni ceva bhojanāni bhūñjeyyāsi, mā te asappāyāni bhojanāni bhūñjato vaṇo assāvī assa. Kālena kālaṅca vaṇaṃ dhoveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi, mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyanandhi. Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamsesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti [vaṇassāropīti (ka.) vaṇa + saṃ + ropī = vaṇasāropī-iti padavibhāgo]. Tassa evamassa – ‘ubbhattaṃ kho me sallaṃ, apanīto visadoso anupādiseso. Analaṅca me antarāyāyā’ti. So asappāyāni ceva bhojanāni bhūñjeyya. Tassa asappāyāni bhojanāni bhūñjato vaṇo assāvī assa. Na ca kālena kālaṃ vaṇaṃ dhoveyya, na ca kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa na kālena kālaṃ vaṇaṃ dhovato, na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyanandheyya. Vātātape ca cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamseyya. Na ca vaṇānurakkhī vihareyya na vaṇasāropī. Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttaṃ gaccheyya. So puthuttaṃ gatena vaṇena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṅhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati. Taṃ me taṅhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti.

Evammāni assa atatham samānaṃ. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya. So rāgānuddhamsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Maraṇañhettaṃ, sunakkhatta, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati; maraṇamattañhettaṃ, sunakkhatta, dukkhaṃ yaṃ aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpajjati.

64. “Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmi’ti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa rāgo cittaṃ nānuddhamseyya. So na rāgānuddhamsitena cittaṃ neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena. Tassa mittāmaccā nātisālohitā bhisakkaṃ sallaṃ upatthāpeyyuṃ. Tassa so bhisakko sallaṃ satthena vaṇamukhaṃ parikanteyya. Satthena vaṇamukhaṃ parikantitvā esaniyā sallaṃ eseyya. Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ anupādisesaṃ. Anupādisesoti jānamāno so evaṃ vadeyya – ‘ambho purisa, ubbhatā kho te sallaṃ, apanīto visadoso anupādiseso. Analaṅca te antarāyāya. Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Kālena kālaṅca vaṇaṃ dhoveryyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi. Mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi. Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamsesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti. Tassa evamassa – ‘ubbhatā kho me sallaṃ, apanīto visadoso anupādiseso. Analaṅca me antarāyāyā’ti. So sappāyāni ceva bhojanāni bhuñjeyya. Tassa sappāyāni bhojanāni bhuñjato vaṇo na assāvī assa. Kālena kālaṅca vaṇaṃ dhoveryya, kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa kālena kālaṃ vaṇaṃ dhovato kālena kālaṃ vaṇamukhaṃ ālimpato na pubbalohitaṃ vaṇamukhaṃ pariyonandheyya. Na ca vātātape cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ ananuyuttassa rajosūkaṃ vaṇamukhaṃ nānuddhamseyya. Vaṇānurakkhī ca vihareyya vaṇasāropī. Tassa imissā ca sappāyakiriyāya asu ca [\[asuci \(sabbattha\) socāti tabbaṇṇanā manasikātabbā\]](#) visadoso apanīto anupādiseso tadubhayena vaṇo viruheyya. So ruḥhena vaṇena sañchavinā neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmi’ti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ

nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa, rāgo cittaṃ nānuddhamseyya. So na rāgānuddhamsitena cittaena neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

65. “Upamā kho me ayaṃ, sunakkhatta, katā atthassa viññāpanāya. Ayaṃyevettha attho – vaṇoti kho, sunakkhatta, channetaṃ ajjhantikānaṃ āyatanānaṃ adhivacanaṃ; visadosoti kho, sunakkhatta, avijjāyetaṃ adhivacanaṃ; sallanti kho, sunakkhatta, taṇhāyetaṃ adhivacanaṃ; esanīti kho, sunakkhatta, satiyāyetaṃ adhivacanaṃ; satthanti kho, sunakkhatta, ariyāyetaṃ paññāya adhivacanaṃ; bhisakko sallakattoti kho, sunakkhatta, tathāgatassetāṃ adhivacanaṃ arahato sammāsambuddhassa.

“So vata, sunakkhatta, bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – netāṃ ṭhānaṃ vijjati. Seyyathāpi, sunakkhatta, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno; so ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso amuṃ āpānīyakaṃsaṃ piveyya yaṃ jaññā – ‘imāhaṃ pivitvā maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkha’nti? “No hetāṃ, bhante”. “Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – netāṃ ṭhānaṃ vijjati. Seyyathāpi, sunakkhatta, āsīviso [āsiviso (ka.)] ghoraviso. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso amussa āsīvisassa ghoravisassa hatthaṃ vā aṅgutthaṃ vā dajjā [yuñjeyya (ka.)] yaṃ jaññā – ‘imināhaṃ daṭṭho maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkha’nti? “No hetāṃ, bhante”. “Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – netāṃ ṭhānaṃ vijjati’nti.

Idamavoca bhagavā. Attamano sunakkhatto licchaviputto bhagavato bhāsitaṃ abhinandīti.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Āneñjasappāyasuttaṃ

66. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhamaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “aniccā, bhikkhave, kāmā tucchā musā mosadhammā. Māyākatame taṃ, bhikkhave, bālalāpanaṃ. Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ mārādheyyaṃ, mārassesa [mārassesa (ka.)] visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi saṃvattanti. Teva ariyasāvakaṃ idhamanusikkhato antarāyāya sambhavanti. Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ mārādheyyaṃ, mārassesa visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi saṃvattanti, teva ariyasāvakaṃ idhamanusikkhato antarāyāya sambhavanti. Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā

viharato abhibhuyya lokam adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi te na bhavissanti. Tesam pahānā aparittaṅca me cittaṃ bhavissati appamāṇaṃ subhāvita’nti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpaṃ. Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati”.

67. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; yaṃ kiñci rūpaṃ (sabbam rūpaṃ) [() natthi sī. pī. potthakesu] cattāri ca mahābhūtāni, catunnaṅca mahābhūtānaṃ upādāyarūpa’nti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpaṃ. Ayaṃ, bhikkhave, dutiyā āneñjasappāyā paṭipadā akkhāyati.

“Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā – ubhayametam aniccaṃ. Yadaniccaṃ tam nālaṃ abhinanditum, nālaṃ abhivaditum, nālaṃ ajjhositu’nti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpaṃ. Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.

68. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā – sabbā saññā. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ pañitaṃ – yadidaṃ ākiñcaññāyatana’nti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ. Ayaṃ, bhikkhave, paṭhamā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

69. “Puna caparaṃ, bhikkhave, ariyasāvako araññagato vā rukkhamaṃlagato vā suññāgārāgato vā iti paṭisañcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ. Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

70. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘nāhaṃ kvacani [kvacini (syā. kam. sī. atṭha.)] kassaci kiñcanatasmim [kiñcanatasmī (?)], na ca mama kvacani kismiñci kiñcanaṃ natthi’ti. Tassa evaṃpaṭipannassa tabbahulavīhārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhāmetam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ. Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

“Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā

kāmasañña; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasañña, yā ca samparāyikā rūpasañña; yā ca āneñjasañña, yā ca ākiñcaññāyatanañña – sabbā sañña. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ – yadidaṃ nevasaññānāsaññāyatana’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ paṣīdati. Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tānametaṃ vijjati yaṃ taṃsamvattanikaṃ viññānaṃ assa nevasaññānāsaññāyatanaṃ upagaṃ. Ayaṃ, bhikkhave, nevasaññānāsaññāyatanaṃ sappāyā paṭipadā akkhāyati”ti.

71. Evaṃ vutte, āyasmā ānando bhagavantaṃ etaḍavoca – “idha, bhante, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yaṃ, bhūtaṃ – taṃ pajahāmi’ti. Evaṃ upekkhaṃ paṭilabhāti. Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā”ti? “Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apethkacco bhikkhu na parinibbāyeyyā”ti. “Ko nu kho, bhante, hetu ko paccayo yenapethkacco bhikkhu parinibbāyeyya, apethkacco bhikkhu na parinibbāyeyyā”ti? “Idhānanda, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ – taṃ pajahāmi’ti. Evaṃ upekkhaṃ paṭilabhāti. So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati. Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti viññānaṃ tadupādānaṃ. Saupādāno, ānanda, bhikkhu na parinibbāyati”ti. “Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyati”ti? “Nevasaññānāsaññāyatanaṃ, ānanda”ti. “Upādānasetṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyati”ti? “Upādānasetṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati. Upādānasetṭhañhetvaṃ, ānanda, yadidaṃ – nevasaññānāsaññāyatanaṃ”.

72. “Idhānanda, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ – taṃ pajahāmi’ti. Evaṃ upekkhaṃ paṭilabhāti. So taṃ upekkhaṃ nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati. Tassa taṃ upekkhaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ hoti viññānaṃ na tadupādānaṃ. Anupādāno, ānanda, bhikkhu parinibbāyati”ti.

73. “Acchariyaṃ, bhante, abbhutaṃ, bhante! Nissāya nissāya kira no, bhante, bhagavatā oghassa nittharaṇā akkhātā. Katamo pana, bhante, ariyo vimokkho”ti? “Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasañña, yā ca samparāyikā kāmasañña; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasañña, yā ca samparāyikā rūpasañña; yā ca āneñjasañña, yā ca ākiñcaññāyatanañña, yā ca nevasaññānāsaññāyatanañña – esa sakkāyo yāvata sakkāyo. Etaṃ amataṃ yadidaṃ anupādā cittaṃ vimokkho. Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanaṃ sappāyā paṭipadā, desitā nevasaññānāsaññāyatanaṃ sappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho. Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamaṇi, etāni suññāgārāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanti”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Āneñjasappāyasuttaṃ nitṭhitaṃ chaṭṭhaṃ.

7. Gaṇakamoggallānasuttaṃ

74. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati pubbārāme migāramātupāsāde. Atha kho gaṇakamoggallāno [gaṇakamoggallāno (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ

katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca –

“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – yāva pacchimasopānakalevarā: imesampi hi, bho gotama, brāhmaṇānaṃ dissati anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – ajjhene: imesampi hi, bho gotama, issāsānaṃ dissati anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – issatthe [issatte (ka.)]. Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – saṅkhāne. Mayaṅhi, bho gotama, antevāsiṃ labhitvā paṭhamamaṃ evamaṃ gaṇāpema – ‘ekamaṃ ekakamaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ ti; satampi mayamaṃ, bho gotama, gaṇāpema, bhīyyopi gaṇāpema. Sakkā nu kho, bho gotama, imasmimpi dhammavināye evameva anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā paññāpetu”nti?

75. “Sakkā, brāhmaṇa, imasmimpi dhammavināye anupubbasiikkhā anupubbakiriyā anupubbapaṭipadā paññāpetumaṃ. Seyyathāpi, brāhmaṇa, dakkho assadammaṃ bhaddamaṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇamaṃ kāreti, atha uttariṃ kāraṇamaṃ kāreti; evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhitvā paṭhamamaṃ evamaṃ vineti – ‘ehi tvamaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū”ti.

“Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenamaṃ tathāgato uttariṃ vineti – ‘ehi tvamaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenamaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyumaṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjāhi. Sotena saddamaṃ sutvā...pe... ghānena gandhamaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbamaṃ phusitvā...pe... manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenamaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyumaṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye saṃvaraṃ āpajjāhi”ti.

“Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenamaṃ tathāgato uttariṃ vineti – ‘ehi tvamaṃ, bhikkhu, bhojane mattaññū hohi. Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi – neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhītiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya – iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā”ti.

“Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenamaṃ tathāgato uttariṃ vineti – ‘ehi tvamaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ paṭhamamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyamaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccutthāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi”ti.

“Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tamenamaṃ tathāgato uttariṃ vineti – ‘ehi tvamaṃ, bhikkhu, satisampajāññaṃ samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacivaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī,

uccārapassāvakamme sampajānakārī, gate ðhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī”ti.

“Yato kho, brāhmaṇa, bhikkhu satisampajaññaena samannāgato hoti, tamenam tathāgato uttarim vineti – ‘ehi tvam, bhikkhu, vivittam senāsanam bhajāhi araññaṃ rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñja’nti. So vivittam senāsanam bhajati araññaṃ rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhattam piṇḍapāṭapaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham satim upatthapetvā. So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosam pahāya abyāpānacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thinamiddham [thīnamiddham (sī. syā. kam. pī.)] pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti; uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikiccham pahāya tiṇṇavicikicchho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

76. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicca kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam...pe... dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā... tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā... catuttham jhānam upasampajja viharati.

“Ye kho te, brāhmaṇa, bhikkhū sekkhā [sekhā (sabbattha)] apattamānasā anuttaram yogakkhemam patthayamānā viharanti tesu me ayam evarūpī anusāsanī hoti. Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā tesam ime dhammā diṭṭhadhammasukhavihārāya ceva samvattanti, satisampajañña cā”ti.

Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantam etadavoca – “kiṃ nu kho bhoto gotamassa sāvakā bhotā gotamena evam ovadīyamānā evam anusāsīyamānā sabbe accantam niṭṭham nibbānam ārādhentti udāhu ekacce nārādhentī”ti? “Appekacce kho, brāhmaṇa, mama sāvakā mayā evam ovadīyamānā evam anusāsīyamānā accantam niṭṭham nibbānam ārādhenti, ekacce nārādhentī”ti.

“Ko nu kho, bho gotama, hetu ko paccayo yam tiṭṭhateva nibbānam, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavam gotamo samādetā; atha ca pana bhoto gotamassa sāvakā bhotā gotamena evam ovadīyamānā evam anusāsīyamānā appekacce accantam niṭṭham nibbānam ārādhenti, ekacce nārādhentī”ti?

77. “Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi. Tam kiṃ maññasi, brāhmaṇa, kusalo tvam rājagahagāmissa maggassā”ti? “Evam, bho, kusalo aham rājagahagāmissa maggassā”ti. “Tam kiṃ maññasi, brāhmaṇa, idha puriso āgaccheyya rājagaham gantukāmo. So tam upasaṅkamitvā evam vadeyya – ‘icchāmaham, bhante, rājagaham gantum; tassa me rājagahassa maggam upadisā’ti. Tamenam tvam evam vadeyyāsi – ‘ehambho [evam bho (sī. pī.)] purisa, ayam maggo rājagaham gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukam nāma gāmam, tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukam nāma nigamam; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharāṇīrāmaṇeyyaka’nti. So tayā evam ovadīyamāno evam anusāsīyamāno ummaggam gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya rājagaham gantukāmo. So tam upasaṅkamitvā evam vadeyya – ‘icchāmaham, bhante, rājagaham gantum; tassa me rājagahassa maggam

upadisā'ti. Tamenam tvam evam vadeyyāsi – ‘ehambho purisa, ayam maggo rājagaham gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇirāmaṇeyyaka'nti. So tayā evam ovadīyamāno evam anusāsīyamāno sotthinā rājagaham gaccheyya. Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagaham, tiṭṭhati rājagahagāmī maggo, tiṭṭhasi tvam samādapetā; atha ca pana tayā evam ovadīyamāno evam anusāsīyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā rājagaham gaccheyyā'ti? “Ettha kyāham, bho gotama, karomi? Maggakkhāyīham, bho gotamā”ti.

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhāmaṃ samādapetā; atha ca pana mama sāvakaṃ mayā evam ovadīyamānaṃ evam anusāsīyamānaṃ appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti. Ettha kyāham, brāhmaṇa, karomi? Maggakkhāyīham, brāhmaṇa, tathāgato”ti.

78. Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca – “yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā saṭhā māyāvino ketabino [ketubhino (sī. syā. kam. pī.)] uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañño jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā [bāhullikā (syā. kam.)] sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā mutṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ gotamo saddhiṃ saṃvasati”.

“Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattañño jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āradhāvīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānusāri tesam aggamakkhāyati; ye keci sārāgandhā, lohitaandanam tesam aggamakkhāyati; ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati; evameva bhoto gotamassa ovādo paramajjadhamesu.

“Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Gopakamoggallānasuttaṃ

79. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe acirapariniḅbute bhagavati. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagaham paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno. Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pāvīsi. Atha kho āyasmato ānandassa etadahosi – “atippago kho tāva rājagahe piṇḍāya caritvaṃ. Yaṃnūnāhaṃ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyya”nti.

Atha kho āyasmā ānando yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkami. Addasā kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ ānandaṃ etadavoca – “etu kho bhavaṃ ānando. Svāgataṃ bhoto ānandassa. Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu bhavaṃ ānando, idamāsanam paññatta”nti. Nisīdi kho āyasmā ānando paññatte āsane. Gopakamoggallānopi kho brāhmaṇo aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ etadavoca – “atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahosi araham sammāsambuddho”ti? “Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti. Ayañca hidaṃ āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā ahosi.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaññāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmata ānandena saddhiṃ sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – “kāyanuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha – ‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahosi araham sammāsambuddho’ti. Evaṃ vutte aham, brāhmaṇa, gopakamoggallānam brāhmaṇam etadavocaṃ – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti. Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā. Atha tvam anuppatto”ti.

80. “Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ‘ayaṃ vo mamaccayena paṭisaraṇam bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā”ti [paṭidhāveyyāthāti (sī. syā. kam. pī.)]? “Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ‘ayaṃ vo mamaccayena paṭisaraṇam bhavissatī’ti, yaṃ mayam etarahi paṭipādeyyāmā”ti. “Atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayaṃ no bhagavato accayena paṭisaraṇam bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā”ti? “Natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayaṃ no bhagavato accayena paṭisaraṇam bhavissatī’ti, yaṃ mayam etarahi paṭipādeyyāmā”ti. “Evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā”ti? “Na kho mayam, brāhmaṇa, appaṭisaraṇā; sappāṭisaraṇā mayam, brāhmaṇa; dhammapaṭisaraṇā”ti.

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇam bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇam bhavissatīti, yaṃ mayam etarahi paṭipādeyyāmā’ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato,

sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayam etarahi paṭipādeyyāmā’ti – vadesi; ‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā’ti iti puṭṭho samāno ‘na kho mayam, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayam, brāhmaṇa; dhammappaṭisaraṇā’ti vadesi. Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo”ti?

81. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ. Te mayam tadahuposathe yāvatikā ekaṃ gāmakhettaṃ upanissāya viharāma te sabbe ekajjhaṃ sannipatāma; sannipatitvā yassa taṃ pavattati taṃ ajjhesāma. Tasmim ce bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo taṃ mayam yathādhammaṃ yathānusiṭṭhaṃ kāremāti.

“Na kira no bhavanto kārenti; dhammo no kāreti”. “Atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha [garukarotha (sī. syā. kaṃ. pī.)] mānetha pūjetha; sakkatvā garuṃ katvā [garukatvā (sī. syā. kaṃ. pī.)] upanissāya viharathā”ti? “Natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayam etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā”ti.

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ mayam etarahi paṭipādeyyāmā’ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ mayam etarahi paṭipādeyyāmā’ti vadesi; ‘atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayam etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā’ti vadesi. Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo”ti?

82. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmim no ime dhammā saṃvijjanti taṃ mayam etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma. Katame dasa?

“Idha, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

“Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā, majjhekalyāṇā, pariyośanakalyāṇā, sātthaṃ, sabyañjanaṃ [sāthā sabyañjanā (sī. syā. kaṃ.)], kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadantntti tathārūpāssa dhammā bahussutā honti dhātā [dhatā (sī. syā. kaṃ. pī.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

“Santutṭho hoti () [(itarītarehi) dī. ni. 3.345] cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

“Anekavihitam iddhividham paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭam [tirokuḍḍam (sī. syā. kaṃ. pī.)] tiropākāram tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimasati [parāmasati (ka.)] parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti – dibbe ca mānuse ca, ye dūre santike ca.

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

“Anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivatṭakappe – ‘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 anekavihitam pubbenivāsaṃ anussarati.

“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ ditṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

“Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmim no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā”ti.

83. Evaṃ vutte vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmantesi – “taṃ kiṃ maññati bhavaṃ senāpati [maññasi evaṃ senāpati (syā. kaṃ. pī.), maññasi senāpati (sī.), maññasi bhavaṃ senāpati (ka.)] yadime bhonto sakkātabbam sakkaronti, garuṃ kātabbam garuṃ karonti, mānetabbam mānenti, pūjetabbam pūjenti”? “Tagghime [taggha me (ka.)] bhonto sakkātabbam sakkaronti, garuṃ kātabbam garuṃ karonti, mānetabbam mānenti, pūjetabbam pūjenti. Imañca hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyūṃ na pūjeyyūṃ; atha kiñcaraṃ hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyūṃ na pūjeyyūṃ, sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyu”nti? Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – “kahaṃ pana bhavaṃ ānando etarahi viharatī”ti? “Veḷuvane khoṃ, brāhmaṇa, etarahi viharāmā”ti. “Kacci pana, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṃ appanigghosaṃ vijānavātaṃ manussarāhasseyyakam [manussarāhaseyyakam (sī. syā. kaṃ. pī.)] paṭisallānasārūpa”nti? “Taggha, brāhmaṇa, veḷuvanaṃ ramaṇīyañceva appasaddaṃ

appanigghosañca vijanavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ tumhādisehi rakkhakehi gopakehi”ti. “Taggha, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṃca appanigghosañca vijanavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi. Jhāyino ceva bhavanto jhānasīlino ca”.

“Ekamidāhaṃ, bho ānanda, samayaṃ so bhavaṃ gotamo vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha khvāhaṃ, bho ānanda, yena mahāvanaṃ kūṭāgārasālā yena so bhavaṃ gotamo tenupasaṅkamim. Tatra ca pana so [tatra ca so (sī. pī.)] bhavaṃ gotamo anekapariyāyena jhānakathaṃ kathesi. Jhāyī ceva so bhavaṃ gotamo ahosi jhānasīlī ca. Sabbañca pana so bhavaṃ gotamo jhānaṃ vaṇṇesi”ti.

84. “Na ca kho, brāhmaṇa, so bhagavā sabbam jhānaṃ vaṇṇesi, napi so bhagavā sabbam jhānaṃ na vaṇṇesīti. Kathaṃ rūpañca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi? Idha, brāhmaṇa, ekacco kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyutṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thinamiddhapariyutṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkucapariyutṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so uddhaccakukkucāyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyutṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti; so vicikicchaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.

“Kathaṃ rūpañca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi”ti.

“Gārayhaṃ kira, bho ānanda, so bhavaṃ gotamo jhānaṃ garahi, pāsamsaṃ pasamsi. Handa, ca dāni mayaṃ, bho ānanda, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmi.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ etadavoca – “yaṃ no mayaṃ bhavantaṃ ānandaṃ apucchimhā taṃ no bhavaṃ ānando na byākāsī”ti. “Nanu te, brāhmaṇa, avocumhā – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhagavā ahosi arahaṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā””ti.

Gopakamoggallānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Mahāpuṇṇamasuttaṃ

85. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho aññataro bhikkhu utthāyāsanaṃ ekaṃsaṃ cīvaram katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca –

“Puccheyyāhaṃ, bhante, bhagavantam kiñcideva desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Tena hi tvam, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī”ti.

86. Atha kho so bhikkhu sake āsane nisīditvā bhagavantam etadavoca – “ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañham pucchi – “ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti. “Tamyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, bhikkhu, tamyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna”nti.

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti? “Siyā bhikkhū”ti bhagavā avoca “idha, bhikkhu, ekaccassa evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.

“Kittāvatā pana, bhante, khandhānaṃ khandhādhivacanaṃ hotī”ti? “Yaṃ kiñci, bhikkhu, rūpaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā pañītaṃ vā, yaṃ dūre santike vā – ayaṃ rūpakkhandaṃ. Yā kāci vedanā – atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, yā dūre santike vā – ayaṃ vedanākkhandho. Yā kāci saññā – atītānāgatapaccuppannā...pe... yā dūre santike vā – ayaṃ saññākkhandho. Ye keci saṅkhārā – atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, ye dūre santike vā – ayaṃ saṅkhārakkhandho. Yaṃ kiñci viññāṇaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā pañītaṃ vā, yaṃ dūre santike vā – ayaṃ viññāṇakkhandho. Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hotī”ti.

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya? Ko hetu ko paccayo vedanākkhandhassa paññāpanāya? Ko hetu ko paccayo saññākkhandhassa paññāpanāya? Ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya? Ko hetu ko paccayo viññāṇakkhandhassa paññāpanāya”ti?

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo

saṅkhārakkhandhassa paññāpanāya. Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāya”ti.

87. “Kathaṃ pana, bhante, sakkāyadiṭṭhi hotī”ti? “Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attani vā vedanaṃ vedanāya vā attānaṃ; saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani vā saññaṃ saññāya vā attānaṃ; saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ attani vā saṅkhāre saṅkhāresu vā attānaṃ; viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññānasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī”ti.

“Kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī”ti? “Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ; na vedanaṃ attato samanupassati na vedanāvantaṃ vā attānaṃ na attani vā vedanaṃ na vedanāya vā attānaṃ; na saññaṃ attato samanupassati na saññāvantaṃ vā attānaṃ na attani vā saññaṃ na saññāya vā attānaṃ; na saṅkhāre attato samanupassati na saṅkhāravantaṃ vā attānaṃ na attani vā saṅkhāre na saṅkhāresu vā attānaṃ; na viññānaṃ attato samanupassati na viññānavantaṃ vā attānaṃ na attani vā viññānaṃ na viññānasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī”ti.

88. “Ko nu kho, bhante, rūpe assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saṅkhāresu assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko viññāṇe assādo, ko ādīnavo, kiṃ nissaraṇaṃ”nti? “Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnavo. Yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpe nissaraṇaṃ. Yaṃ kho [yañca (syā. kam.)], bhikkhu, vedanaṃ paṭicca... saññaṃ paṭicca... saṅkhāre paṭicca... viññānaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo. Yaṃ viññānaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnavo. Yo viññāṇe chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇe nissaraṇaṃ”nti.

89. “Kathaṃ pana, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī”ti? “Yaṃ kiñci, bhikkhu, rūpaṃ – atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya passati. Yā kāci vedanā... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññānaṃ – atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – sabbam viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evam passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī”ti.

90. Atha kho aññatarassa bhikkhuno evam cetaso parivitaṃ udapādi – “iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññānaṃ anattā; anattakatāni kammāni kamattānaṃ [kathamattānaṃ (sam. ni. 3.82)] phusissantī”ti? Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitaṃ kamaññāya bhikkhū āmantesi – “thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipeyyena cetasā satthu sāsanaṃ atidhāvitabbaṃ maññeyya – ‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā

anattā, saṅkhārā anattā, viññāṇaṃ anattā; anattakatāni kammāni kamattānaṃ phusissanti’ti. Paṭivinīta [paṭicca vinīta (sī. pī.), paṭipucchāmi vinīta (syā. kaṃ.)] kho me tumhe, bhikkhave, tatra tatra dhammesu”.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhikkhave, vedanā... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ. Yā kāci vedanā... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’”ti pajānāti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmiṅca pana veyyākaraṇasmim bhaññamāne satṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

Mahāpuṇṇamasuttaṃ niṭṭhitaṃ navamaṃ.

10. Cūlapuṇṇamasuttaṃ

91. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ – ‘asappuriso ayaṃ bhava’”nti? “No hetam, bhante”. “Sādhu, bhikkhave; aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ asappuriso asappurisaṃ jāneyya – ‘asappuriso ayaṃ bhava’”nti. Jāneyya pana, bhikkhave, asappuriso sappurisaṃ – ‘sappuriso ayaṃ bhava’”nti? “No hetam, bhante”. “Sādhu, bhikkhave; etampi kho, bhikkhave, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya – ‘sappuriso ayaṃ bhava’”nti. Asappuriso, bhikkhave, assaddhammasamannāgato hoti, asappurisabhatti [asappurisabhatti (sabbattha)] hoti, asappurisacintī hoti, asappurisamantī hoti, asappurisavāco hoti, asappurisakammanto hoti, asappurisaditṭhi [asappurisaditṭhi (sabbattha)] hoti; asappurisadānaṃ deti”.

“Kathaṅca, bhikkhave, asappuriso assaddhammasamannāgato hoti? Idha, bhikkhave, asappuriso assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. Evaṃ kho, bhikkhave, asappuriso assaddhammasamannāgato hoti.

“Kathaṅca, bhikkhave, asappuriso asappurisabhatti hoti? Idha, bhikkhave, asappurisassa ye te samaṇabrāhmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te sahāyā. Evaṃ kho, bhikkhave, asappuriso asappurisabhatti hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisacintī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti. Evaṃ kho, bhikkhave, asappuriso asappurisacintī hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisamantī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti. Evaṃ kho, bhikkhave, asappuriso asappurisamantī hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisavāco hoti? Idha, bhikkhave, asappuriso musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti. Evaṃ kho, bhikkhave, asappuriso asappurisavāco hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisakammanto hoti? Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti. Evaṃ kho, bhikkhave, asappuriso asappurisakammanto hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisadiṭṭhi hoti? Idha, bhikkhave, asappuriso evaṃdiṭṭhi [evaṃdiṭṭhī (sī. pī.), evaṃdiṭṭhiko (syā. kam.)] hoti – ‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ [sukkaṭadukkaṭānaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā, ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti.

“Kathaṇca, bhikkhave, asappuriso asappurisadānaṃ deti? Idha, bhikkhave, asappuriso asakkaccaṃ dānaṃ deti, asahatthā dānaṃ deti, acittikatvā dānaṃ deti, apaviṭṭham dānaṃ deti anāgamanadiṭṭhiko dānaṃ deti. Evaṃ kho, bhikkhave, asappuriso asappurisadānaṃ deti.

“So, bhikkhave, asappuriso evaṃ assaddhammasamannāgato, evaṃ asappurisabhatti, evaṃ asappurisacintī, evaṃ asappurisamantī, evaṃ asappurisavāco, evaṃ asappurisakammanto, evaṃ asappurisadiṭṭhi; evaṃ asappurisadānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā asappurisānaṃ gati tattha upapajjati. Kā ca, bhikkhave, asappurisānaṃ gati? Nirayo vā tiracchānayoṇi vā.

92. “Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ – ‘sappuriso ayam bhava’”nti? “Evaṃ, bhante”. “Sādhu, bhikkhave; ṭhānametaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya – ‘sappuriso ayam bhava’nti. Jāneyya pana, bhikkhave, sappuriso asappurisaṃ – ‘asappuriso ayam bhava’”nti? “Evaṃ, bhante”. “Sādhu, bhikkhave; etampi kho, bhikkhave, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya – ‘asappuriso ayam bhava’nti. Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhatti hoti, sappurisacintī hoti, sappurisamantī hoti, sappurisavāco hoti, sappurisakammanto hoti, sappurisadiṭṭhi hoti; sappurisadānaṃ deti”.

“Kathaṇca, bhikkhave, sappuriso saddhammasamannāgato hoti? Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṇṇīyo hoti, upaṭṭhitassati hoti, paññavā hoti. Evaṃ kho, bhikkhave, sappuriso saddhammasamannāgato hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisabhatti hoti? Idha, bhikkhave, sappurissa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhaviṇṇīyā upaṭṭhitassatino paññavanto tyāssa mittā honti, te sahāyā. Evaṃ kho, bhikkhave, sappuriso sappurisabhatti hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisacintī hoti? Idha, bhikkhave, sappuriso nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti. Evaṃ kho, bhikkhave, sappuriso sappurisacintī hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisantantī hoti? Idha, bhikkhave, sappuriso nevattabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti. Evaṃ kho, bhikkhave, sappuriso sappurisantantī hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisantavāco hoti? Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, pisaṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisantavāco hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisantakammanto hoti? Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisantakammanto hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisantaditthi hoti? Idha, bhikkhave, sappuriso evaṃditthi hoti – ‘atthi dinnam, atthi yittham, atthi hutam, atthi sukata dukkatānaṃ kammānaṃ phalaṃ vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī’ ti. Evaṃ kho, bhikkhave, sappuriso sappurisantaditthi hoti.

“Kathaṇca, bhikkhave, sappuriso sappurisantadānaṃ deti? Idha, bhikkhave, sappuriso sakkaccaṃ dānaṃ deti, sahatthā dānaṃ deti, cittikatvā dānaṃ deti, anapavittam dānaṃ deti, āgamanaditthiko dānaṃ deti. Evaṃ kho, bhikkhave, sappuriso sappurisantadānaṃ deti.

“So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisantabhatti, evaṃ sappurisantacintī, evaṃ sappurisantantantī, evaṃ sappurisantavāco, evaṃ sappurisantakammanto, evaṃ sappurisantaditthi; evaṃ sappurisantadānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā sappurisantānaṃ gati tattha upapajjati. Kā ca, bhikkhave, sappurisantānaṃ gati? Devamahattatā vā manussamahattatā vā” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cūḷapunnāmasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamaṃ.

Tassuddānaṃ –

Devadahaṃ pañcattayaṃ, kinti-sāma-sunakkhattaṃ;

Sappāya-gaṇa-gopaka-mahāpunnācūḷapunnāncāti.

2. Anupadavaggo

1. Anupadasuttaṃ

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

“Paṇḍito, bhikkhave, sārīputto; mahāpaṇḍo, bhikkhave, sārīputto; puthupaṇḍo, bhikkhave, sārīputto; hāsapaṇḍo [hāsupaṇḍo (sī. pī.)], bhikkhave, sārīputto; javanapaṇḍo, bhikkhave, sārīputto; tikkhapaṇḍo, bhikkhave, sārīputto; nibbedhikapaṇḍo, bhikkhave, sārīputto; sārīputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati. Tatridaṃ, bhikkhave, sārīputtassa anupadadhammavipassanāya hoti.

94. “Idha, bhikkhave, sārīputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ye ca paṭhame jhāne [paṭhamajjhāne (ka. sī. pī. ka.)] dhammā vitakko ca vicāro ca pīti ca sukhaṇca

cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho [appaṭibandho (ka.)] vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa [atthitvevassa (sī. pī.)] hoti.

“Puna caparaṃ, bhikkhave, sārīputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ye ca dutiye jhāne dhammā – ajjhataṃ sampasādo ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavīhārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Ye ca tatiye jhāne dhammā – sukhañca sati ca sampajānañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ye ca catutthe jhāne dhammā – upekkhā adukkhamasukhā vedanā passaddhattā cetaso anābhogo satipārisuddhi cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyāe anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsānañcāyatanaṃ upasampajja viharati. Ye ca ākāsānañcāyatane dhammā – ākāsānañcāyatanaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāna’nti viññānañcāyatanaṃ upasampajja viharati. Ye ca viññānañcāyatane dhammā – viññānañcāyatanaññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So

evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso viññāṇaṅcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Ye ca ākiñcaññāyatane dhammā – ākiñcaññāyatanasaññā ca cittekkagatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkha vīriyam sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

95. “Puna caparaṃ, bhikkhave, sārīputto sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā [ye te dhammā (sī.)] atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

96. “Puna caparaṃ, bhikkhave, sārīputto sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā natthitvevassa hoti.

97. “Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmim sīlasmim, vasippatto pāramippatto ariyasmim samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti, sārīputtameva taṃ sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmim sīlasmim, vasippatto pāramippatto ariyasmim samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti, sārīputtameva taṃ sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti. Sārīputto, bhikkhave, tathāgatena anuttaram dhammacakkaṃ pavattitam sammadeva anuppavatteti’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Anupadasuttaṃ niṭṭhitam paṭhamam.

2. Chabbisodhanasuttaṃ

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

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparaṃ itthattāyāti pajānāmī’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā paṇho pucchitabbo – ‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame cattāro? Diṭṭhe diṭṭhavādītā, sute sutavādītā,

mute mutavādītā, viññāte viññātavādītā – ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharāmi. Sute kho ahaṃ, āvuso...pe... mute kho ahaṃ, āvuso... viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

99. “Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho – ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunam [virāgam (sī. pī.), virāgutam (ṭikā)] anassāsikanti veditvā ye rūpe upāyupādānā [upayupādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Vedanam kho ahaṃ, āvuso...pe... saññaṃ kho ahaṃ, āvuso... saṅkhāre kho ahaṃ, āvuso... viññāṇam kho ahaṃ, āvuso, abalaṃ virāgunam anassāsikanti veditvā ye viññāṇe upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

100. “Chayimā, āvuso, dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katamā cha? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu – imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pathavīdhātuṃ kho ahaṃ, āvuso, na attato upagacchim, na ca pathavīdhātunissitaṃ attānaṃ. Ye ca pathavīdhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Āpodhātuṃ kho ahaṃ, āvuso...pe... tejodhātuṃ kho ahaṃ, āvuso... vāyodhātuṃ kho ahaṃ, āvuso... ākāsadhātuṃ kho ahaṃ, āvuso... viññāṇadhātuṃ kho ahaṃ, āvuso, na attato upagacchim, na ca viññāṇadhātunissitaṃ attānaṃ. Ye ca viññāṇadhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato, evaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

101. “Cha kho panimāni, āvuso, ajjhattikabāhirāni [ajjhattikāni bāhirāni (syā. kaṃ. pī.)] āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Katamāni cha? Cakkhu ceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca – imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Kathaṃ jānato panāyasmato, kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamaṃyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘cakkhusmiṃ, āvuso, rūpe cakkhaviññāṇe cakkhaviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī [nandī (sī. syā. kaṃ. pī.)] yā taṇhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Sotasmim, āvuso, sadde sotaviññāṇe...pe... ghānasmim, āvuso, gandhe ghānaviññāṇe... jivhāya, āvuso, rase jivhāviññāṇe... kāyasmim, āvuso, phoṭṭhabbe kāyaviññāṇe... manasmim, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

102. “Kathaṃ jānato panāyasmato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā’ti [susamūhatāti (sī. syā. kaṃ. pī.)]? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamaṃyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu ahoṣim. Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi. Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhim. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhim – sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitam brahmacariyam caritum. Yaṃnūnāhaṃ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyam pabbajeyya”’nti.

“So kho ahaṃ, āvuso, aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyam pabbajim. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātaṃ pahāya pānātipātā paṭivirato ahoṣim nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī vihāsim. Adinnādānaṃ pahāya adinnādānā paṭivirato ahoṣim dinnādāyī dinnapāṭikānkhi, athenena sucibhūtena attanā vihāsim. Abrahmacariyam pahāya brahmacārī ahoṣim ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato ahoṣim saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato ahoṣim, 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 samaggakaraṇim vācaṃ bhāsītā ahoṣim. Pharusam vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣim; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpim vācaṃ bhāsītā ahoṣim. Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣim; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsītā ahoṣim kālena sāpadesaṃ pariyantavatiṃ atthasamhitam.

“So bījagāmbhūtagāmasamārambhā paṭivirato ahoṣiṃ, ekabhattiko ahoṣiṃ rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato ahoṣiṃ. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato ahoṣiṃ. Uccāsayanamahāsayanā paṭivirato ahoṣiṃ. Jātarūparajatapaṭiggahaṇā paṭivirato ahoṣiṃ, āmakadhañṇapaṭiggahaṇā paṭivirato ahoṣiṃ, āmakamaṃsapaṭiggahaṇā paṭivirato ahoṣiṃ; itthikumārikapaṭiggahaṇā paṭivirato ahoṣiṃ, dāsīdāsapaṭiggahaṇā paṭivirato ahoṣiṃ, ajeḷakapaṭiggahaṇā paṭivirato ahoṣiṃ, kukkuṭasūkarapaṭiggahaṇā paṭivirato ahoṣiṃ, hatthigavassavaḷavapaṭiggahaṇā paṭivirato ahoṣiṃ, khettavatthupaṭiggahaṇā paṭivirato ahoṣiṃ. Dūteyyapaṇṇagamanānuṃyogā paṭivirato ahoṣiṃ, kayavikkayā paṭivirato ahoṣiṃ, tulākūṭakaṃsakūṭamānakūṭā paṭivirato ahoṣiṃ, ukkoṭanavañcananikatisāciyogā paṭivirato ahoṣiṃ, chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahoṣiṃ.

“So santuṭṭho ahoṣiṃ kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva [yena yena ca (ka.)] pakkamiṃ samādāyeva pakkamiṃ. Seyyathāpi nāma pakkhī sakuṇo yena yeneva deti sapattabhārova deti; evameva kho ahaṃ, āvuso; santuṭṭho ahoṣiṃ kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamiṃ samādāyeva pakkamiṃ. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedesiṃ.

103. “So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjiṃ; rakkhiṃ cakkhundriyaṃ, cakkhundriye saṃvaram āpajjiṃ. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjiṃ; rakkhiṃ manindriyaṃ, manindriye saṃvaram āpajjiṃ. So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedesiṃ.

“So abhikkante paṭikkante sampajānakārī ahoṣiṃ, ālokite vilokite sampajānakārī ahoṣiṃ, samīñjite pasārite sampajānakārī ahoṣiṃ, saṅghāṭipattacīvaradhāraṇe sampajānakārī ahoṣiṃ, asite pīte khāyite sāyite sampajānakārī ahoṣiṃ, uccārapassāvakaṃme sampajānakārī ahoṣiṃ, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī ahoṣiṃ.

“So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūlahatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāñṇena samannāgato vivittaṃ senāsanam bhajjiṃ araññaṃ rukkhamaḷam pabbataṃ kandaraṃ giriguhaṃ susānam vanapatthaṃ abbhokāsam palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṭikkanto nisīdiṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

“So abhijjhaṃ loke pahāya vigatābhijjhena cetasā vihāsiṃ, abhijjhāya cittaṃ parisodhesiṃ. Byāpādapadosaṃ pahāya abyāpannacitto vihāsiṃ sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodhesiṃ. Thinamiddhaṃ pahāya vigatathinamiddho vihāsiṃ ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodhesiṃ. Uddhaccakukkuccaṃ pahāya anuddhato vihāsiṃ ajjhattaṃ, vūpasantacitto, uddhaccakukkuccā cittaṃ parisodhesiṃ. Vicikiccham pahāya tiṇṇavicikiccho vihāsiṃ akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodhesiṃ.

104. “So ime pañca nīvaraṇe pahāya cetaso upakkīlese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja vihāsiṃ. Vitakkavicārānam vūpasamā ajjhattaṃ sampasādanam cetaso

ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsiṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̄hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̄. So idaṃ dukkhanti yathābhūtaṃ abbhaññāsim̄, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsim̄, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsim̄, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim̄; ime āsavāti yathābhūtaṃ abbhaññāsim̄, ayaṃ āsavasamudayoti yathābhūtaṃ abbhaññāsim̄, ayaṃ āsavanirodhoti yathābhūtaṃ abbhaññāsim̄, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim̄. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha: vimuttasmim̄ vimuttamiti ñāṇaṃ ahosi. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsim̄. Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṅca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā”ti. “Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā evamassa vacanīyo – ‘lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ samanupassāmā”ti [passāmāti (sī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Sappurisasuttaṃ

105. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum̄. Bhagavā etadavoca – “sappurisdhammaṅca vo, bhikkhave, desessāmi asappurisdhammaṅca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum̄. Bhagavā etadavoca

“Katamo ca, bhikkhave, asappurisdhammo? Idha, bhikkhave, asappuriso uccākulā pabbajito hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajitā’ti. So tāya uccākulīnatāya attānukkaṃseti, paraṃ vambheti. Ayaṃ [ayampi (sī. pī.)], bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi uccākulā pabbajito hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḍḍo, so tattha pāsāṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tāya uccākulīnatāya nevattānukkaṃseti na paraṃ vambheti. Ayaṃ, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso mahākulā pabbajito hoti...pe... [yathā uccākulavāre tathā vitthāretabbaṃ] mahābhogakulā pabbajito hoti...pe... uḷārabhogakulā pabbajito hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi uḷārabhogakulā pabbajito, ime panaññe bhikkhū na uḷārabhogakulā pabbajitā’ti. So tāya uḷārabhogatāya attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho uḷārabhogatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi uḷārabhogakulā pabbajito hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḍḍo, so tattha pāsāṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tāya uḷārabhogatāya nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

106. “Puna caparaṃ, bhikkhave, asappuriso ñāto hoti yasassī. So iti paṭisañcikkhati – ‘ahaṃ khomhi ñāto yasassī, ime panaññe bhikkhū appaññatā appesakkhā’ti. So tena ñattena [ñātena (sī. ka.), ñātattena (syā. kam. pī.)] attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ñattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi ñāto hoti yasassī; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena ñattena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. So iti paṭisañcikkhati – ‘ahaṃ khomhi lābhī cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, ime panaññe bhikkhū na lābhino cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’nti. So tena lābhena attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho lābhena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena lābhena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso bahussuto hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi bahussuto, ime panaññe bhikkhū na bahussutā’ti. So tena bāhusaccena attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho bāhusaccena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi bahussuto hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena bāhusaccena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso vinayadharo hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā’ti. So tena vinayadharattena attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho vinayadharattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi vinayadharo hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena vinayadharattena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso dhammakathiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi dhammakathiko, ime panaññe bhikkhū na dhammakathikā’ti. So tena dhammakathikattena attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho dhammakathikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi dhammakathiko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena dhammakathikattena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

107. “Puna caparaṃ, bhikkhave, asappuriso ārañṇiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi ārañṇiko ime panañṇe bhikkhū na ārañṇikā’ti. So tena ārañṇikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ārañṇikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi ārañṇiko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṃjo, so tattha pāsamsō’ti. So paṭipadaṃyeva antaraṃ karitvā tena ārañṇikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso paṃsukūliko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi paṃsukūliko, ime panañṇe bhikkhū na paṃsukūlikā’ti. So tena paṃsukūlikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho paṃsukūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi paṃsukūliko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṃjo, so tattha pāsamsō’ti. So paṭipadaṃyeva antaraṃ karitvā tena paṃsukūlikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso piṇḍapātiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi piṇḍapātiko, ime panañṇe bhikkhū na piṇḍapātikā’ti. So tena piṇḍapātikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho piṇḍapātikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi piṇḍapātiko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṃjo, so tattha pāsamsō’ti. So paṭipadaṃyeva antaraṃ karitvā tena piṇḍapātikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso rukkhamūliko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi rukkhamūliko, ime panañṇe bhikkhū na rukkhamūlikā’ti. So tena rukkhamūlikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho rukkhamūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi rukkhamūliko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṃjo, so tattha pāsamsō’ti. So paṭipadaṃyeva antaraṃ karitvā tena rukkhamūlikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso sosāniko hoti...pe... abbhokāsiko hoti... nesajjiko hoti... yathāsanthatiko hoti... ekāsaniko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi ekāsaniko, ime panañṇe bhikkhū na ekāsanikā’ti. So tena ekāsanikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ekāsanikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi ekāsaniko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṃjo, so tattha pāsamsō’ti. So paṭipadaṃyeva antaraṃ karitvā tena ekāsanikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

108. “Puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi paṭhamajjhānasamāpattiyā lābhī, ime panañṇe bhikkhū paṭhamajjhānasamāpattiyā na lābhino’ti. So tāya paṭhamajjhānasamāpattiyā

attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaraṃ karitvā tāya paṭhamajjhānasamāpattiyā nevattānukkamaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparaṃ, bhikkhave, asappuriso vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyam jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi catutthajjhānasamāpattiyā lābhī, ime panaññe bhikkhū catutthajjhānasamāpattiyā na lābhino’ti. So tāya catutthajjhānasamāpattiyā attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘catutthajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā nevattānukkamaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi ākāsānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū ākāsānañcāyatanasamāpattiyā na lābhino’ti. So tāya ākāsānañcāyatanasamāpattiyā attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākāsānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaraṃ karitvā tāya ākāsānañcāyatanasamāpattiyā nevattānukkamaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi viññāṇañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū viññāṇañcāyatanasamāpattiyā na lābhino’ti. So tāya viññāṇañcāyatanasamāpattiyā attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘viññāṇañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaraṃ karitvā tāya viññāṇañcāyatanasamāpattiyā nevattānukkamaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi ākiñcaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū ākiñcaññāyatanasamāpattiyā na lābhino’ti. So tāya ākiñcaññāyatanasamāpattiyā attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākiñcaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaraṃ karitvā tāya ākiñcaññāyatanasamāpattiyā nevattānukkamaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi nevasaññānāsaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanasamāpattiyā na lābhino’ti. So tāya nevasaññānāsaññāyatanasamāpattiyā attānukkamaṃseti, paraṃ vambheti. Ayampi, bhikkhave,

asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati –
'nevasaññānāsaññāyatanaśamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi
maññanti tato taṃ hoti aññathā'ti. So atammayatāññeva antaraṃ karitvā tāya
nevasaññānāsaññāyatanaśamāpattiyā nevattānukkamseti, na paraṃ vambheti. Ayampi,
bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṃ
samatikamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā
āsavā [ekacce āsavā (ka.)] parikkhīṇā honti. Ayaṃ [ayaṃ kho (syā. kam.)], bhikkhave,
bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññati”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Sevittabbāsevitabbasuttaṃ

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

“Kāyasamācāraṃpāhaṃ [pahaṃ (sabbattha)], bhikkhave, duvidhena vadāmi –
sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāraṃ. Vacīsamācāraṃpāhaṃ,
bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ
vacīsamācāraṃ. Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi,
asevitabbampi; tañca aññamaññaṃ manosamācāraṃ. Cittuppādaṃpāhaṃ, bhikkhave,
duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppādaṃ.
Saññāpaṭilābhāṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca
aññamaññaṃ saññāpaṭilābhaṃ. Dīṭṭhipaṭilābhāṃpāhaṃ, bhikkhave, duvidhena vadāmi –
sevitabbampi, asevitabbampi; tañca aññamaññaṃ dīṭṭhipaṭilābhaṃ.
Attabhāvapaṭilābhāṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi;
tañca aññamaññaṃ attabhāvapaṭilābha”nti.

Evaṃ vutte āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante,
bhagavatā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ
ājānāmi.

110. “Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi,
asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā.
Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevittabbo;
yathārūpañca kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevittabbo.

111. “Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti? Idha, bhante, ekacco pañātipātī hoti luddo lohitaṃpāṇi
hatappahate nivīṭṭho adayāpanno pañābhūtesu; adinnādāyī kho pana hoti, yaṃ taṃ parassa
paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasañkhātaṃ ādātā
hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā
bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā
saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti – evarūpaṃ,
bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati; adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti; kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā sapaṇḍā antamaso mālāgūlaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti – evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo vacīsamācāro na sevitaḅbo; yathārūpañca kho, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo vacīsamācāro sevitaḅbo.

112. “Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti, sabhāgato [sabhaggato (bahūsu)] vā parisāgato [parisaggato (bahūsu)] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha – ‘jānāmī’ti, jānaṃ vā āha – ‘na jānāmī’ti; apassaṃ vā āha – ‘passāmī’ti, passaṃ vā āha – ‘na passāmī’ti – iti [passa ma. ni. 1.440 sāleyyakasutte] attahetu vā parahetu vā āmisakiñcikkahetu [kiñcakkhahetu (sī.)] vā sampajānamusā bhāsītā hoti; piṣuṇavāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya – iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācāṃ bhāsītā hoti; pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācāṃ bhāsītā hoti; samphappalāpī kho pana hoti akālavadī abhūtavādī anattavādī adhammavādī avinayavādī, anidhānavatiṃ vācāṃ bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anattasamhitāṃ – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha – ‘na jānāmī’ti, jānaṃ vā āha – ‘jānāmī’ti, apassaṃ vā āha – ‘na passāmī’ti, passaṃ vā āha – ‘passāmī’ti – iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti; piṣuṇaṃ vācāṃ pahāya piṣuṇāya 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 vācāṃ bhāsītā hoti; pharusāṃ vācāṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācāṃ bhāsītā hoti; samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācāṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasamhitāṃ – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

‘Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti evarūpo manosamācāro na sevitabbo; yathārūpañca kho, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti evarūpo manosamācāro sevitabbo.

113. “Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti; byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti – evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti; abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā [abyāpajjhā (sī. syā. kaṃ. pī. ka.)] anīghā sukhī attānaṃ pariharantū’ti – evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti. ‘Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

114. “Cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppāda’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti evarūpo cittuppādo na sevitabbo; yathārūpañca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti evarūpo cittuppādo sevitabbo.

“Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatena cetasā viharati; byāpādavā hoti, byāpādasahagatena cetasā viharati; vihesavā hoti, vihesāsahagatena cetasā viharati – evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatena cetasā viharati; abyāpādavā hoti, abyāpādasahagatena cetasā viharati; avihesavā hoti, avihesāsahagatena cetasā viharati – evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti. ‘Cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppāda’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

115. “Saññāpaṭilābhāpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusala dhammā parihāyanti evarūpo saññāpaṭilābho na sevitabbo; yathārūpañca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusala dhammā abhivaḍḍhanti evarūpo saññāpaṭilābho sevitabbo.

“Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatāya saññāya viharati; byāpādavā hoti, byāpādasahagatāya saññāya viharati; vihesavā hoti, vihesāsahagatāya saññāya viharati – evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatāya saññāya viharati; abyāpādavā hoti, abyāpādasahagatāya saññāya viharati; avihesavā hoti, avihesāsahagatāya saññāya viharati – evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

116. “Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo diṭṭhipaṭilābho na sevitabbo; yathārūpañca kho, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo diṭṭhipaṭilābho sevitabbo.

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammagatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānaṃ kammānaṃ phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammagatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

117. “Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti – evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpañca kho, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjham [sabyāpajjham (sī. syā. kaṃ. pī. ka.)], bhante, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjham, bhante, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi;

tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.

118. “Sādhu sādhu, sārīputta! Sādhu kho tvam, sārīputta, imassa mayā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.

“Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo kāyasamācāro na sevitabbo; yathārūpañca kho, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo kāyasamācāro sevitabbo.

“Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, sārīputta, ekacco paṇātipātī hoti luddo lohitapāṇi hatappahate nivīṭṭho adayāpanno paṇabhūtesu; adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti – evarūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, sārīputta, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇābhūtāhitānukampī viharati; adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ nādinnaṃ theyyasaṅkhātaṃ ādātā hoti; kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti – evarūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

“Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi ...pe... manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi...pe... cittuppādāpāhaṃ, bhikkhave, duvidhena vadāmi...pe... saññāpaṭilābhāpāhaṃ, bhikkhave, duvidhena vadāmi...pe... diṭṭhipaṭilābhāpāhaṃ, bhikkhave, duvidhena vadāmi...pe....

“Attabhāvapaṭilābhāpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpañca kho, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo attabhāvapaṭilābho sevitabbo.

“Kathaṃrūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā

dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ. Imassa kho, sārīputta, mayā saṃkhittena bhāsītassa evaṃ vitthārena attho datṭhabbo.

119. “Cakkhaviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; sotaviññeyyaṃ saddampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; ghānaviññeyyaṃ gandhampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; jivhāviññeyyaṃ rasampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi”ti.

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi. ‘Cakkhaviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ na sevittabbaṃ; yathārūpaṃ kho, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ sevittabbaṃ. ‘Cakkhaviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Sotaviññeyyaṃ saddampāhaṃ, sārīputta...pe... evarūpo sotaviññeyyo saddo na sevittabbo... evarūpo sotaviññeyyo saddo sevittabbo... evarūpo ghānaviññeyyo gandho na sevittabbo... evarūpo ghānaviññeyyo gandho sevittabbo... evarūpo jivhāviññeyyo raso na sevittabbo... evarūpo jivhāviññeyyo raso sevittabbo... kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, sārīputta ... evarūpo kāyaviññeyyo phoṭṭhabbo na sevittabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevittabbo.

“Manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manoviññeyyo dhammo na sevittabbo; yathārūpaṃ kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manoviññeyyo dhammo sevittabbo. ‘Manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.

120. “Sādhu sādhu, sārīputta! Sādhu kho tvam, sārīputta, imassa mayā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi. ‘Cakkhaviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ na sevittabbaṃ; yathārūpaṃ kho, sārīputta, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ sevittabbaṃ. ‘Cakkhaviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

“Sotaviññeyyaṃ saddaṃpāhaṃ, sārīputta...pe... evarūpo sotaviññeyyo saddo na sevitabbo... evarūpo sotaviññeyyo saddo sevitabbo... evarūpo ghānaviññeyyo gandho na sevitabbo... evarūpo ghānaviññeyyo gandho sevitabbo... evarūpo jivhāviññeyyo raso na sevitabbo... evarūpo jivhāviññeyyo raso sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta...pe... evarūpo manoviññeyyo dhammo na sevitabbo... evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. Imassa kho, sārīputta, mayā saṃkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

121. “Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi...pe... piṇḍapātāṃpāhaṃ, sārīputta... senāsanāṃpāhaṃ, sārīputta... gāmaṃpāhaṃ, sārīputta... nigamaṃpāhaṃ, sārīputta... nagaraṃpāhaṃ, sārīputta... janapadaṃpāhaṃ, sārīputta... puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī”ti.

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitabbam; yathārūpaṃ kho, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitabbam. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Piṇḍapātāṃpāhaṃ, sārīputta...pe... evarūpo piṇḍapāto na sevitabbo... evarūpo piṇḍapāto sevitabbo... senāsanāṃpāhaṃ, sārīputta...pe... evarūpaṃ senāsanam na sevitabbam... evarūpaṃ senāsanam sevitabbam... gāmaṃpāhaṃ, sārīputta ...pe... evarūpo gāmo na sevitabbo... evarūpo gāmo sevitabbo... evarūpo nigamo na sevitabbo... evarūpo nigamo sevitabbo... evarūpaṃ nagaram na sevitabbam... evarūpaṃ nagaram sevitabbam... evarūpo janapado na sevitabbo... evarūpo janapado sevitabbo.

“Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī”ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, puggalam sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpaṃ kho, bhante, puggalam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo. ‘Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttanti. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi”ti.

122. “Sādhu sādhu, sārīputta! Sādhu kho tvam, sārīputta, imassa mayā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitabbam; yathārūpaṃ kho, sārīputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitabbam. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. (Yathā paṭhamam

tathā vitthāretabbam) evarūpo piṇḍapāto... evarūpaṃ senāsanam... evarūpo gāmo... evarūpo nigamo... evarūpaṃ nagaram... evarūpo janapado.

“Puggalampāham, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi”ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, puggalam sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpaṅca kho, sārīputta, puggalam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo. ‘Puggalampāham, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. Imassa kho, sārīputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

123. “Sabbepi ce, sārīputta, khattiyā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbepi ce, sārīputta, brāhmaṇā...pe... sabbepi ce, sārīputta, vessā... sabbepi ce, sārīputta, suddā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevakopi ce, sārīputta, loko samārako sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇīyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya”ti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bahudhātukasuttaṃ

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

“Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato. Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto [aggimukko (sī. pī.)] kūtāgārānīpi dahati ullittāvalittāni nivātāni phusitaggalāni pihitavātapānāni; evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato. Iti kho, bhikkhave, sappatibhayo bālo, appatibhayo paṇḍito; saupaddavo bālo, anupaddavo paṇḍito; saupasaggo bālo, anupasaggo paṇḍito. Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo. Tasmātiha, bhikkhave, ‘paṇḍitā bhavissāma vīmaṃsakā’ti – evañhi vo, bhikkhave, sikkhitabba”nti.

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “kittāvatā nu kho, bhante, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃ vacanāyā”ti? “Yato kho, ānanda, bhikkhu dhātukusalo ca hoti, āyatanakusalo ca hoti, paṭiccasamuppādakusalo ca hoti, ṭhānāṭhānakusalo ca hoti – ettāvatā kho, ānanda, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃ vacanāyā”ti.

125. “Kittāvatā pana, bhante, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti? “Aṭṭhārasa kho imā, ānanda, dhātuyo – cakkhudhātu, rūpadhātu, cakkhuvīññādhātu; sotadhātu, saddadhātu, sotavīññādhātu; ghānadhātu, gandhadhātu, ghānavīññādhātu; jivhādhātu, rasadhātu, jivhāvīññādhātu; kāyadhātu, phoṭṭhabbhadhātu, kāyavīññādhātu; manodhātu, dhammadhātu, manovīññādhātu. Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Siyā, ānanda. Chayimā, ānanda, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Siyā, ānanda. Chayimā, ānanda, dhātuyo – sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhātu, avijjādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Siyā, ānanda. Chayimā, ānanda, dhātuyo – kāmādhātu, nekkhammadhātu, byāpādadhātu, abyāpādadhātu, vihiṃsādhātu, avihimsādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Siyā, ānanda. Tisso imā, ānanda, dhātuyo – kāmādhātu, rūpadhātu, arūpadhātu. Imā kho, ānanda, tisso dhātuyo yato jānāti passati – ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Siyā, ānanda. Dve imā, ānanda, dhātuyo – saṅkhatādhātu, asaṅkhatādhātu. Imā kho, ānanda, dve dhātuyo yato jānāti passati – ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

126. “Kittāvātā pana, bhante, ‘āyatanakusalo bhikkhū’ti alaṃ vacanāyā”ti? “Cha kho panimāni, ānanda, ajjhātikabāhirāni āyatanāni – cakkhucceva rūpā ca sotañca saddā ca ghānañca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Imāni kho, ānanda, cha ajjhātikabāhirāni āyatanāni yato jānāti passati – ettāvātā kho, ānanda, ‘āyatanakusalo bhikkhū’ti alaṃ vacanāyā”ti.

“Kittāvātā pana, bhante, ‘paṭṭicasamuppādakusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Idhānanda, bhikkhu evaṃ pajānāti – ‘imasmim satī idam hoti, imassuppādā idam uppajjati, imasmim asati idam na hoti, imassa nirodhā idam nirujjhati, yadidam – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāgaṇirodhā saṅkhāraṇirodho, saṅkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanānirodho, saḷāyatanānirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātiṇirodho, jātiṇirodhā jarāmaṇaṃ sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti’. Ettāvātā kho, ānanda, ‘paṭṭicasamuppādakusalo bhikkhū’ti alaṃ vacanāyā”ti.

127. “Kittāvātā pana, bhante, ‘thānāthānakusalo bhikkhū’ti alaṃ vacanāyā”ti?
“Idhānanda, bhikkhu ‘atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci [kiñci (syā. kam. ka.)] saṅkhāraṃ niccato upagaccheyya, netam thānaṃ vijjati’ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, thānametaṃ vijjati’ti pajānāti; ‘atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya, netam thānaṃ vijjati’ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya, thānametaṃ vijjati’ti pajānāti. ‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato

upagaccheyya, netam thānam vijjati'ti pajānāti, 'thānañca kho etam vijjati yam puthujjano kañci dhammam attato upagaccheyya, thānametam vijjati'ti pajānāti.

128. “Atthānametam anavakāso yam ditthisampanno puggalo mātaram jīvitā voropeyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puthujjano mātaram jīvitā voropeyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam ditthisampanno puggalo pitaram jīvitā voropeyya...pe... arahantam jīvitā voropeyya, thānametam vijjati'ti pajānāti; 'atthānametam anavakāso yam ditthisampanno puggalo dutthacitto tathāgatassa lohitaṃ uppādeyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puthujjano dutthacitto tathāgatassa lohitaṃ uppādeyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam ditthisampanno puggalo saṅgham bhindeyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puthujjano saṅgham bhindeyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam ditthisampanno puggalo aññaṃ sathhāram uddiseyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puthujjano aññaṃ sathhāram uddiseyya, thānametam vijjati'ti pajānāti.

129. “Atthānametam anavakāso yam ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam ekissā lokadhātuyā eko araham sammāsambuddho uppajjeyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyūṃ, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, thānametam vijjati'ti pajānāti.

130. “Atthānametam anavakāso yam itthī araham assa sammāsambuddho, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puriso araham assa sammāsambuddho, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam itthī rājā assa cakkavattī, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puriso rājā assa cakkavattī, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam itthī sakkattam kareyya ... mārattam kareyya... brahmattam kareyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam puriso sakkattam kareyya... mārattam kareyya... brahmattam kareyya, thānametam vijjati'ti pajānāti.

131. “Atthānametam anavakāso yam kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam kāyaduccaritassa anitṭho akanto amanāpo vipāko nibbatteyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam vacīduccaritassa...pe... yam manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānam vijjati'ti pajānāti; thānañca kho etam vijjati yam vacīduccaritassa...pe... yam manoduccaritassa anitṭho akanto amanāpo vipāko nibbatteyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam kāyasucaritassa anitṭho akanto amanāpo vipāko nibbatteyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam vacīsucaritassa...pe... yam manosucaritassa anitṭho akanto amanāpo vipāko nibbatteyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam vacīsucaritassa...pe... yam manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametam vijjati'ti pajānāti.

“Atthānametam anavakāso yam kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā param marañā sugatiṃ saggam lokam upapajjeyya, netam thānam vijjati'ti pajānāti; 'thānañca kho etam vijjati yam kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā param marañā apāyam duggatiṃ vinipātam nirayam upapajjeyya, thānametam vijjati'ti pajānāti. 'Atthānametam anavakāso yam vacīduccaritasamaṅgī...pe... yam manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā param marañā sugatiṃ saggam

lokaṃ upapajjeyya, netam thānaṃ vijjatī'ti pajānāti; 'thānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī...pe... yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, thānametaṃ vijjatī'ti pajānāti. 'Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam thānaṃ vijjatī'ti pajānāti; 'thānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjeyya, thānametaṃ vijjatī'ti pajānāti. 'Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī...pe... yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam thānaṃ vijjatī'ti pajānāti; 'thānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī...pe... yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokaṃ upapajjeyya, thānametaṃ vijjatī'ti pajānāti. Ettāvata kho, ānanda, 'thānāthānakusalo bhikkhū'ti alaṃ vacanāyā'ti.

132. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante! Konāmo ayaṃ, bhante, dhammapariyāyo”ti? “Tasmātiha tvam, ānanda, imaṃ dhammapariyāyaṃ ‘bahudhātuko’tipi naṃ dhārehi, ‘catuparivaṭṭo’tipi naṃ dhārehi, ‘dhammādāso’tipi naṃ dhārehi, ‘amatadundubhī’tipi [dudrabhītipi (ka.)] naṃ dhārehi, ‘anuttaro saṅgānavijayo’tipi naṃ dhārehi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Bahudhātukasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Isigilisuttaṃ

133. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati isigilismim pabbate. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Passatha no tumhe, bhikkhave, etaṃ vebhāraṃ pabbata”nti? “Evaṃ, bhante”. “Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā aho si aññā paññatti”.

“Passatha no tumhe, bhikkhave, etaṃ paṇḍavaṃ pabbata”nti? “Evaṃ, bhante”. “Etassapi kho, bhikkhave, paṇḍavassa pabbatassa aññāva samaññā aho si aññā paññatti”.

“Passatha no tumhe, bhikkhave, etaṃ vepullaṃ pabbata”nti? “Evaṃ, bhante”. “Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā aho si aññā paññatti”.

“Passatha no tumhe, bhikkhave, etaṃ gijjhakūṭaṃ pabbata”nti? “Evaṃ, bhante”. “Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā aho si aññā paññatti”.

“Passatha no tumhe, bhikkhave, imaṃ isigiliṃ pabbata”nti? “Evaṃ, bhante”. “Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā aho si esā paññatti”.

“Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmim isigilismim pabbate ciranivāsino ahesum. Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti. Tameṇaṃ manussā disvā evamāhaṃsu – ‘ayaṃ pabbato ime isī [isayo (ka.)] gilati’ti; ‘isigili isigili’ tveva samaññā udapādi. Ācikkhissāmi [acikkhissāmi vo (ka.)], bhikkhave, paccekabuddhānaṃ nāmāni; kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni; desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni. Taṃ suṇātha, sādhu kaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

134. “Ariṭṭho nāma, bhikkhave, paccekasambuddho [paccekabuddho (ka. sī. pī.)] imasmim isigilismim pabbate ciranivāsī aho si; upariṭṭho nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī aho si; tagarasikhī [taggarasikhī

(ka.)] nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; yasassī nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; sudassano nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; piyadassī nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; gandhāro nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; piṇḍolo nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; upāsabho nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; nīto nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; tatho nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi, sutavā nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; bhāvitatto nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

135. “Ye sattasārā anīghā nirāsā,

Paccekamevajjhagamamsu bodhim [paccekamevajjhagamum subodhim (sī. syā. kaṃ. pī.)];

Tesaṃ visallāna naruttamaṇaṃ,

Nāmāni me kittayato suṇātha.

“Ariṭṭho upariṭṭho tagarasikhī yasassī,

Sudassano piyadassī ca susambuddho [buddho (sī. syā. kaṃ. pī.)];

Gandhāro piṇḍolo upāsabho ca,

Nīto tatho sutavā bhāvitatto.

“Sumbho subho matulo [methulo (sī. syā. kaṃ. pī.)] aṭṭhamo ca,

Athassumegho [aṭṭhasumedho (ka.)] anīgho sudāṭṭho;

Paccekabuddhā bhavanettikhīṇā,

Hīṅgū ca hīṅgo ca mahānubhāvā.

“Dve jālino munino aṭṭhako ca,

Atha kosallo buddho atho subāhu;

Upanemiso nemiso santacitto,

Sacco tatho virajo paṇḍito ca.

“Kālūpakālā vijito jito ca,

Aṅgo ca paṅgo ca guttijito ca;

Passi jahi upadhidukkhamūlaṃ [passī jahī upadhim dukkhamūlaṃ (sī. syā. kaṃ. pī.)],

Aparājito mārabalaṃ ajesi.

“Sattā pavattā sarabhaṅgo lomahaṃso,

Uccaṅgamāyo asito anāsavo;

Manomayo mānacchido ca bandhumā,

Tadādhimutto vimalo ca ketumā.

“Ketumbharāgo ca mātaṅgo ariyo,

Athaccuto accutagāmabyāmako;
Sumaṅgalo dabbilo supatiṭṭhito,
Asayho khemābhirato ca sorato.
“Durannayo saṅgho athopi ujjayo,
Aparo muni sayho anomanikkamo;
Ānando nando upanando dvādasa,
Bhāradvājo antimadehadhārī [antimadehadhārī (sī.)].
“Bodhi mahānāmo athopi uttaro,
Kesī sikhī sundaro dvārabhājo;
Tissūpatissā bhavabandhanacchidā,
Upasikhi taṅhacchido ca sikhari [upasīdarī taṅhacchido ca sīdarī (sī. syā. kaṃ. pī.)].
“Buddho ahu maṅgalo vītarāgo,
Usabhacchidā jāliniṃ dukkhamūlaṃ;
Santaṃ padaṃ ajjhagamopanīto,
Uposatho sundaro saccanāmo.
“Jeto jayanto padumo uppalo ca,
Padumuttaro rakkhito pabbato ca;
Mānatthaddho sobhito vītarāgo,
Kaṅho ca buddho suvimuttacitto.
“Ete ca aññe ca mahānubhāvā,
Paccekabuddhā bhavanettikhīṇā;
Te sabbasaṅgātigate mahesī,
Parinibbute vandatha appameyye”ti.

Isigilisuttaṃ niṭṭhitam chatṭham.

7. Mahācattārīsakasuttaṃ

136. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “ariyaṃ vo, bhikkhave, sammāsamādhim desessāmi saupanisaṃ sapaṛikkhāraṃ. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, ariyo sammāsamādhī saupaniso sapaṛikkhāro? Seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā pariṅkhatā – ayaṃ vuccati, bhikkhave, ariyo sammāsamādhī saupaniso itipi, sapaṛikkhāro itipi. Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhiṃ ‘micchādiṭṭhi’ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhi’ti pajānāti – sāssa hoti sammādiṭṭhi.

“Katamā ca, bhikkhave, micchādīṭṭhi? ‘Natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ ti – ayam, bhikkhave, micchādīṭṭhi.

“Katamā ca, bhikkhave, sammādīṭṭhi? Sammādīṭṭhipaṇṇam [sammādīṭṭhimahaṇṇam (ka.) evaṇṇam sammāsaṅkappapaṇṇamkyādīsūpi], bhikkhave, dvāyam [dvāyam (sī. syā. kaṇ. pī.) ṭikā oloketabbā] vadāmi – atthi, bhikkhave, sammādīṭṭhi sāsavā puññabhāgiyā upadhivepakka; atthi, bhikkhave, sammādīṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādīṭṭhi sāsavā puññabhāgiyā upadhivepakka? ‘Atthi dinnam, atthi yittham, 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 sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ ti – ayam, bhikkhave, sammādīṭṭhi sāsavā puññabhāgiyā upadhivepakka.

“Katamā ca, bhikkhave, sammādīṭṭhi ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṇṇam bhāvayato paññā paññindriyam paññābalaṇṇam dhammavicayasambojjhaṅgo sammādīṭṭhi maggaṅgam [maggaṅgā (sī. pī.)] – ayam vuccati, bhikkhave, sammādīṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādīṭṭhiyā pahānāya vāyamati, sammādīṭṭhiyā, upasampadāya, svāssa [svāyam (ka.)] hoti sammāvāyāmo. So sato micchādīṭṭhiṇṇam pajahati, sato sammādīṭṭhiṇṇam upasampajja viharati, sāssa [sāyam (ka.)] hoti sammāsati. Itiyime [itime (sī.), itissime (syā. kaṇ. pī.)] tayo dhammā sammādīṭṭhiṇṇam anuparidhāvanti anuparivattanti, seyyathidaṇṇam – sammādīṭṭhi, sammāvāyāmo, sammāsati.

137. “Tatra, bhikkhave, sammādīṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādīṭṭhi pubbaṅgamā hoti? Micchāsaṅkappam ‘micchāsaṅkappo’ ti pajānāti, sammāsaṅkappam ‘sammāsaṅkappo’ ti pajānāti, sāssa hoti sammādīṭṭhi.

“Katamo ca, bhikkhave, micchāsaṅkappo? Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo – ayam, bhikkhave, micchāsaṅkappo.

“Katamo ca, bhikkhave, sammāsaṅkappo? Sammāsaṅkappapaṇṇam, bhikkhave, dvāyam vadāmi – atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo – ‘ayam, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’”.

“Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṇṇam bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro – ayam, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo. So sato micchāsaṅkappam pajahati, sato sammāsaṅkappam upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāsaṅkappam anuparidhāvanti anuparivattanti, seyyathidaṇṇam – sammādīṭṭhi, sammāvāyāmo, sammāsati.

138. “Tatra, bhikkhave, sammādīṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādīṭṭhi pubbaṅgamā hoti? Micchāvācam ‘micchāvācā’ ti pajānāti, sammāvācam ‘sammāvācā’ ti pajānāti; sāssa hoti sammādīṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo – ayam, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācapaṇṇam, bhikkhave, dvāyam vadāmi –

atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi āraṭi virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācāya pajahati, sato sammāvācāya upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāvācāya anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

139. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathanca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ ‘micchākammanto’ ti pajānāti, sammākammantaṃ ‘sammākammanto’ ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro – ayaṃ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī – ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi āraṭi virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. So micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

140. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathanca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāājīvaṃ ‘micchāājīvo’ ti pajānāti, sammāājīvaṃ ‘sammāājīvo’ ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchāājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijjigīsanatā [nijjigim sanatā (sī. syā. kam. pī.)] – ayaṃ, bhikkhave, micchāājīvo. Katamo ca, bhikkhave, sammāājīvo? Sammāājīvaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikāṃ kappeti – ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā āraṭi virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

141. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathanca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti,

sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatisa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho [aṭṭhaṅgasamannāgatā sekhā paṭipadā (sī.), aṭṭhaṅgasamannāgato sekho paṭipado (pī. ka.) () natthi sī. syā. kaṃ. pī. potthakesu], dasaṅgasamannāgato arahā hoti. (Tatrapī sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṃ gacchanti).

142. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti...pe... sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti... sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti... sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti... sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti... sammāsatisa, bhikkhave, micchāsati nijjiṇṇā hoti... sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti... sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti... sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

“Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā – mahācattārīsako dhammapariyāyo pavattito appaṭivattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

143. “Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṃ thānaṃ āgacchanti – sammādiṭṭhiṃ ce bhavaṃ garahati, ye ca micchādiṭṭhī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā; sammāsaṅkappaṃ ce bhavaṃ garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā; sammāvācaṃ ce bhavaṃ garahati...pe... sammākammaṃ ce bhavaṃ garahati... sammāājīvaṃ ce bhavaṃ garahati... sammāvāyāmaṃ ce bhavaṃ garahati... sammāsatiṃ ce bhavaṃ garahati... sammāsamādhiṃ ce bhavaṃ garahati... sammāñāṇaṃ ce bhavaṃ garahati ... sammāvimuttiṃ ce bhavaṃ garahati, ye ca micchāvimutti samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā. Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme ime dasasahadhammikā vādānuvādā gārayhaṃ thānaṃ āgacchanti. Yepi te, bhikkhave, ahesuṃ okkalā vassabhaññā [vayabhiññā (ka.) saṃ. ni. 3.62; a. ni. 4.30 passitabbaṃ] ahetuvādā akiriyavādā natthikavādā tepi mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ napaṭikkositabbaṃ amaññiṃsu [maññeyyūṃ (ka.)]. Taṃ kissa hetu? Nindābyārosaupārambhābhayā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Ānāpānassatisuttaṃ

144. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmata ca sārīputtena āyasmata ca mahāmoggallānena [mahāmoggallānena (ka.)] āyasmata ca mahākassapena āyasmata ca mahākaccāyanena āyasmata ca mahākoṭṭhikena āyasmata ca

mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhim.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti [pajānanti (syā. kaṃ.), sañjānanti (ka.)].

145. Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiya bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “āraddhosmi, bhikkhave, imāya paṭipadāya; āradhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiiyosomattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvattthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣāmi”ti. Assosum kho jānapadā bhikkhū – “bhagavā kira tattheva sāvattthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣāmi”ti. Te jānapadā bhikkhū sāvattthiṃ [sāvattthiyaṃ (syā. kaṃ. pī. ka.)] osaranti bhagavantaṃ dassanāya. Te ca kho therā bhikkhū bhiiyosomattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti.

146. Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre [suddhasāre patiṭṭhitā (syā. kaṃ. pī.)] patiṭṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnam bahu hoti, bahu dinnam bahutaraṃ. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisam alaṃ yojanagaṇanāni dassanāya gantum puṭosenāpi” [puṭosenāpi, tathārūpo ayaṃ bhikkhave bhikkhusaṅgho, tathārūpā ayaṃ parisā (sī. pī. ka.)].

147. “Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva [sakim deva (ka.)] imaṃ lokam āgantvā dukkhassantaṃ karissanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

“Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ

bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti...pe... catunnaṃ iddhipādānaṃ... pañcannaṃ indriyānaṃ... pañcannaṃ balānaṃ... sattannaṃ bojjaṅgānaṃ... ariyassa atthaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti... karuṇābhāvanānuyogamanuyuttā viharanti... muditābhāvanānuyogamanuyuttā viharanti... upekkhābhāvanānuyogamanuyuttā viharanti... asubhabhāvanānuyogamanuyuttā viharanti... aniccaaññābhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjaṅge paripūrenti. Satta bojjaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

148. “Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kaṃ. pī.)] passasati.

“Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ ti sikkhati.

“Pītipaṭisaṃvedī assasissāmī’ ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ ti sikkhati.

“Cittapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittapaṭisaṃvedī 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, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisamsā.

149. “Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti? Yasmim samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ ti sikkhati; kāye kāyānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Kāyesu kāyāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ – assāpassāsā. Tasmātiha, bhikkhave,

kāye kāyānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārāpaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārāpaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ – assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī 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; citte cittānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘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; dhammesu dhammānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

150. “Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti? Yasmim samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, upaṭṭhitāssa tasmim samaye sati hoti asammutṭhā [appammutṭhā (syā. kam.).]. Yasmim samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati [pavicarati (sī. syā. kam. pī.)] parivīmaṃsaṃ āpajjati. Yasmim samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmim samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ,

vīriyasambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, vīriyasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Āradhāvīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āradhāvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, pītisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, samādhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“So tathāsamāhitaṃ cittaṃ sādhuḥkaṃ ajjupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhuḥkaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

151. “Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu...pe... citte... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmim samaye sati hoti asammūṭṭhā. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammūṭṭhā, satisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhham hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhham hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, vīriyasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Āradhāvīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āradhāvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, pītisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim samaye

bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

“So tathāsamāhitam cittam sādhuḥkam ajjupekkhitā hoti. Yasmim samaye, bhikkhave, bhikkhu tathāsamāhitam cittam sādhuḥkam ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulikatā satta sambojjhaṅge paripūrenti.

152. “Katham bhāvitā ca, bhikkhave, satta bojjhaṅgā katham bahulikatā vijjāvimuttim paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulikatā vijjāvimuttim paripūrenti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

Ānāpānassatisuttam niṭṭhitam atṭhamam.

9. Kāyagatāsatisuttam

153. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattam piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “acchariyam, āvuso, abbhutam, āvuso! Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati [kāyagatā sati (syā. kam. pī.)] bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti. Ayañca hidam tesam bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuttāhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha, bhante, amhākaṃ pacchābhattam piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘acchariyam, āvuso, abbhutam, āvuso! Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anupatto”ti.

154. “Katham bhāvitā ca, bhikkhave, kāyagatāsati katham bahulikatā mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu arañṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyam pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova passasati; dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti; rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā [gehasitā (tīkā)] sarasaṅkappā te pahiyanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti [ekodī hoti (sī.), ekodibhoti (syā. kam.)] samādhiyati. Evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ [kāyagatam satim (syā. kam. pī.)] bhāveti.

“Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti.

Yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. kam. pī.)] atthi atthimiñjaṃ vakkhaṃ hadayaṃ yakaṃ kilomakkaṃ pihakkaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti.

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷi (sī. syā. kam. pī.)] pūrā nānāvihitassa dhañṇassa, seyathidaṃ – sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tamenāṃ cakkhumaṃ puriso muñcitvā paccavekkheyya – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru atthi atthimiñjaṃ vakkhaṃ hadayaṃ yakaṃ kilomakkaṃ pihakkaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe [cātumahāpathe (sī. syā. kam. pī.)] bilaso vibhajitvā [paṭivibhajitvā (sī. syā. kam. pī.)] nisinna assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyathāpi passeyya sarīraṃ sivathikāya [sivathikāya (sī. syā. kam. pī.)] chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakkaṃ vinīlakkaṃ vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti [etaṃ anattitoti (sī.)]. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giñjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ

siṅgālehi vā [gijjhehi vā khajjamānaṃ suvānehi vā khajjamānaṃ sigālehi vā (sī. syā. kaṃ. pī.)] khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikaṣaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ...pe... aṭṭhikaṣaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ...pe... aṭṭhikaṣaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ...pe... aṭṭhikāni apagatasambandhāni [apagatanahārūsambandhāni (syā. kaṃ.)] disāvidisāvikkhittāni [disāvidisāsu vikkhittāni (sī. pī.)] aññena hatthaṭṭhikaṃ aññena pādattṭhikaṃ aññena goppakattṭhikaṃ [aññena goppakattṭhikanti idaṃ sī. syā. kaṃ. pī. potthakesu natthi] aññena jaṅghattṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭṭhikaṃ [aññena kaṭṭhikaṃ aññena piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. syā. kaṃ. pī.)] aññena phāsukattṭhikaṃ aññena piṭṭhitṭhikaṃ aññena khandhattṭhikaṃ aññena gīvatṭhikaṃ aññena hanukattṭhikaṃ aññena dantattṭhikaṃ aññena sīsakaṭāhaṃ [aññena kaṭṭhikaṃ aññena piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. syā. kaṃ. pī.)]. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. kaṃ. pī.)] ...pe... aṭṭhikāni puñjakitāni terovassikāni...pe... aṭṭhikāni pūṭini cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

155. “Puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi [sāssa nahānīyapiṇḍi (sī. syā. kaṃ. pī.)] snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamaṃ...pe... dutiyam jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako [ubbhidodako (syā. kaṃ. ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītēna vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītēna vārinā apphuṭam assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānaṃ upasampajja viharati. So imameva kāyaṃ nippīṭikena sukhena abhisandeti parisandeti

paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni, nāssa [na nesam (?)] kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

156. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa [antogadhā tassa (sī. pī.)] kusalā dhammā ye keci vijjābhāgiyā. Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

“Yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ [āramaṇaṃ (?)]. Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya. Taṃ kiṃ maññatha, bhikkhave, api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāra”nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. Seyyathāpi, bhikkhave, sukkaṃ kaṭṭhaṃ koḷāpaṃ [koḷāpaṃ ārakā udakā thale nikkhittaṃ (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento [abhimanthento (syā. kaṃ. pī. ka.)] aggim abhinibbatteyya, tejo pātukareyyā”ti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana”nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.

157. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāra”nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, allam kaṭṭhaṃ sasneham [sasneham ārakā udakā thale nikkhittaṃ (ka.)]; atha

puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā” ti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana” nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ”.

158. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, ta tatre sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito. Tameṇaṃ balavā puriso yato yato āviñcheyya, āgaccheyya udaka” nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇī [pokkharinī (sī.)] assa āḷibandhā pūrā udakassa samatittikā kākapeyyā. Tameṇaṃ balavā puriso yato yato āḷiṃ muñceyya āgaccheyya udaka” nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo [obhastapatodo (ka.), ubhantarapaṭodo (syā. kaṃ.)] ava + dhamasu + ta = odhasta-itipadavibhāgo; tameṇaṃ dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane”.

159. “Kāyagatāya, bhikkhave, satiā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya dasānisamsā pāṭikaṅkhā. Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati.

“Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati.

“Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasaṃsāpasamphassānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

“So anekavihiṭaṃ iddhividhaṃ paccānubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvaṃ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca...pe....

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’ nti pajānāti, vītarāgaṃ vā cittaṃ...pe... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṃkhittaṃ 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 pajānāti.

“So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi
jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

“Dibbena cakkhunā visuddhena atikkantaṃanusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ
abhiññā sacchikatvā upasampajja viharati.

“Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya
vatthukatāya anuttīhitāya paricitāya susamāradhāya ime dasānisamsā paṭīkaṅkhā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅkhārupapattisuttaṃ

160. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti
te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –
“saṅkhārupapattim [saṅkhārupapattim (syā. kaṃ.), saṅkhārupattim (sī. pī.)] vo, bhikkhave,
desessāmi, taṃ suṇātha, sādhu kaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te
bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

161. “Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti,
sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṃ
hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
khattiyamahāsālānaṃ [khattiyamahāsālānaṃ vā (syā. kaṃ. pī.)] sahabyataṃ upapajjeyya’nti.
So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca
vihārā [vihāro (sī. pī.)] ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā [tatrupalattiyā (syā.
kaṃ.), tatrupalattiyā (sī. pī.)] saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā
tatrupalattiyā saṃvattati.

162. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena
samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato
hoti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
brāhmaṇamahāsālānaṃ...pe... gahapatimahāsālānaṃ [brāhmaṇamahāsālānaṃ vā
gahapatimahāsālānaṃ vā (syā. kaṃ. pī.)] sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati,
taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ
bahulikatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā
saṃvattati.

163. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena
samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato
hoti. Tassa suttaṃ hoti – ‘cātumahārājikā [cātumahārājikā (sī. syā. kaṃ. pī.)] devā
dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ
maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ
cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ
bahulikatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā
saṃvattati.

164. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutam hoti – tāvatimsā devā...pe... yāmā devā... tusitā devā... nimmānaratī devā... paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evam hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti. Ayam, bhikkhave, maggo ayam paṭipadā tatrupalattiyā saṃvattati.

165. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutam hoti – ‘sahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Sahasso, bhikkhave, brahmā saḥassilokadhātuṃ [sahassim lokadhātuṃ (sī.)] pharivā adhimuccivā [adhimuñcivā (ka.)] viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍam hatthe karivā paccavekkheyya; evameva kho, bhikkhave, saḥasso brahmā saḥassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evam hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā saḥassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti. Ayam, bhikkhave, maggo ayam paṭipadā tatrupalattiyā saṃvattati.

166. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – dvisahasso brahmā...pe... tisahasso brahmā... catusahasso brahmā... pañcasahasso brahmā dīghāyuko vaṇṇavā sukhabahuloti. Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karivā paccavekkheyya; evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evam hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā pañcasahassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti. Ayam, bhikkhave, maggo ayam paṭipadā tatrupalattiyā saṃvattati.

167. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘dasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Dasahasso, bhikkhave, brahmā dasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca [bhāsati ca tapati ca (sī. syā. kam. pī.)] virocāti ca; evameva kho, bhikkhave, dasahasso brahmā dasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evam hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā dasahassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti. Ayam, bhikkhave, maggo ayam paṭipadā tatrupalattiyā saṃvattati.

168. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Satasahasso, bhikkhave, brahmā satasahassilokadhātuṃ pharivā

adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nikkham jambonadam [nekkham (sī. syā. kam. pī.)] dakkhakammāraputtaukkamukhasukusalasampahaṭṭham paṇḍukambale nikkhittam bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā satasahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

169. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ābhā devā...pe... parittābhā devā... appamāṇābhā devā... ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā ābhassarānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

170. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – parittasubhā devā...pe... appamāṇasubhā devā... subhakiṇhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā subhakiṇhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

171. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – vehapphalā devā...pe... avihā devā... atappā devā... sudassā devā... sudassī devā... akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā akaniṭṭhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

172. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘ākāsānañcāyatanūpagā devā dīghāyukā ciratṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā ākāsānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

173. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘viññānañcāyatanūpagā devā dīghāyukā ciratṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā param marañā viññānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

174. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ākiñcaññāyatanūpagā devā...pe...

nevasaññānāsaññāyatanūpagā devā dīghāyukā ciratthitikā sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

175. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa evaṃ hoti – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti. So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati”ti [na katthaci upapajjati, na kuhiñci upapajjati (sī. pī.), na katthaci upapajjati, na kuhiñci upasampajja viharati (ka.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Saṅkhārupattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Anupāda-sodhana-porisadhammo, sevitaḥḥa-bahudhātu-vibhatti;

Buddhassa kittināma-cattārīsena, ānāpāno kāyagato upapatti [ito paraṃ syā. kaṃ. ka. potthakesu evampi dissati — §candake vimale parisuddhe, puṇṇasammodinirodhaattano; §dandhā bahujanasevitaṃ dhammavaraṃ, yaṃ anupadaṃ vaggavaraṃ dutiyāti].

3. Suññatavaggo

1. Cūlasuññatasuttaṃ

176. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuttḥito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā ānando bhagavantaṃ etadavoca – “ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo. Tattha me, bhante, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ – ‘suññatāvihārenaḥḥaṃ, ānanda, etarahi bahulaṃ viharāmi’ti. Kacci metaṃ, bhante, sussuttaṃ suggahitaṃ sumanasikataṃ sūpadhārita”nti? “Taggha te etaṃ, ānanda, sussuttaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ. Pubbepāhaṃ [pubbecāhaṃ (sī. syā. kaṃ. pī.)], ānanda, etarahipi [etarahi ca (sabbattha)] suññatāvihārena bahulaṃ viharāmi. Seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḥḥaṃ, suñño jātarūparajātēna, suñño itthipurisasaṅnipātena atthi cevidaṃ asuññataṃ yadidaṃ – bhikkhusaṅghaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu amanasikarivā gāmasaṅghaṃ, amanasikarivā manussasaṅghaṃ, araṅghasaṅghaṃ paṭicca manasi karoti ekattaṃ. Tassa araṅghasaṅghāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā gāmasaṅghaṃ paṭicca tedha na santi, ye assu darathā manussasaṅghaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – araṅghasaṅghaṃ paṭicca ekatta’nti. So ‘suññamidaṃ saññāgataṃ gāmasaṅghāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ manussasaṅghāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – araṅghasaṅghaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’”ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

177. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā araṇṇasaññaṃ, amanasikarivā araṇṇasaññaṃ, pathavīsaññaṃ paṭicca manasi karoti ekattaṃ. Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ; evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakataṭṭhānaṃ pabbatavisamaṃ taṃ sabbam [sabbam (ka.)] amanasikarivā pathavīsaññaṃ paṭicca manasi karoti ekattaṃ. Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā manussasaññaṃ paṭicca tedha na santi, ye assu darathā araṇṇasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – pathavīsaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ manussasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ araṇṇasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – pathavīsaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

178. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā araṇṇasaññaṃ, amanasikarivā pathavīsaññaṃ, ākāsaññācāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. Tassa ākāsaññācāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā araṇṇasaññaṃ paṭicca tedha na santi, ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – ākāsaññācāyatanasaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ araṇṇasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – ākāsaññācāyatanasaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

179. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā pathavīsaññaṃ, amanasikarivā ākāsaññācāyatanasaññaṃ, viññāṇaññācāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. Tassa viññāṇaññācāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, ye assu darathā ākāsaññācāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – viññāṇaññācāyatanasaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ ākāsaññācāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – viññāṇaññācāyatanasaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

180. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākāsaññācāyatanasaññaṃ, amanasikarivā viññāṇaññācāyatanasaññaṃ, ākiñcaññāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. Tassa ākiñcaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā ākāsaññācāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā viññāṇaññācāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – ākiñcaññāyatanasaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ ākāsaññācāyatanasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ viññāṇaññācāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – ākiñcaññāyatanasaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

181. “Puna caparaṃ, ānanda bhikkhu amanasikarivā viññāṇaññācāyatanasaññaṃ, amanasikarivā ākiñcaññāyatanasaññaṃ, nevasaññānāsaññāyatanasaññaṃ paṭicca manasi

karoti ekattaṃ. Tassa nevasaññānāsaññāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā viññāṇañcāyatanaññāṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – nevasaññānāsaññāyatanaññāṃ paṭicca ekatta’nti. So ‘suññamidaṃ saññāgatam viññāṇañcāyatanaññāyā’ti pajānāti, ‘suññamidaṃ saññāgatam ākiñcaññāyatanaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – nevasaññānāsaññāyatanaññāṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

182. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaññāṃ, amanasikarivā nevasaññānāsaññāyatanaññāṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā ākiñcaññāyatanaññāṃ paṭicca tedha na santi, ye assu darathā nevasaññānāsaññāyatanaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. So ‘suññamidaṃ saññāgatam ākiñcaññāyatanaññāyā’ti pajānāti, ‘suññamidaṃ saññāgatam nevasaññānāsaññāyatanaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

183. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaññāṃ, amanasikarivā nevasaññānāsaññāyatanaññāṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ayampi kho animitto cetosamādhī abhisankhato abhisāṇcetayito’. ‘Yaṃ kho pana kiñci abhisankhataṃ abhisāṇcetayitaṃ tadaniccaṃ nirodhadhamma’nti 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. So evaṃ pajānāti – ‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. So ‘suññamidaṃ saññāgatam kāmāsavenā’ti pajānāti, ‘suññamidaṃ saññāgatam bhavāsavenā’ti pajānāti, ‘suññamidaṃ saññāgatam avijjāsavenā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

184. “Yepi hi keci, ānanda, atītamadhdhānaṃ samaṇā vā brāhmaṇā vā parisuddham paramānuttaraṃ suññataṃ upasampajja viharissu, sabbe te imaṃyeva parisuddham paramānuttaraṃ suññataṃ upasampajja viharissu. Yepi [ye (sī. pī.)] hi keci, ānanda, anāgatamadhdhānaṃ samaṇā vā brāhmaṇā vā parisuddham paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddham paramānuttaraṃ suññataṃ upasampajja viharissanti. Yepi [ye (sī. pī.)] hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddham paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddham paramānuttaraṃ suññataṃ upasampajja viharanti. Tasmātiha, ānanda, ‘parisuddham paramānuttaraṃ suññataṃ upasampajja viharissāmā’ti [viharissāmīti (pī. ka.)] – evañhi vo [te (ka.)], ānanda, sikkhitabba’nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Cūlasuññatasuttam niṭṭhitam paṭhamam.

2. Mahāsuññatasuttam

185. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattam piṇḍapātapāṭikkanto yena kālakhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya. Tena kho pana samayena kālakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti. Addasā kho bhagavā kālakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni. Disvāna bhagavato etadahosi – “sambahulāni kho kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho idha bhikkhū viharantī”ti.

186. Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhim ghaṭāya sakkassa vihāre cīvarakammaṃ karoti. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena ghaṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “sambahulāni kho, ānanda, kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho ettha bhikkhū viharantī”ti? “Sambahulāni, bhante, kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā bhikkhū ettha viharanti. Cīvarakārasamayo no, bhante, vattatī”ti.

“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito. So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ [sambodhasukhaṃ (sī. pī.), sambodhasukhaṃ cittekaggatāsukhaṃ (ka.) upari araṇavibhaṅgasutte pana sambodhisukhantveva dissati] tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti – netam ṭhānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkhaṃ yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti – ṭhānametaṃ vijjati.

“So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti – netam ṭhānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkhaṃ sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti – ṭhānametaṃ vijjati.

“Nāham, ānanda, ekaṃ rūpampi [ekarūpampi (sī.)] samanupassāmi yattha rattassa yathābhīratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā.

187. “Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ – sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharitum [viharataṃ (ka. sī.), viharati (syā. kaṃ. ka.)]. Tatra ce, ānanda, tathāgataṃ iminā vihārena viharantaṃ bhavanti [bhagavantaṃ (sī. syā. kaṃ. ka.)] upasaṅkamitāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmatā titthiyā titthiyasāvakā. Tatrānanda, tathāgato vivekaninneneva cittaṃ vivekapaṇṇena vivekapabbhārena vūpakaṭṭhena nekkhammābhīratena byantībhūtena sabbaso āsavaṭṭhānīyehi dhammehi aññadatthu uyyojanikaṭṭhisamūyuttameva kathaṃ kattā hoti. Tasmātihānanda, bhikkhu cepi ākaṅkheyya – ‘ajjhattaṃ suññataṃ upasampajja vihareyya’nti, tenānanda, bhikkhunā ajjhattameva cittaṃ saṅghapetabbaṃ sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ.

188. “Kathañcānanda, bhikkhu ajjhattameva cittaṃ saṅṭhapeti sannisādeti ekodim karoti [ekodikaroti (sī. syā. kaṃ. pī.)] samādahati? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamam jhānam upasampajja viharati...pe... dutiyam jhānam... tatiyam jhānam... catuttham jhānam upasampajja viharati. Evaṃ kho, ānanda, bhikkhu ajjhattameva cittaṃ saṅṭhapeti sannisādeti ekodim karoti samādahati. So ajjhattam suññatam manasi karoti. Tassa ajjhattam suññatam manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametam, ānanda, bhikkhu evam pajānāti – ‘ajjhattam suññatam kho me manasikaroto ajjhattam suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti. Itiha tattha sampajāno hoti. So bahiddhā suññatam manasi karoti...pe... so ajjhatabhiddhā suññatam manasi karoti ...pe... so āneñjam manasi karoti. Tassa āneñjam manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametam, ānanda, bhikkhu evam pajānāti – ‘āneñjam kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti. Itiha tattha sampajāno hoti.

“Tenānanda, bhikkhunā tasmimyeva purimasmiṃ samādhinimutte ajjhattameva cittaṃ saṅṭhapetabbaṃ sannisādetabbaṃ ekodi kātābbaṃ samādahātabbaṃ. So ajjhattam suññatam manasi karoti. Tassa ajjhattam suññatam manasikaroto ajjhattam suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametam, ānanda, bhikkhu evam pajānāti – ‘ajjhattam suññatam kho me manasikaroto ajjhattam suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ti. Itiha tattha sampajāno hoti. So bahiddhā suññatam manasi karoti...pe... so ajjhatabhiddhā suññatam manasi karoti...pe... so āneñjam manasi karoti. Tassa āneñjam manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametam, ānanda, bhikkhu evam pajānāti – ‘āneñjam kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ti. Itiha tattha sampajāno hoti.

189. “Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati – ‘evam maṃ caṅkamantam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati – ‘evam maṃ ṭhitam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati – ‘evam maṃ nisinnam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati – ‘evam maṃ sayantam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya [bhassāya (sī.), bhāsāya (syā. kaṃ. pī.)] cittaṃ namati, so – ‘yāyam kathā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, seyyathidaṃ – rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā ñātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhatṭhānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti – evarūpiṃ katham na kathessāmī’ti. Itiha tattha sampajāno hoti. Yā ca kho ayam, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā [cetovicāraṇasappāyā (sī. syā. kaṃ.), cetovivaraṇasappāyā (pī.)] ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, seyyathidaṃ – appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā iti – ‘evarūpiṃ katham kathessāmī’ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya cittaṃ namati, so – ‘ye te vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti, seyyathidaṃ – kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke [evarūpena vitakkena (sī. syā. kaṃ. ka.)] na vitakkessāmī’ti. Itiha tattha sampajāno hoti. Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ – nekkhamavitakko abyāpādavitakko avihimsāvitakko iti – ‘evarūpe vitakke [evarūpena vitakkena (ka.)] vitakkessāmī’ti. Itiha tattha sampajāno hoti.

190. “Pañca kho ime, ānanda, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, ānanda, pañca kāmagaṇā yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – ‘atthi nu kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti? Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘atthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametam [evaṃ santam (atṭha.)], ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me nappahīno’ti. Itiha tattha sampajāno hoti. Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘natthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me pahīno’ti. Itiha tattha sampajāno hoti.

191. “Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbaṃ – ‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā... iti saññā... iti saṅkhārā... iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti. Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yo pañcasu upādānakkhandhesu asmimāno so pahīyati. Evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu upādānakkhandhesu asmimāno so me pahīno’ti. Itiha tattha sampajāno hoti. Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā [dhammā ekantakusalāyātikā (sabbattha) atṭhakathātikā oloketabbā] ariyā lokuttarā anavakkantā pāpimatā. Taṃ kiṃ maññasi, ānanda, kaṃ atthavasam sampassamāno arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno’ti [api paṇujjamānopīti (ka. sī.), api payujjamānoti (syā. kaṃ. pī.)]? “Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantameva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’ti.

192. “Na kho, ānanda, arahati sāvako satthāraṃ anubandhituṃ, yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu [veyyākaraṇassa hetu (ka.)]. Taṃ kissa hetu? Dīgharattassa [dīgharattam + assāti padacchedo] hi te, ānanda, dhammā sutā dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamā abhiññāya sambodhāya nibbānāya samvattati, seyyathidaṃ – appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā – evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno.

“Evaṃ sante kho, ānanda, ācariyūpaddavo hoti, evaṃ sante antevāsūpaddavo hoti, evaṃ sante brahmacārūpaddavo hoti.

193. “Kathañcānanda, ācariyūpaddavo hoti? Idhānanda, ekacco satthā vivittaṃ senāsanam bhajati araṇṇam rukkhamūlam pabbataṃ kandaram giriguham susānam

vanapattham abbhokāsam palālapuñjam. Tassa tathāvūpakatthassa viharato anvāvattanti [anvāvattanti (sī. syā. kam. pī.)] brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham nikāmayati [mucchati kāmāyati (sī. pī.)] atthakathāyam pana na tathā dissati], gedham āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo [upadduto (sī. pī.)] ācariyo. Ācariyūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā [ponobbhavikā (sī. pī.)] sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho, ānanda, ācariyūpaddavo hoti.

194. “Kathañcānanda, antevāsūpaddavo hoti? Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham nikāmayati, gedham āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo antevāsī. Antevāsūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho, ānanda, antevāsūpaddavo hoti.

195. “Kathañcānanda, brahmacārūpaddavo hoti? Idhānanda, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na muccham nikāmayati, na gedham āpajjati, na āvattati bāhullāya. Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham nikāmayati, gedham āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo brahmacārī. Brahmacārūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho, ānanda, brahmacārūpaddavo hoti.

“Tatrānanda, yo cevāyam ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākatāro ceva kaṭukavipākatāro ca, api ca vinipātāya saṃvattati.

196. “Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Taṃ vo bhavissati dīgharattam hitāya sukhāya.

“Kathañcānanda, satthāram sāvakā sapattavatāya samudācaranti, no mittavatāya? Idhānanda, satthā sāvakānam dhammam deseti anukampako hitesī anukampam upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upatthapenti, vokkamma ca satthusāsanaṃ vattanti. Evaṃ kho, ānanda, satthāram sāvakā sapattavatāya samudācaranti, no mittavatāya.

“Kathañcānanda, satthāram sāvakā mittavatāya samudācaranti, no sapattavatāya? Idhānanda, satthā sāvakānam dhammam deseti anukampako hitesī anukampam upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa sāvakā sussūsanti, sotam odahanti, aññā cittam upatthapenti, na ca vokkama satthusāsanaṃ vattanti. Evaṃ kho, ānanda, satthāram sāvakā mittavatāya samudācaranti, no sapattavatāya.

“Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya. Na vo ahaṃ, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte. Niggayha niggayhāhaṃ, ānanda, vakkhāmi; pavayha pavayha, ānanda, vakkhāmi [pavayha pavayha (sī. pī.), paggayha paggayha ānanda vakkhāmi (ka.)]. Yo sāro so ṭhassatī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāsuññatasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Acchariyaabbhutasuttaṃ

197. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvata, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavatume pariyādinnavaṭṭe sabbadukkhavītivatte jānissati [anussarissati jānissati (ka.)] – ‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṃgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpaññā te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipī”ti! Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca – “acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayañca hidaṃ tesu bhikkhūnaṃ antarākathā vipakatā hoti.

198. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupatṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti? “Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvata, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavatume pariyādinnavaṭṭe sabbadukkhavītivatte jānissati – evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā... evaṃgottā... evaṃsīlā... evaṃdhammā.. evaṃpaññā... evaṃvihārī... evaṃvimuttā te bhagavanto ahesuṃ itipī”ti! Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca – ‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā’ti. Ayaṃ kho no, bhante, antarākathā vipakatā; atha bhagavā anupatto”ti.

199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “tasmātiha taṃ, ānanda, bhiyyosomattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti [abbhutā dhammāti (?)].

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – ‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajji’ti. Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsī idampāhaṃ [idampāhaṃ (sī. syā. kaṃ. pī.)], bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

200. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yāvatāyukam, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, yāvatāyukam bodhisatto tusite kāye aṭṭhāsī idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

201. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapīme candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāseña aññamaññaṃ sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāva’nti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

202. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisam ārakkhāya upagacchanti – mā nam bodhisattam vā bodhisattamātaram vā manusso vā amanusso vā koci vā viheṭhesī’ti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

203. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kamesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasam uppajjati kāmagaṇūpasamhitam, anatikkamaṇiyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhini bodhisattamātā hoti pañcannaṃ kāmagaṇānaṃ. Sā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricāretī’ti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

204. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō uppajjati; sukhiṇī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyam. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tamenam cakkhumā puriso hatthe karitvā paccavekkheyya – ayam kho maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato, tatridam suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti. Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō

uppajjati; sukhiṇī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriya’nti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

205. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharivā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharivā vijāyati’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Thitāva bodhisattaṃ bodhisattamātā vijāyati’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamam paṭiggaṇhanti pacchā manussā’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

206. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato thapenti – attamanā, devī, hohi; mahesakkho te putto uppanno’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena [uddena (sī. syā. kam. pī.)] amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado [visuddho (syā.)]. Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhattam neva maṇiratanam kāsikaṃ vattham makkheti nāpi kāsikaṃ vattham maṇiratanam makkheti. Tam kissa hetu? Ubhinnaṃ suddhattā. Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti – ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccaṃ karonti mātu cā’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

207. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘sapatijāto, ānanda, bodhisatto samehi pādehi pathaviyam patiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhīṇca vācam bhāsati – aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake

sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimissā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yēpi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti – aññēpi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvā’nti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

208. “Tasmātiha tvam, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampi kho, tvam, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi”ti. “Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

Idamavoca āyasmā ānando. Samanuñño sathā ahoṣi; attamaṇā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanduntī.

Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Bākulasuttaṃ

209. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā bākulo [bakkulo (sī. syā. kaṃ. pī.)] rājagahe viharati veḷuvane kalandakanivāpe. Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo yenāyasmā bākulo tenupasaṅkami; upasaṅkamitvā āyasmataṃ bākulena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho acelakassapo āyasmantaṃ bākulaṃ etadavoca –

“Kīvaciraṃ pabbajitosi, āvuso bākulā”ti? “Asīti me, āvuso, vassāni pabbajitassā”ti. “Imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito”ti? “Na kho maṃ, āvuso kassapa, evaṃ pucchitabbaṃ – ‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito’ti. Evañca kho maṃ, āvuso kassapa, pucchitabbaṃ – ‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ kāmasaññaṃ uppannapubbā”ti? () [(imehi pana te āvuso bakkula asītiyo vassehi katikkhattuṃ kāmasaññaṃ uppannapubbāti.) (sī. pī.)]

210. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaññaṃ uppannapubbaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti kāmasaññaṃ uppannapubbaṃ idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasaññaṃ...pe... vihiṃsāsaññaṃ uppannapubbaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāsaññaṃ uppannapubbaṃ, idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti kāmavitakkaṃ uppannapubbaṃ, idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādatakkaṃ...pe... vihiṃsāvitakkaṃ uppannapubbaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti

vihimsāvitakkam uppannapubbam, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema.

211. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaram sādītā. Yamāpāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaram sādītā, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaram chindītā. Yamāpāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaram chindītā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaram sibbitā...pe... nābhijānāmi rajanena cīvaram rajitā... nābhijānāmi kathine [kaṭhine (sī. syā. kam. pī.)] cīvaram sibbitā... nābhijānāmi sabrahmacārīnam cīvarakamme vicāritā [sabrahmacārī cīvarakamme byāpāritā (sī. pī.)] ... nābhijānāmi nimantanam sādītā... nābhijānāmi evarūpaṃ cittam uppannapubbam – ‘aho vata maṃ koci nimanteyyā’ti... nābhijānāmi antaraghare nisīditā... nābhijānāmi antaraghare bhuñjitā... nābhijānāmi mātugāmassa anubyañjanaso nimittam gahetā... nābhijānāmi mātugāmassa dhammam desitā antamaso catuppadampi gātham... nābhijānāmi bhikkhunupassayam upasaṅkamitā... nābhijānāmi bhikkhuniyā dhammam desitā... nābhijānāmi sikkhamānāya dhammam desitā... nābhijānāmi sāmaṇeriyā dhammam desitā... nābhijānāmi pabbājetā... nābhijānāmi upasampādetā... nābhijānāmi nissayam dātā... nābhijānāmi sāmaṇeram upatthāpetā... nābhijānāmi jantāghare nhāyitā... nābhijānāmi cuṇṇena nhāyitā... nābhijānāmi sabrahmacārīgattaparikkamme vicāritā [byāpāritā (sī. pī.)] ... nābhijānāmi ābādham uppannapubbam, antamaso gaddūhanamattampi... nābhijānāmi bhesajjam upaharitā, antamaso haritakikhaṇḍampi... nābhijānāmi apassenakam apassayitā... nābhijānāmi seyyam kappetā. Yamāpāyasmā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassam upagantā. Yamāpāyasmā bākulo asītiyā vassehi nābhijānāti gāmantasenāsane vassam upagantā, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema.

“Sattāhameva kho aham, āvuso, saraṇo raṭṭhapiṇḍam bhuñjīm; atha aṭṭhamiyam aññā udapādi. Yamāpāyasmā bākulo sattāhameva saraṇo raṭṭhapiṇḍam bhuñji; atha aṭṭhamiyam aññā udapādi idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema.

212. “Labheyyāham, āvuso bākula, imasmiṃ dhammavinaye pabbajam, labheyyam upasampada”nti. Alattha kho acelakassapo imasmiṃ dhammavinaye pabbajam, alattha upasampadam. Acirūpasampanno panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā kassapo arahatam ahosi.

Atha kho āyasmā bākulo aparena samayena avāpuraṇam [apāpuraṇam (sī. syā. kam. pī.)] ādāya vihārena vihāram upasaṅkamitvā evamāha – “abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānam bhavissatī”ti. “Yamāpāyasmā bākulo avāpuraṇam ādāya vihārena vihāram upasaṅkamitvā evamāha – ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānam bhavissatī’ti, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema”.

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi. “Yamāpāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhāremā”ti.

Bākulasuttam niṭṭhitam catuttham.

5. Dantabhūmisuttam

213. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe. Tena kho pana samayena aciravato samaṇuddeso araṇṇakuṭikāyaṃ viharati. Atha kho jayaseno rājakumāro jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhim sammodi. Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca –

“Sutaṃ metaṃ, bho aggivessana – ‘idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata’nti. ‘Evametaṃ, rājakumāra, evametaṃ, rājakumāra. Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata’nti. ‘Sādhu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ desetū’ti. ‘Na kho te ahaṃ, rājakumāra, sakkomi yathāsutaṃ yathāpariyattaṃ dhammaṃ desetum. Ahañca hi te, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ deseyyaṃ, tvañca me bhāsitassa atthaṃ na ājāneyyāsi; so mamassa kilamatho, sā mamassa vihesā’ti. ‘Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ. Appevanāmāhaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājāneyya’nti. ‘Deseyyaṃ kho te ahaṃ, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ. Sace me tvaṃ bhāsitassa atthaṃ ājāneyyāsi, iccetaṃ kusalaṃ; no ce me tvaṃ bhāsitassa atthaṃ ājāneyyāsi, yathāsake tiṭṭheyyāsi, na maṃ tattha uttarim paṭipuccheyyāsi’ti. ‘Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ. Sace ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi [ājāneyyāmi (ka.)], iccetaṃ kusalaṃ; no ce ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi, yathāsake tiṭṭhissāmi [tiṭṭheyyāmi (ka.)], nāhaṃ tattha bhavantaṃ aggivessanaṃ uttarim paṭipucchissāmi’ti.”

214. Atha kho aciravato samaṇuddeso jayasenassa rājakumārassa yathāsutaṃ yathāpariyattaṃ dhammaṃ desesi. Evaṃ vutte, jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca – “aṭṭhānametaṃ, bho aggivessana, anavakāso yaṃ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata”nti. Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa aṭṭhānatañca anavakāsatañca pavedetvā utṭhāyāsanā pakkāmi.

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumārena saddhim kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

Evaṃ vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca – “taṃ kutettha, aggivessana, labbhā. Yaṃ taṃ nekkhammena nātabbaṃ nekkhammena datṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāpariḷāhena pariḷāyhamāno kāmāpariyesanāya ussuko [ussukko (sabbattha)] ñassati vā dakkhati vā sacchi vā karissati’ti – netam ṭhānaṃ vijjati.

215. “Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kim maññasi, aggivessana, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyu’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, aggivessana, yaṃ taṃ

nekkhammena ñātabbaṃ nekkhammena datṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti – netam ṭhānam vijjati.

216. “Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato. Tamenam dve saḥāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyum; upasaṅkamtivā eko saḥāyako hetṭhā pabbatapāde tiṭṭheyya, eko saḥāyako uparipabbataṃ āroheyya. Tamenam hetṭhā pabbatapāde ṭhito saḥāyako uparipabbate ṭhitaṃ saḥāyakaṃ evaṃ vedayya – ‘yaṃ, samma, kiṃ tvam passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇīrāmaṇeyyaka’”nti.

“So evaṃ vadeyya – ‘atṭhānam kho etaṃ, samma, anavakāso yaṃ tvam uparipabbate ṭhito passeyyāsi āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇīrāmaṇeyyaka’nti. Tamenam uparipabbate ṭhito saḥāyako hetṭhimapabbatapādam orohitvā taṃ saḥāyakaṃ bāhāyaṃ gahetvā uparipabbataṃ āropetvā muhuttaṃ assāsetvā evaṃ vadeyya – ‘yaṃ, samma, kiṃ tvam passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇīrāmaṇeyyaka’”nti.

“So evaṃ vadeyya – ‘idāneva kho te, samma, bhāsitaṃ – mayaṃ evaṃ ājānāma – atṭhānam kho etaṃ samma, anavakāso yaṃ tvam uparipabbate ṭhito passeyyāsi āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇīrāmaṇeyyaka’nti. Idāneva ca pana te bhāsitaṃ mayaṃ evaṃ ājānāma – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito āramāraṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇīrāmaṇeyyaka’nti. So evaṃ vadeyya – ‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto [āvato (sī. atṭha. pī.), āvuto (syā. kam. ka.)] datṭheyyaṃ nāddasa’”nti.

“Ato mahantatarena, aggivessana, avijjākhandhena jayaseno rājakumāro āvuto nivuto [nivuto (syā. kam. pī. ka.)] ophuṭo [ovuto (sī.), ovuto (syā. kam. pī.)] pariyonaddho. So vata yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena datṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatīti – netam ṭhānam vijjati. Sace kho taṃ, aggivessana, jayasenassa rājakumārassa imā dve upamā paṭibhāyeyyum [paṭibhāseyyum (sī. syā. kam. pī.)], anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāraṃ kareyyā”ti. “Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti [paṭibhāsissanti (sī. syā. kam. pī.)] anacchariyā pubbe assutapubbā, seyathāpi bhagavanta”nti?

217. “Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti – ‘ehi tvam, samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhāhi’ti. ‘Evaṃ, devā’ti kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhati. Tamenam rañño nāgo abbhokāsaṃ nīharati. Ettavatā kho, aggivessana, āraññako nāgo abbhokāsaṃ gato hoti. Etthagedhā [etagedhā (sī. pī.)] hi, aggivessana, āraññakā nāgā yadidaṃ – nāgavanam. Tamenam nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi – ‘abbhokāsaṃ gataṃ kho [kho te (syā. kam. ka.)], deva, āraññako nāgo’ti. Atha kho aggivessana, tamenam rājā khattiyo muddhāvasitto hatthidamakam āmantesi – ‘ehi tvam, samma hatthidamaka, āraññakaṃ nāgaṃ damayāhi āraññakānañceva silānam abhinimmanāya

āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmate abhiramāpanāya manussakantesu sīlesu samādapanāyā”ti [samādāpanāyāti (?)].

“Evam, deva’ti kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambhaṃ pathaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmate abhiramāpanāya manussakantesu sīlesu samādapanāya. Tameṇaṃ hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati. Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno sussūsatī, sotamaṃ odahati, añña cittaṃ upaṭṭhāpeti; tameṇaṃ hatthidamako uttari tiṇaghāsodakaṃ anupaveccati.

“Yato kho, aggivessana, āraññako nāgo hatthidamakassa tiṇaghāsodakaṃ paṭiggaṇhāti, tatra hatthidamakassa evaṃ hoti – ‘jīvissati kho [nu kho (sī. ka.)] dāni āraññako [rañño (sī. pī.)] nāgo’ti. Tameṇaṃ hatthidamako uttari kāraṇaṃ kāreti – ‘ādiya, bho, nikkhipa, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa ādānanikkhepe vacanakaro hoti ovādappaṭikaro, tameṇaṃ hatthidamako uttari kāraṇaṃ kāreti – ‘abhikkama, bho, paṭikkama, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa abhikkamappaṭikkamavacanakaro hoti ovādappaṭikaro, tameṇaṃ hatthidamako uttari kāraṇaṃ kāreti – ‘uṭṭhaha, bho, nisīda, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa uṭṭhānanisajjāya vacanakaro hoti ovādappaṭikaro, tameṇaṃ hatthidamako uttari āneṇjaṃ nāma kāraṇaṃ kāreti, mahantassa phalakaṃ soṇḍāya upanibandhati, tomaraḥattho ca puriso uparigīvāya nisīno hoti, samantato ca tomaraḥatthā purisā parivāretvā ṭhitā honti, hatthidamako ca dīghatomarayaṭṭhiṃ gahetvā purato ṭhito hoti. So āneṇjaṃ kāraṇaṃ kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyaṃ copeti na pacchimakāyaṃ copeti, na sīsaṃ copeti, na kaṇṇe copeti, na dante copeti, na naṅguṭṭhaṃ copeti, na soṇḍaṃ copeti. So hoti āraññako nāgo khamo sattippahārānaṃ asippahārānaṃ usuppahārānaṃ sarapattappahārānaṃ [parasatthappahārānaṃ (sī.), parasattuppahārānaṃ (syā. kam. pī.)] bheripaṇavavaṃsasāṅkhaḍḍiṇḍimaninnādasaddānaṃ [bheripaṇavasaṅkhatipaṇavannādasaddānaṃ (pī.)] sabbavaṅkadosanihitāninnītakasāvo rājāraho rājabhoggo rañño aṅganteva saṅkhaṃ gacchati.

218. “Evameva kho, aggivessana, idha tathāgato loke uppajjati arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṇaṃ sabrahmaṇaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati – ‘sambādo gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritumaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.

“So aparena samayena appamaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appamaṃ vā ñātiparivaṭṭamaṃ pahāya mahantaṃ vā ñātiparivaṭṭamaṃ

pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Ettāvatā kho, aggivessana, ariyasāvako abbhokāsagato hoti. Etthagedhā hi, aggivessana, devamanussā yadidaṃ – pañca kāmagaṇā. Tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū”’ti.

“Yato kho, aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī...pe... (yathā gaṇakamoggallānasuttante, evaṃ vitthāretabbāni.)

219. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu...pe... citte...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Seyyathāpi, aggivessana, hatthidamako mahantaṃ thambhaṃ pathaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāya; evameva kho, aggivessana, ariyasāvakassa ime cattāro satipaṭṭhānā cetaso upanibandhanā honti gehasitānañceva sīlānaṃ abhinimmadanāya gehasitānañceva sarasaṅkappānaṃ abhinimmadanāya gehasitānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.

220. “Tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasamhitam vitakkaṃ vitakkesi. Vedanāsu... citte... dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitam vitakkaṃ vitakkesi”’ti.

“So vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati.

221. “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.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya 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 āsavasaṃudayo’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 ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’nti pajānāti.

“So hoti bhikkhu khamo sītassa uṇhassa jighacchāya pipāsāya
ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ,
uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ
amanāpānaṃ pāṇaharānaṃ adhvāsakajātiko hoti sabbarāgadosamohanihitannitakasāvo
āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

222. “Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṅkaroti,
‘adantamaraṇaṃ [adantaṃ maraṇaṃ (ka.)] mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ
gacchati; majjhimo cepi, aggivessana, rañño nāgo. Daharo cepi, aggivessana, rañño nāgo
adanto avinīto kālaṅkaroti, ‘adantamaraṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ
gacchati; evameva kho, aggivessana, thero cepi bhikkhu akhīṇāsavo kālaṅkaroti,
‘adantamaraṇaṃ thero bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi,
aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu akhīṇāsavo kālaṅkaroti,
‘adantamaraṇaṃ navo bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati.

“Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaraṇaṃ
mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi, aggivessana, rañño
nāgo... daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaraṇaṃ
daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; evameva kho, aggivessana, thero cepi
bhikkhu khīṇāsavo kālaṅkaroti, ‘dantamaraṇaṃ thero bhikkhu kālaṅkato’ tveva saṅkhaṃ
gacchati; majjhimo cepi, aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu khīṇāsavo
kālaṅkaroti, ‘dantamaraṇaṃ navo bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati”ti.

Idamavoca bhagavā. Attamano aciravato samaṇuddeso bhagavato bhāsitaṃ abhinandīti.

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Bhūmijasuttaṃ

223. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe. Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane
nisīdi. Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā
āyasmatā bhūmijena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ
etadavoca – “santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino – ‘āsaṅcepi
karitvā brahmacariyaṃ caranti, abhabbā [carati, abhabbo (sī. pī.) evamuparipi ekavacaneneva
dissati] phalassa adhigamāya; anāsaṅcepi [āsaṅca anāsaṅca cepi (atṭha.)] karitvā
brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā
brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā
brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā”ti. Idha bho bhūmijassa sathā
kiṃvādī [kiṃvādī kiṃditṭhī (syā. kaṃ. ka.)] kimakkhāyī”ti? “Na kho metaṃ, rājakumāra,
bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tṭhānaṃ kho etaṃ vijjati yaṃ
bhagavā evaṃ byākareyya – ‘āsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya; anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya; āsaṅca anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya; nevāsaṃ nānāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya. Āsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;
anāsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca
anāsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ
nānāsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā”ti. Na kho
me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tṭhānaṃ kho
etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā”ti. “Sace kho bho bhūmijassa sathā

evaṃvādī [evaṃvādī evaṃdiṭṭhī (syā. kaṃ. ka.)] evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ [buddhānaṃ (ka.) muddhānantimuddhaṃ, matthakanti attho] maññe āhacca tiṭṭhatī”ti. Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

224. Atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātaṭṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca – “idhāhaṃ, bhante, pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkamim; upasaṅkamtivā paññatte āsane nisīdim. Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamtivā mayā saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhante, jayaseno rājakumāro maṃ etadavoca – ‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya’ti. ‘Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti? Evaṃ vutte ahaṃ, bhante, jayasenaṃ rājakumāraṃ etadavocaṃ – ‘na kho me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Thānaṅca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya – āsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Āsaṅcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyāti. Na kho me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Thānaṅca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā’ti. ‘Sace bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatī’ti. ‘Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī”ti?

“Taggha tvam, bhūmija, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamaḍhino te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

225. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya. Āsaṅcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; anāsaṅcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; āsaṅca anāsaṅcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā

micchādīṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāvim taruṇavacchaṃ visāṇato āviñcheyya [āviñjeyya (sī. syā. kaṃ. pī.)]. Āsaṅcepi karitvā gāvim taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā gāvim taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

226. “Seyyathāpi, bhūmija, puriso navanītatthiko navanītagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena [manthena (sī.), mattena (ka.)] āviñcheyya. Āsaṅcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggitthiko [aggatthiko (sī.)] aggigavesī aggipariyesanaṃ caramāno allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya [abhimattheyya (syā. kaṃ. pī. ka.)]. Āsaṅcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādīṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino te āsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

227. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya. Āsaṅcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya; anāsaṅcepi karitvā...pe... āsaṅca anāsaṅcepi karitvā...pe... nevāsaṃ

nānāsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ piḷeyya, bhabbo telassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato āviñcheyya. Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā...pe... anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

228. “Seyyathāpi, bhūmija, puriso navanītattthiko navanītagavesī navanītapariyesanaṃ caramāno dadhiṃ kalase āsiñcivā matthena āviñcheyya. Āsañcepi karitvā dadhiṃ kalase āsiñcivā matthena āviñcheyya, bhabbo navanītassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcivā matthena āviñcheyya, bhabbo navanītassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggittthiko aggigavesī aggipariyesanaṃ caramāno sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya; () [(bhabbo aggissa adhigamāya) (sabbattha)] āsañcepi karitvā... anāsañcepi karitvā.. āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Sace kho taṃ, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyaṃ anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāraṃ kareyyā”ti. “Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavanta”nti?

Idamavoca bhagavā. Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Anuruddhasuttaṃ

229. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati aññatarāṃ purisaṃ āmantesi – “ehi

tvam, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi [vandāhi, evañca vadehi (sī. pī.)] – ‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti; evañca vadehi [evañca vadeti (sī. pī.)] – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattam; yena ca kira, bhante, āyasmā anuruddho pagevataram āgaccheyya; pañcakaṅgo, bhante, thapati [pañcakaṅgo thapati (sī. pī.)] bahukicco bahukaraṇīyo rājakaraṇīyenā”ti. “Evam, bhante”ti kho so puriso pañcakaṅgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamitvā āyasmantaṃ anuruddham abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ anuruddham etadavoca – “pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evañca vadeti – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattam; yena ca kira, bhante, āyasmā anuruddho pagevataram āgaccheyya; pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā”ti. Adhivāsesi kho āyasmā anuruddho tuṅhībhāvena.

230. Atha kho āyasmā anuruddho tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena pañcakaṅgassa thapatissa nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddham pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddham bhuttāvim onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ anuruddham etadavoca –

“Idha maṃ, bhante, therā bhikkhū upasaṅkamitvā evamāhaṃsu – ‘appamāṇam, gahapati, cetovimuttiṃ bhāvehi’ti [appamāṇā gahapati cetovimutti bhāvetabbāti (ka.)]. Ekacce therā evamāhaṃsu – ‘mahaggatam, gahapati, cetovimuttiṃ bhāvehi’ti. Yā cāyam, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti – ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanameva nāna”nti? “Tena hi, gahapati, taṃ yevettha paṭibhātu. Apaṇṇakante ito bhavissatī”ti. “Mayham kho, bhante, evam hoti – ‘yā cāyam appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanameva nāna”nti. “Yā cāyam, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca. Tadamināpetam, gahapati, pariyāyena veditabbam yathā ime dhammā nānatthā ceva nānābyañjanā ca”.

“Katamā ca, gahapati, appamāṇā cetovimutti? Idha, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyam tathā tatiyam tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyam tathā tatiyam tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayam vuccati, gahapati, appamāṇā cetovimutti.

231. “Katamā ca, gahapati, mahaggatā cetovimutti? Idha, gahapati, bhikkhu yāvatā ekaṃ rukkhamaṃ mahaggatanti pharivā adhimuccivā viharati. Ayam vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā rukkhamaṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi [ayam (syā. kam. ka.)] vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā ekaṃ gāmakkhettam mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana,

gahapati, bhikkhu yāvatā ekaṃ mahārajjam mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā samuddapariyantam pathaviṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Iminā kho etaṃ, gahapati, pariyāyena vedittabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

232. “Catasso kho imā gahapati, bhavūpapattiyo. Katamā catasso? Idha, gahapati, ekacco ‘parittābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ saḥabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedaṃ paraṃ maraṇā appamāṇābhānaṃ devānaṃ saḥabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘saṃkiliṭṭhābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedaṃ paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ saḥabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘parisuddhābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ saḥabyataṃ upapajjati. Imā kho, gahapati, catasso bhavūpapattiyo.

“Hoti kho so, gahapati, samayo, yā tā devatā ekajjham sannipatanti, tāsam ekajjham sannipatitānaṃ vaṇṇanānattaṅhi kho paññāyati no ca ābhānānattaṃ. Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya. Tesam ekaṃ gharaṃ pavesitānaṃ accinānattaṅhi kho paññāyetha, no ca ābhānānattaṃ; evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjham sannipatanti tāsam ekajjham sannipatitānaṃ vaṇṇanānattaṅhi kho paññāyati, no ca ābhānānattaṃ.

“Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnaṃ vaṇṇanānattaṅheva paññāyati ābhānānattaṅca. Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya. Tesam tato nīhatānaṃ [nīharantānaṃ (sī. syā. kaṃ. pī.)] accinānattaṅheva paññāyetha ābhānānattaṅca; evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnaṃ vaṇṇanānattaṅheva paññāyati ābhānānattaṅca.

“Na kho, gahapati, tāsam devatānaṃ evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] devatā abhinivisanti tattha tattheva tā devatā abhiramanti. Seyyathāpi, gahapati, makkhikānaṃ kājena vā piṭakena vā harīyamānānaṃ na evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] makkhikā abhinivisanti tattha tattheva tā makkhikā abhiramanti; evameva kho, gahapati, tāsam devatānaṃ na evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhiramantī’ti.

233. Evaṃ vutte, āyasmā sabhiyo kaccāno [kaccāyano (sī.)] āyasmantaṃ anuruddham etadavoca – “sādhu, bhante anuruddha! Atthi ca me ettha uttariṃ paṭipucchitabbaṃ. Yā tā, bhante, devatā ābhā sabbā tā parittābhā udāhu santettha ekaccā devatā appamāṇābhā”ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti. “Ko nu kho, bhante anuruddha, hetu ko paccayo yena tāsam devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti?

“Tena hāvuso kaccāna, taṃyevettha paṭipucchissāmi. Yathā te khomeyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ rukkhamaṇḍalaṃ ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ [yopāyaṃ (ka.)] bhikkhu yāvatā dve vā tīṇi vā rukkhamaṇḍalāni ‘mahaggata’nti pharivā adhimuccivā

viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?
“Yvāyaṃ, bhante, bhikkhu yāvata dve vā tīṇi vā rukkhāmūlāni ‘mahaggata’nti pharivā
adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvata dve vā tīṇi vā rukkhāmūlāni
‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvata ekaṃ
gāmakkhettaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ
cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvata
ekaṃ gāmakkhettaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ
ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvata ekaṃ gāmakkhettaṃ
‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvata dve vā tīṇi vā
gāmakkhettaṇi ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ
cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvata
dve vā tīṇi vā gāmakkhettaṇi ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ
ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvata dve vā tīṇi vā
gāmakkhettaṇi ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvata
ekaṃ mahārajjāṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ
cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvata
ekaṃ mahārajjāṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ
cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvata ekaṃ mahārajjāṃ
‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvata dve vā tīṇi vā
mahārajjāṇi ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ
cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvata
dve vā tīṇi vā mahārajjāṇi ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ
ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvata dve vā tīṇi vā mahārajjāṇi
‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvata samuddapariyantāṃ
pathaviṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ
cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvata
samuddapariyantāṃ pathaviṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ
ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti? “Ayaṃ kho, āvuso kaccāna, hetu ayaṃ
paccayo, yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā
parittābhā, santi panettha ekaccā devatā appamañābhā”ti.

234. “Sādhu, bhante anuruddha! Atthi ca me ettha uttarim paṭipucchitabbāṃ. Yāvata [yā
tā (ka.)], bhante, devatā ābhā sabbā tā saṃkiliṭṭhābhā udāhu santettha ekaccā devatā
parisuddhābhā”ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā saṃkiliṭṭhābhā,
santi panettha ekaccā devatā parisuddhābhā”ti. “Ko nu kho, bhante, anuruddha, hetu ko
paccayo, yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā
saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti?

“Tena, hāvuso kaccāna, upamaṃ te karissāmi.
Upamāyapidehacce [upamāyamidhekacce (ka.)] viññū purisā bhāsītassa atthaṃ ājānanti.
Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparissuddhaṃ vaṭṭipi aparissuddhā.
So telassapi aparissuddhattā vaṭṭiyāpi aparissuddhattā andhandhaṃ viya jhāyati; evameva kho,
āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ti pharivā adhimuccivā viharati, tassa
kāyadutṭhullampi na suppaṭippassaddhaṃ hoti, thinamidhampi na susamūhataṃ hoti,

uddhaccakukkucampi na suppaṭiviniṭaṃ hoti. So kāyaduṭṭhullassapi na suppaṭippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkucassapi na suppaṭiviniṭattā andhandhaṃ viya jhāyati. So kāyassa bhedaṃ paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ sahaḃyatamaṃ upapajjati. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddhaṃ vaṭṭipi parisuddhā. So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na andhandhaṃ viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parisuddhābhā’ti pharivā adhimuccitvā viharati. Tassa kāyaduṭṭhullampi suppaṭippassaddhaṃ hoti, thinamiddhampi susamūhatamaṃ hoti, uddhaccakukkucampi suppaṭiviniṭaṃ hoti. So kāyaduṭṭhullassapi suppaṭippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkucassapi suppaṭiviniṭattā na andhandhaṃ viya jhāyati. So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ sahaḃyatamaṃ upapajjati. Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsamaṃ devatānaṃ ekaṃ devanikāyamaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.

235. Evaṃ vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca – “sādhū, bhante anuruddha! Na, bhante, āyasmā anuruddho evamaṃha – ‘evaṃ me suta’nti vā ‘evaṃ arahati bhavitu’nti vā; atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’ tveva bhāsati. Tassa mayhaṃ, bhante, evaṃ hoti – ‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā””ti. “Addhā kho ayaṃ, āvuso kaccāna, āsajja upanīya vācā bhāsita, api ca te ahaṃ byākarissāmi – ‘dīgharattaṃ kho me, āvuso kaccāna, tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā””ti.

Evaṃ vutte, āyasmā sabhiyo kaccāno pañcakaṅgaṃ thapatiṃ etadavoca – “lābhā te, gahapati, suladdhaṃ te, gahapati, yaṃ tvañceva taṃ kaṅkhādhammaṃ pahāsi [pajahasi (ka.)], mayañcamaṃ [yampimaṃ (sī. syā. kaṃ. pī.)] dhammapariyāyamaṃ alatthamaṃ savanāyā”ti.

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Upakkilesasuttaṃ

236. Evaṃ me sutamaṃ – ekaṃ samayamaṃ bhagavā kosambiyamaṃ viharati ghoṣitārāme. Tena kho pana samayena kosambiyamaṃ bhikkhū bhaṇḍanaḃjātā kalahajātā vivādāpannā aññaṃamaññaṃ mukhasattīhi vitudantā viharanti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkamaṃ; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so bhikkhu bhagavantaṃ etadavoca – “idha, bhante, kosambiyamaṃ bhikkhū bhaṇḍanaḃjātā kalahajātā vivādāpannā aññaṃamaññaṃ mukhasattīhi vitudantā viharanti. Sādhū, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho bhagavā yena te bhikkhū tenupasaṅkamaṃ; upasaṅkamitvā te bhikkhū etadavoca – “alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahamaṃ, mā viggamaṃ, mā vivāda”nti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti. Dutiyampi kho bhagavā te bhikkhū etadavoca – “alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahamaṃ, mā viggamaṃ, mā vivāda”nti. Dutiyampi kho so bhikkhu bhagavantaṃ etadavoca – “āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti. Tatiyampi kho bhagavā te bhikkhū etadavoca – “alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahamaṃ, mā viggamaṃ, mā vivāda”nti. Tatiyampi kho so bhikkhu bhagavantaṃ etadavoca – “āgametu, bhante, bhagavā dhammassāmī; apposukko, bhante, bhagavā

diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāma”ti.

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya kosambim piṇḍāya pāvisi. Kosambiyam piṇḍāya caritvā pacchābhataṃ piṇḍapātapāṭikkanto senāsanam saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi –

237.

“Puthusaddo samajano, na bālo koci maññatha;
Saṅghasmim bhijjamānasmim, nāññaṃ bhiyyo amaññarum.
“Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;
Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū.
“Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesam na sammati.
“Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.
“Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano.
“Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.
“Aṭṭhicchinnā pāṇaharā, gavassadhanahārino;
Raṭṭham vilumpamānānaṃ, tesampi hoti saṅgati;
Kasmā tumhākaṃ no siyā.
“Sace labhetha nipakaṃ sahāyaṃ,
Saddhim caraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.
“No ce labhetha nipakaṃ sahāyaṃ,
Saddhim caraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭham vijitam pahāya,
Eko care mātaṅgaraññeva nāgo.
“Ekassa caritaṃ seyyo, natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā,
Appossukko mātaṅgaraññeva nāgo”ti.

238. Atha kho bhagavā ṭhitakova imā gāthā bhāsivā yena bālakaloṇakāragāmo [bālakaloṇakāragāmo (ka.), tathā vinayepi] tenupasaṅkami. Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati. Addasā kho āyasmā bhagu bhagavantam dūratova āgacchantam. Disvāna āsanam paññapesi udakañca pādānam dhovanam [udakañca pādānam (sī. syā. kam. pī.)]. Nisīdi bhagavā paññatte āsane. Nisajja

pāde pakkhālesi. Āyasmāpi kho bhagu bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho āyasmantam bhagum bhagavā etadavoca – “kacci, bhikkhu, khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilamasī”ti? “Khamanīyam bhagavā, yāpanīyam bhagavā, na cāham, bhante, piṇḍakena kilamāmī”ti. Atha kho bhagavā āyasmantam bhagum dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā yena pācīnavamsadāyo tenupasaṅkami.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo [bhaddiyo (ma. ni. 2.166 naḷakapāne)] āyasmā ca kimilo [kimילו (sī. syā. kam. pī.)] pācīnavamsadāye viharanti. Addasā kho dāyapālo bhagavantam dūratova āgacchantam. Disvāna bhagavantam etadavoca – “mā, mahāsamaṇa, etaṃ dāyam pāvīsi. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesam aphāsumakāsī”ti. Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālam etadavoca – “mā, āvuso dāyapāla, bhagavantam vāresi. Sathā no bhagavā anupatto”ti.

239. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyaṃ āyasmantañca kimilaṃ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, sathā no bhagavā anupatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam upatthapesi. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Tepi kho āyasmanto bhagavantam abhivādetvā ekamantam nisīdiṃsu. Ekamantam nisinnam kho āyasmantam anuruddham bhagavā etadavoca – “kacci vo, anuruddhā, khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilamathā”ti? “Khamanīyam bhagavā, yāpanīyam bhagavā, na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā katham pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayaṃ, bhante, evaṃ hoti – ‘lābhā vata me, suladdham vata me yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayaṃ, bhante, imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi ceva raho ca, mettam vacīkammaṃ paccupaṭṭhitam āvi ceva raho ca, mettam manokammaṃ paccupaṭṭhitam āvi ceva raho ca. Tassa, mayaṃ, bhante, evaṃ hoti – ‘yamnūnāham sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vatteyya’nti. So kho aham, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe citta”nti.

Āyasmāpi kho nandiyo...pe... āyasmāpi kho kimilo bhagavantam etadavoca – “mayhampi kho, bhante, evaṃ hoti – ‘lābhā vata me, suladdham vata me yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayaṃ, bhante, imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi ceva raho ca, mettam vacīkammaṃ paccupaṭṭhitam āvi ceva raho ca, mettam manokammaṃ paccupaṭṭhitam āvi ceva raho ca. Tassa mayaṃ, bhante, evaṃ hoti – ‘yamnūnāham sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vatteyya’nti. So kho aham, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti. Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

240. “Sādhu, sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā katham pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante,

ambhākaṃ yo paṭhamaṃ gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati – sace hoti bhuttāvaseso, sace ākaṅkhati, bhujjati; no ce ākaṅkhati, appaharite vā chaddeti apāṇake vā udake opilāpeti – so āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovivā paṭisāmeti, bhattaggaṃ sammajjati. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchā so upaṭṭhāpeti. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema [upaṭṭhāpeti (sī.)], na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

241. “Sādhu, sādhu, anuruddhā! Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? “Idha mayaṃ, bhante, appamattā ātāpino pahitattā viharantā obhāsañceva sañjānāma dassanañca rūpānaṃ. So kho pana no obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ; tañca nimittaṃ nappaṭivijjhāmā”ti.

“Tāṃ kho pana vo, anuruddhā, nimittaṃ paṭivijjhitaḥḥaṃ. Ahampi sudāṃ, anuruddhā, pubbeva sambodhā anabhisambuddho bodhisattova samāno obhāsañceva sañjānāmi dassanañca rūpānaṃ. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’nti? Tassa mayhaṃ, anuruddhā, etadahosi – ‘vicikicchā kho me udapādi, vicikicchādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati”ti.

“So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’nti? Tassa mayhaṃ, anuruddhā, etadahosi – ‘amanasikāro kho me udapādi, amanasikāradhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro”ti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘thinamiddhaṃ kho me udapādi, thinamiddhādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddha”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘chambhitattāṃ kho me udapādi, chambhitattādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno, tassa ubhatopasse vaṭṭakā [vadhakā (sī. syā. kam. pī.)] uppateyyuṃ, tassa tatonidānaṃ chambhitattāṃ uppajjeyya; evameva kho me, anuruddhā, chambhitattāṃ udapādi, chambhitattādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddhaṃ na chambhitatta”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘uppilāṃ [ubbilāṃ (sī. pī.), ubbilāṃ (syā. kam.)] kho me udapādi, uppilādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakīdeva pañcanidhimukhāni adhigaccheyya, tassa tatonidānaṃ uppilāṃ uppajjeyya; evameva kho me, anuruddhā, uppilāṃ

udapādi, uppilādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppila”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhulla”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘accāraddhavīriyaṃ kho me udapādi, accāraddhavīriyādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Seyyathāpi, anuruddhā, puriso ubhohi hatthehi vaṭṭakaṃ gālhaṃ gaṇheyya, so tattheva patameyya [matameyya (bahūsu) pa + taṃ + eyya = patameyya-iti padavibhāgo]; evameva kho me, anuruddhā, accāraddhavīriyaṃ udapādi, accāraddhavīriyādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriya”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘atīlīnavīriyaṃ kho me udapādi, atīlīnavīriyādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Seyyathāpi, anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇheyya, so tassa hatthato uppateyya; evameva kho me, anuruddhā, atīlīnavīriyaṃ udapādi, atīlīnavīriyādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriya”nti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘abhijappā kho me udapādi, abhijappādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriyaṃ, na abhijappā”ti.

“So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇaṅca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriyaṃ, na abhijappā, na nānattasaññā”ti.

“So kho ahaṃ, anuruddhā, appamatto ātāpī pahitto viharanto obhāsaṅceva sañjānāmi dassanaṅca rūpānaṃ. So kho pana me obhāso nacirasseva antaradhāyati dassanaṅca rūpānaṃ. Tassa mayhaṃ anuruddhā etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanaṅca rūpāna’nti. Tassa mayhaṃ, anuruddhā, etadahosi – ‘atinijjhāyitattaṃ kho me rūpānaṃ udapādi, atinijjhāyitattādhikaraṇaṅca pana me rūpānaṃ samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriyaṃ, na abhijappā, na nānattasaññā, na atinijjhāyitattaṃ rūpāna”nti.

242. “So kho ahaṃ, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti – iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajahim, ‘amanasikāro cittassa upakkilesa’ti – iti viditvā amanasikāraṃ cittassa upakkilesaṃ pajahim, ‘thinamiddhaṃ cittassa upakkilesa’ti – iti

viditvā thinamiddham cittaassa upakkilesam pajahim, ‘chambhitattam cittaassa upakkilesoti – iti viditvā chambhitattam cittaassa upakkilesam pajahim, ‘uppilam cittaassa upakkilesoti – iti viditvā uppilam cittaassa upakkilesam pajahim, ‘duṭṭhullam cittaassa upakkilesoti – iti viditvā duṭṭhullam cittaassa upakkilesam pajahim, ‘accāraddhavīriyam cittaassa upakkilesoti – iti viditvā accāraddhavīriyam cittaassa upakkilesam pajahim, ‘atīlīnavīriyam cittaassa upakkilesoti – iti viditvā atīlīnavīriyam cittaassa upakkilesam pajahim, ‘abhijappā cittaassa upakkilesoti – iti viditvā abhijappam cittaassa upakkilesam pajahim, ‘nānattasaññā cittaassa upakkilesoti – iti viditvā nānattasaññam cittaassa upakkilesam pajahim, ‘atinijjhāyitattam rūpānam cittaassa upakkilesoti – iti viditvā atinijjhāyitattam rūpānam cittaassa upakkilesam pajahim.

243. “So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañhi kho sañjānāmi, na ca rūpāni passāmi; rūpāni hi kho passāmi, na ca obhāsam sañjānāmi – ‘kevalampi rattim, kevalampi divam [divasam (sī. syā. kam. pī.)], kevalampi rattindivam’ [rattidivam (ka.)]. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāham obhāsañhi kho sañjānāmi na ca rūpāni passāmi; rūpāni hi kho [kho tasmim samaye (sī. ka.)] passāmi na ca obhāsam sañjānāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’nti. Tassa mayham, anuruddhā, etadahosi – ‘yasmiñhi kho aham samaye rūpanimittam amanasikarivā obhāsanimittam manasi karomi, obhāsañhi kho tasmim samaye sañjānāmi, na ca rūpāni passāmi. Yasmim panāham samaye obhāsanimittam amanasikarivā rūpanimittam manasi karomi, rūpāni hi kho tasmim samaye passāmi na ca obhāsam sañjānāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’”nti.

“So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi; appamāṇaṇceva obhāsam sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindivam. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāham parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi; appamāṇaṇceva obhāsam sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’nti. Tassa mayham, anuruddhā, etadahosi – ‘yasmim kho me samaye paritto samādhi hoti, parittam me tasmim samaye cakkhu hoti. Soham parittena cakkhunā parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi. Yasmim pana me samaye appamāṇo samādhi hoti, appamāṇam me tasmim samaye cakkhu hoti. Soham appamāṇena cakkhunā appamāṇaṇceva obhāsam sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’”nti.

244. Yato kho me, anuruddhā, ‘vicikicchā cittaassa upakkilesoti – iti viditvā vicikicchā cittaassa upakkilesoti pahīno aho, ‘amanasikāro cittaassa upakkilesoti – iti viditvā amanasikāro cittaassa upakkilesoti pahīno aho, ‘thinamiddham cittaassa upakkilesoti – iti viditvā thinamiddham cittaassa upakkilesoti pahīno aho, ‘chambhitattam cittaassa upakkilesoti – iti viditvā chambhitattam cittaassa upakkilesoti pahīno aho, ‘uppilam cittaassa upakkilesoti – iti viditvā uppilam cittaassa upakkilesoti pahīno aho, ‘duṭṭhullam cittaassa upakkilesoti – iti viditvā duṭṭhullam cittaassa upakkilesoti pahīno aho, ‘accāraddhavīriyam cittaassa upakkilesoti – iti viditvā accāraddhavīriyam cittaassa upakkilesoti pahīno aho, ‘atīlīnavīriyam cittaassa upakkilesoti – iti viditvā atīlīnavīriyam cittaassa upakkilesoti pahīno aho, ‘abhijappā cittaassa upakkilesoti – iti viditvā abhijappā cittaassa upakkilesoti pahīno aho, ‘nānattasaññā cittaassa upakkilesoti – iti viditvā nānattasaññā cittaassa upakkilesoti pahīno aho, ‘atinijjhāyitattam rūpānam cittaassa upakkilesoti – iti viditvā atinijjhāyitattam rūpānam cittaassa upakkilesoti pahīno aho.

245. “Tassa mayham, anuruddhā, etadahosi – ‘ye kho me cittaassa upakkilesā te me pahīnā. Handa, dānāham tividhena samādhiṃ bhāvemī’ti [bhāvesinti (sī. syā. kam.)]. So kho

ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhim bhāvesim [bhāvemi (ka.)], avitakkampi vicāramattaṃ samādhim bhāvesim, avitakkampi avicāraṃ samādhim bhāvesim, sappītikampi samādhim bhāvesim, nippītikampi samādhim bhāvesim, sātasahagatampi samādhim bhāvesim, upekkhāsahagatampi samādhim bhāvesim. Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahoṣi, avitakkopi vicāramatto samādhi bhāvito ahoṣi, avitakkopi avicāro samādhi bhāvito ahoṣi, sappītikopi samādhi bhāvito ahoṣi, nippītikopi samādhi bhāvito ahoṣi, sātasahagatopi samādhi bhāvito ahoṣi, upekkhāsahagatopi samādhi bhāvito ahoṣi. Nāṇaṇca pana me dassanaṃ udapādi, akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamam.

9. Bālaṇḍitasuttaṃ

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

“Tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tīṇi? Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥāsī ca dukkaṭakammakārī ca. No cetam [no cedam (saṃ. ni. 3.27-28)], bhikkhave, bālo duccintitacintī ca abhaviṣṣa dubbhāsitaḥāsī ca dukkaṭakammakārī ca kena nam [na tena nam (ka.), na nam (?)] paṇḍitā jāneyyum – ‘bālo ayam bhavaṃ asappuriso’ti? Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥāsī ca dukkaṭakammakārī ca tasmā nam paṇḍitā jānanti – ‘bālo ayam bhavaṃ asappuriso’ti. Sa kho so, bhikkhave, bālo tividham ditṭheva dhamme dukkham domanassaṃ paṭisaṃvedeti. Sace, bhikkhave, bālo sabhāyam vā nisinno hoti, rathikāya [rathiyāya (bahūsu)] vā nisinno hoti, siṅghātake vā nisinno hoti; tatra ce jano tājjaṃ tassāruppaṃ kathaṃ manteti. Sace, bhikkhave, bālo pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādatṭhāyī hoti, tatra, bhikkhave, bālassa evaṃ hoti – ‘yam kho jano tājjaṃ tassāruppaṃ kathaṃ manteti, saṃvijjanteva te [saṃvijjante te ca (sī. syā. kam. pī.)] dhammā mayi, ahaṅca tesu dhammesu sandissāmī”ti. Idam, bhikkhave, bālo paṭhamam ditṭheva dhamme dukkham domanassaṃ paṭisaṃvedeti.

247. “Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vetthehipi tālente addhadāṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi [khārāpaṭicchakampi (ka.)] karonte palighaparivattikampi karonte palālapitṭhakampi [palālapitṭhakampi (pī.)] karonte tattenapi telena osiṅcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante. Tatra, bhikkhave, bālassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti – kasāhipi tālenti...pe... asināpi sīsaṃ chindanti; saṃvijjanteva te dhammā mayi, ahaṅca tesu dhammesu sandissāmī. Maṃ cepi rājāno [sace mampi (ka.)] jāneyyum, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyum – kasāhipi tāleyyum...pe... jīvantampi sūle uttāseyyum, asināpi sīsaṃ chindeyyu’nti. Idampi, bhikkhave, bālo dutiyaṃ ditṭheva dhamme dukkham domanassaṃ paṭisaṃvedeti.

248. “Puna caparaṃ, bhikkhave, bālam pīṭhasamārūḷham vā mañcasamārūḷham vā chamāyam [chamāya (sī. pī.)] vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena

duccarītāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, bālassa evaṃ hoti – ‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttānaṃ; kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisāṃ. Yāvata, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmi’ti. So socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

“Sa kho so, bhikkhave, bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘ekantaṃ anitṭhaṃ ekantaṃ akantaṃ amanāpa’nti, nirayameva taṃ sammā vadamāno vadeyya – ‘ekantaṃ anitṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpa’nti. Yāvañcidaṃ, bhikkhave, upamāpi [upamāhipi (sī.)] na sukarā yāva dukkhā nirayā”ti.

249. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “sakkā pana, bhante, upamaṃ kātu”nti? “Sakkā bhikkhū”ti bhagavā avoca. Seyyathāpi, bhikkhu, coraṃ āgucārīṃ gahetvā rañño dasseyyūṃ – ‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehi’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena hanathā’ti. Tameṇaṃ pubbaṇhasamayaṃ sattisatena haneyyūṃ. Atha rājā majjhanhikasamayaṃ [majjhantikasamayaṃ (sī. syā. kaṃ. ka.), majjhantikaṃ samayaṃ (pī.)] evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ti? “‘Tatheva, deva, jīvati’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayaṃ sattisatena hanathā’ti. Tameṇaṃ majjhanhikasamayaṃ sattisatena haneyyūṃ. Atha rājā sāyanhasamayaṃ evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ti? ‘Tatheva, deva, jīvati’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ sāyanhasamayaṃ sattisatena hanathā’ti. Tameṇaṃ sāyanhasamayaṃ sattisatena haneyyūṃ. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā”ti? “Ekissāpi, bhante, sattiyā haññamāno so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha, ko pana vādo tīhi sattisatehi”ti?

250. Atha kho bhagavā parittaṃ pāṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyaṃ mayā paritto pāṇimatto pāsāno gahito, yo ca himavā pabbatarājā”ti? “Appamattako ayaṃ, bhante, bhagavatā paritto pāṇimatto pāsāno gahito, himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi [upanidhimpī (sī. pī.)] na upeti”. “Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti taṃ nirayakassa dukkhassa upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti”.

“Tameṇaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti – tattaṃ ayokhilaṃ [ayokhīlaṃ (sī. syā. kaṃ. pī.)] hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti [byantīhoti (pī. ka.)]. Tameṇaṃ, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi [kudhārīhi (ka.)] tacchanti. So tattha dukkhā tibbā...pe... byantīhoti. Tameṇaṃ, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti. So tattha dukkhā tibbā...pe... byantīhoti. Tameṇaṃ, bhikkhave,

nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā. kam. pī.)] sārentipi paccāsārentipi. So tatta dukkhā tibbā...pe... byantīhoti. Tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi. So tatta dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tatta pheṇuddehakaṃ paccati. So tatta pheṇuddehakaṃ paccamāno sakimpi uddham gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tatta dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā [nirayapālā punappunam (ka.)] mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgasō mitto;

Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasā yutā;

Samantā yojanasataṃ, pharivā tiṭṭhati sabbadā”.

“Anekapariyāyenapi kho aham, bhikkhave, nirayakathaṃ katheyyam; yāvañcidam, bhikkhave, na sukarā akkhānena pāpūnitaṃ yāva dukkhā nirayā.

251. “Santi, bhikkhave, tiracchānagatā paṇā tiṇabhakkhā. Te allānipi tiṇāni sukkhānipi tiṇāni dantullehakaṃ khādanti. Katame ca, bhikkhave, tiracchānagatā paṇā tiṇabhakkhā? Hatthī assā goṇā gadrabhā ajā migā, ye vā panaññepi keci tiracchānagatā paṇā tiṇabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā tiṇabhakkhā.

“Santi, bhikkhave, tiracchānagatā paṇā gūthabhakkhā. Te dūratova gūthagandham ghāyitvā dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ti. Seyyathāpi nāma brāhmaṇā āhutigandhena dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ti; evameva kho, bhikkhave, santi tiracchānagatā paṇā gūthabhakkhā, te dūratova gūthagandham ghāyitvā dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ti. Katame ca, bhikkhave, tiracchānagatā paṇā gūthabhakkhā? Kukkuṭā sūkarā soṇā siṅgālā, ye vā panaññepi keci tiracchānagatā paṇā gūthabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā gūthabhakkhā.

“Santi, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti [jīyanti (ka.)] andhakāre mīyanti [mīyanti (ka.)]. Katame ca, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti? Kīṭā puḷavā [paṭaṅgā (syā. kam. ka.)] gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

“Santi, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti. Katame ca, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti? Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

“Santi, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti. Katame ca, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti? Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā jīyanti pūtimacche vā mīyanti pūtikunape vā...pe... pūtikummāse vā... candanikāya vā... oligalle vā jāyanti, (ye vā panaññepi keci tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.) [() natthi sī. syā. kaṃ. pī. potthakesu] Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

“Anekariyāyenapi kho ahaṃ, bhikkhave, tiracchānayanikathaṃ katheyyaṃ; yāvañcidam, bhikkhave, na sukaraṃ akkhānena pāpuṇitum yāva dukkhā tiracchānayani.

252. “Seyyathāpi, bhikkhave, puriso ekacchiggaḷaṃ yugaṃ mahāsamudde pakkhipeyya. Tameṇa puratthimo vāto pacchimeṇa saṃhareyya, pacchimo vāto puratthimeṇa saṃhareyya, uttaro vāto dakkhiṇeṇa saṃhareyya, dakkhiṇo vāto uttareṇa saṃhareyya. Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa [vassasatassa vassasahassassa vassasatasahassassa (sī.), vassasatassa (syā. kaṃ. pī.)] accayena sakim ummujjeyya. Taṃ kim maññatha, bhikkhave, api nu so kāṇo kacchapo amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti? (“No hetam, bhante”.) [() natthi sī. pī. potthakesu] ”Yadi pana [yadi nūna (sī. syā. kaṃ. pī.)], bhante, kadāci karahaci dīghassa addhuno accayenā”ti. “Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyya, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakim vinipātagatena bālena. Taṃ kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakariyā puññakariyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā”.

“Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni – caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ [veṇakulaṃ (sī. pī.)] vā rathakārakulaṃ vā pukkusakulaṃ vā. Tathārūpe kule paccājāyati dalidde appannapānabhojane kasiravuttike, yattha kasireṇa ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho [bahvābādho (ka.)] kāṇo vā kuṇi vā khuḷlo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbam sāpateyyampi jīyetha, uttaripi adhibandham [anubandham (sī. pī.), addhubandham (syā. kaṃ.)] nigaccheyya. Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbam sāpateyyampi jīyetha, uttaripi adhibandham nigaccheyya. Atha kho ayameva tato mahantataro kaliggaho yaṃ so bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ, bhikkhave, kevalā paripūrā [kevalaparipūrā (sī. pī.) ma. ni. 1.244 pāḷiyā samsandettā] bālabhūmī”ti.

253. “Tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni. Katamāni tīṇi? Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥāsī ca sukatakammakārī ca. No cetam, bhikkhave, paṇḍito sucintitacintī ca abhaviṣsa subhāsitaḥāsī ca sukatakammakārī ca, kena naṃ [na tena naṃ (ka.), na naṃ (?)] paṇḍitā jāneyyumaṃ – ‘paṇḍito ayaṃ bhavaṃ sappuriso’ti? Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā

jānanti – ‘paṇḍito ayam bhavam sappuriso’ti. Sa kho so, bhikkhave, paṇḍito tividham diṭṭheva dhamme sukham somanassam paṭisaṃvedeti. Sace, bhikkhave, paṇḍito sabhāyam vā nisinno hoti, rathikāya vā nisinno hoti, siṅghātake vā nisinno hoti; tatra ce jano tajjam tassārupam katham manteti. Sace, bhikkhave, paṇḍito pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti; tatra, bhikkhave, paṇḍitassa evam hoti – ‘yam kho jano tajjam tassārupam katham manteti; saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idam, bhikkhave, paṇḍito paṭhamam diṭṭheva dhamme sukham somanassam paṭisaṃvedeti.

254. “Puna caparam, bhikkhave, paṇḍito passati rājāno coram āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhandaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpenti jīvantampi sūle uttāsente asināpi sīsam chindante. Tatra, bhikkhave, paṇḍitassa evam hoti – ‘yathārūpānam kho pāpakānam kammānam hetu rājāno coram āgucāriṃ gahetvā vividhā kammakāraṇā kārenti kasāhipi tālenti, vettehipi tālenti, addhandaṇḍakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsam chindanti, na te dhammā mayi saṃvijjanti, ahañca na tesu dhammesu sandissāmī’ti. Idampi, bhikkhave, paṇḍito dutiyam diṭṭheva dhamme sukham somanassam paṭisaṃvedeti.

255. “Puna caparam, bhikkhave, paṇḍitam pīṭhasamārūlham vā mañcasamārūlham vā chamāyam vā semānam, yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti...pe... seyyathāpi, bhikkhave, mahatam pabbatakūṭānam chāyā sāyanhasamayam pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, paṇḍitam pīṭhasamārūlham vā mañcasamārūlham vā chamāyam vā semānam yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, paṇḍitassa evam hoti – ‘akataṃ vata me pāpam, akataṃ luddam, akataṃ kibbisam; kataṃ kalyāṇam, kataṃ kusalam, kataṃ bhīruttānam. Yāvātā, bho, akatapāpānam akataluddānam akatakibbisānam katakalyāṇānam katakusalānam katabhīruttāṇānam gati tam gatim pecca gacchāmī’ti. So na socati, na kilamati, na paridevati, na urattāḷim kandati, na sammoham āpajjati. Idampi, bhikkhave, paṇḍito tatiyam diṭṭheva dhamme sukham somanassam paṭisaṃvedeti.

“Sa kho so, bhikkhave, paṇḍito kāyena sucaritam caritvā vācāya sucaritam caritvā manasā sucaritam caritvā kāyassa bheda param maraṇā sugatim saggam lokam upapajjati. Yam kho tam, bhikkhave, sammā vadamāno vadeyya – ‘ekantam iṭṭham ekantam kantam ekantam manāpa’nti, saggameva tam sammā vadamāno vadeyya – ‘ekantam iṭṭham ekantam kantam ekantam manāpa’nti. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva sukhā saggā”ti.

256. Evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca – “sakkā pana, bhante, upamaṃ kātu”nti? “Sakkā bhikkhū”ti bhagavā avoca. “Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti. Katamehi sattahi? Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādavaragatassa dibbaṃ cakkaratanam pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūram. Tam disvāna rañño khattiyassa muddhāvasittassa evaṃ hoti [etadahosi (syā. kam. ka.)] – ‘sutaṃ kho pana metaṃ yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādavaragatassa dibbaṃ cakkaratanam pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūram, so hoti rājā cakkavattīti. Assaṃ nu kho ahaṃ rājā cakkavattī”ti?

“Atha kho, bhikkhave, rājā khattiyō muddhāvasitto vāmena hatthena bhinkāraṃ gahetvā dakkhiṇena hatthena cakkaratanam abbhukkirati – ‘pavattatu bhavaṃ cakkaratanam, abhivijjīnātu bhavaṃ cakkaratana’nti. Atha kho taṃ, bhikkhave, cakkaratanam puratthimam disaṃ pavattati. Anvadeva rājā cakkavattī saddhim caturaṅginīyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhim caturaṅginīyā senāya. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānaṃ cakkavattim upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja [svāgataṃ mahārāja (sī. syā. kam. pī.)]! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāno na hantabbo, adinnaṃ nādātammaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātammaṃ, yathābhuttaṃca bhuñjathā’ti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā [anuyuttā (sī. syā. kam. pī.)] bhavanti [ahesum (syā. kam. ka.)].

257. “Atha kho taṃ, bhikkhave, cakkaratanam puratthimam samuddam ajjhogāhetvā [ajjhogāhetvā (sī. syā. kam. pī.)] paccuttarivā dakkhiṇam disaṃ pavattati...pe... dakkhiṇam samuddam ajjhogāhetvā paccuttarivā pacchimaṃ disaṃ pavattati... pacchimaṃ samuddam ajjhogāhetvā paccuttarivā uttaram disaṃ pavattati anvadeva rājā cakkavattī saddhim caturaṅginīyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhim caturaṅginīyā senāya.

“Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānaṃ cakkavattim upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāno na hantabbo, adinnaṃ nādātammaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātammaṃ, yathābhuttaṃca bhuñjathā’ti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

“Atha kho taṃ, bhikkhave, cakkaratanam samuddapariyantam pathaviṃ abhivijjīnitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhataṃ maññe tiṭṭhati rañño cakkavattissa antepuradvāram upasobhayamānaṃ. Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanam pātubhavati.

258. “Puna caparaṃ, bhikkhave, rañño cakkavattissa hatthiratanam pātubhavati – sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā. Tam disvāna rañño cakkavattissa cittaṃ pasīdati – ‘bhaddakaṃ vata, bho, hatthiyānaṃ, sace damathaṃ upeyyā’ti. Atha kho taṃ, bhikkhave, hatthiratanam seyathāpi nāma bhaddo hatthājānīyo dīgharattaṃ superidanto evameva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva hatthiratanam vīmaṃsamāno pubbaṃhasamayaṃ abhiruhitvā samuddapariyantam pathaviṃ anusaṃyāyitvā tameva rājadhāniṃ paccāgantvā pātarāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ hatthiratanam pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa assaratanam pātubhavati – sabbaseto kālasīso muñjakeso iddhiṃ vā vehāsaṅgamo valāhako nāma assarājā. Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati – ‘bhaddakaṃ vata, bho, assayānaṃ, sace damathaṃ upeyyā’ ti. Atha kho taṃ, bhikkhave, assaratanam seyyathāpi nāma bhaddo assājānīyo dīgharattaṃ superidanto evameva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva assaratanam vīmaṃsamāno pubbaṅhasamayaṃ abhiruhitvā samuddapariyantam pathaviṃ anusamyāyitvā tameva rājadhāniṃ paccāgantvā pātarāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanam pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa maṇiratanam pātubhavati. So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato. Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanam phuṭā hoti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva maṇiratanam vīmaṃsamāno caturaṅginim senam sannayhitvā maṇim dhajaggaṃ āropetvā rattandhakāratimisāya pāyāsi. Ye kho pana, bhikkhave, samantā gāmā ahesum te tenobhāsena kammante payojesum ‘divā’ ti maññamānā. Rañño, bhikkhave, cakkavattissa evarūpaṃ maṇiratanam pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati. Sā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātīdighā nātīrassā nātīkisā nātīhulā nātīkālīkā [nātīkāli (sī. pī.)] nāccodātā, atikkantā mānusaṃ vaṇṇam, appattā dibbaṃ vaṇṇam. Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti seyyathāpi nāma tūlapicuno vā kappāsapicuno vā. Tassa kho pana, bhikkhave, itthiratanassa sīte uḥhāni gattāni honti, uḥhe sītāni gattāni honti. Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalaṅgandho vāyati. Taṃ kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhāyini hoti pacchānipātini kimkārapaṭissāvinī manāpacārinī piyavādinī. Taṃ kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena? Rañño, bhikkhave, cakkavattissa evarūpaṃ itthiratanam pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa gahapatiratanam pātubhavati. Tassa kammavipākajam dibbacakkhu pātubhavati, yena nidhim passati sassāmikampi assāmikampi. So rājānam cakkavattim upasaṅkamtivā evamāha – ‘apposukko tvam, deva, hohi. Aham te dhanena dhanakaraṇīyam [dhanena karaṇīyam (ka.)] karissāmī’ ti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva gahapatiratanam vīmaṃsamāno nāvam abhiruhitvā majjhe gaṅgāya nadiyā sotaṃ ogāhitvā [ogahetvā (sī. pī.)] gahapatiratanam etadavoca – ‘attho me, gahapati, hiraññasuvaṇṇenā’ ti. ‘Tena hi, mahārāja, ekaṃ tīram nāvā upetū’ ti. ‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ ti. Atha kho taṃ, bhikkhave, gahapatiratanam ubhohi hatthehi uduke omasitvā pūram hiraññasuvaṇṇassa kumbhim uddharitvā rājānam cakkavattim etadavoca – ‘alamettāvatā, mahārāja! Katamettāvatā, mahārāja! Pūjitamettāvatā, mahārāja’ ti. Rājā cakkavattī evamāha – ‘alamettāvatā, gahapati! Katamettāvatā, gahapati! Pūjitamettāvatā, gahapati’ ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanam pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa pariṇāyakaratanam pātubhavati – paṇḍito byatto medhāvī paṭibalo rājānam cakkavattim upayāpetabbaṃ upayāpetum [upaṭṭhapetabbaṃ upaṭṭhapetum (sī. syā. kam. pī.)] apayāpetabbaṃ apayāpetum ṭhapetabbaṃ ṭhapetum. So rājānam cakkavattim upasaṅkamtivā evamāha – ‘apposukko tvam, deva, hohi. Ahamanusāsissāmī’ ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanam pātubhavati. Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti.

259. “Katamāhi catūhi iddhīhi? Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.

“Puna caparaṃ, bhikkhave, rājā cakkavattī dīghāyuko hoti ciratṭhitiko ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.

“Puna caparaṃ, bhikkhave, rājā cakkavattī appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

“Puna caparaṃ, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo. Seyyathāpi, bhikkhave, pitā puttānaṃ piyo hoti manāpo, evameva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo. Raññopi, bhikkhave, cakkavattissa brāhmaṇagahapatikā piyā honti manāpā. Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā, evameva kho, bhikkhave, raññopi cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

“Bhūtapubbaṃ, bhikkhave, rājā cakkavattī caturaṅginiyā senāya uyyānabhūmim niyyāsi. Atha kho, bhikkhave, brāhmaṇagahapatikā rājānaṃ cakkavattim upasaṅkamitvā evamāhaṃsu – ‘ataramāno, deva, yāhi yathā taṃ mayā cirataraṃ passeyyāmā’ti. Rājāpi, bhikkhave, cakkavattī sārathim āmantesi – ‘ataramāno, sārathi, pesehi yathā maṃ brāhmaṇagahapatikā cirataraṃ passeyyu’nti. Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti. Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato hoti.

“Taṃ kiṃ maññatha, bhikkhave, api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato imāhi catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyethā”ti? “Ekamekenapi, bhante, ratanena [tena ratanena (sī.)] samannāgato rājā cakkavattī tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyetha, ko pana vādo sattahi ratanehi catūhi ca iddhīhi”ti?

260. Atha kho bhagavā parittaṃ pāṇimattaṃ pāsāṇaṃ gahetvā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyaṃ mayā paritto pāṇimatto pāsāṇo gahito yo ca himavā pabbatarājā”ti? “Appamattako ayaṃ, bhante, bhagavatā paritto pāṇimatto pāsāṇo gahito; himavantāṃ pabbatarājānaṃ upanidhāya saṅkhampī na upeti; kalabhāgampī na upeti; upanidhampī na upeti”ti. “Evameva kho, bhikkhave, yaṃ rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti taṃ dibbassa sukhasa upanidhāya saṅkhampī na upeti; kalabhāgampī na upeti; upanidhampī na upeti”.

“Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni uccākulāni – khattiyamahāsālakulaṃ vā brāhmaṇamahāsālakulaṃ vā gahapatimahāsālakulaṃ vā tathārūpe kule paccājāyati adḍhe mahaddhane mahābhoge pahūtajātārūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe. So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati. So kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya; appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya. Atha kho ayameva tato mahantataro kaṭaggaho yaṃ so paṇḍito kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. Ayaṃ, bhikkhave, kevalā paripūrā paṇḍitabhūmī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Bālapaṇḍitasuttaṃ niṭṭhitam navamaṃ.

10. Devadūtasuttaṃ

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

“Seyyathāpi, bhikkhave, dve agārā sadvārā [sandhidvārā (ka.)], tatha cakkhumā puriso majjhe t̥hito passeyya manusse geham pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi; evameva kho aham, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā tiracchānayaṇiṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā”ti.

262. “Tameṇaṃ, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa rañño dassenti – ‘ayaṃ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule jeṭṭhāpacāyī. Imassa devo daṇḍam paṇetū’ti. Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyūñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu paṭhamaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu daharam kumāram mandaṃ uttānaseyyakaṃ sake muttakarīse palipannaṃ semāna’nti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi jātidhammo, jātiṃ anātito. Handāham kalyāṇam karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ [pāpam kammaṃ (sī. pī.)] neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ [pāpam kammaṃ (sī. pī.)] kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”ti.

263. “Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyūñjitvā samanugāhitvā samanubhāsivā dutiyaṃ devadūtaṃ samanuyūñjati samanugāhati

samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu dutiyaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu itthim vā purisaṃ vā () [(āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā) (ka. sī. syā. kaṃ. pī.) tikaṅguttarepi] jinnaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanam khaṇḍadantaṃ palitakesaṃ vilūnaṃ khalitasiraṃ [khalitaṃsiro (sī.), khalitaṃsiraṃ (syā. kaṃ. pī.)] valinaṃ tilakāhatagatta’nti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi jarādhammo, jaraṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādasasam, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmacchehi kataṃ na nātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’”ti.

264. “Tamenam, bhikkhave, yamo rājā dutiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu tatiyaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu itthim vā purisaṃ vā ābādhikaṃ dukkhitaṃ bālhaḡilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamāna’nti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi byādhidhammo, byādhiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādasasam, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmacchehi kataṃ na nātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’”ti.

265. “Tamenam, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā catutthaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu catutthaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhadāṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi

karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapī telena osiṅcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante’ti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ye kira, bho, pāpakāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgaṃ [kimaṅga (sī. pī.)] pana parattha! Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’”ti.

266. “Tamenam, bhikkhave, yamo rājā catutthaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā pañcamaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvam addasa manussesu pañcamaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajāta’nti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi maraṇadhammo, maraṇaṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’”ti.

267. “Tamenam, bhikkhave, yamo rājā pañcamaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā tuṅhī hoti. Tamenam, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti – tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti. So tatta dukkhā tībba kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti...pe... tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti...pe... tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi...pe... tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi...pe... tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tatta pheṇuddehakaṃ paccati. So tatta pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tatta dukkhā tībba kharā kaṭukā vedanā vedeti, na ca tāva kālaṃkaroti yāva na taṃ pāpakammaṃ

byantīhoti. Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgasō mitto;

Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasāyutā;

Samantā yojanasatam, pharivā tiṭṭhati sabbadā”.

268. “Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci utṭhahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci utṭhahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci utṭhahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci utṭhahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci utṭhahitvā upari paṭihaññati, uparito acci utṭhahitvā heṭṭhā paṭihaññati. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimam dvāram apāpurīyati [avāpurīyati (sī.)]. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhanti, cammampi ḍayhanti, maṃsampi ḍayhanti, nhārupi ḍayhanti, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāram pidhīyati [pīthīyati (sī. syā. kam. pī.)]. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa pacchimaṃ dvāram apāpurīyati...pe... uttaraṃ dvāram apāpurīyati...pe... dakkhiṇam dvāram apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhanti, cammampi ḍayhanti, maṃsampi ḍayhanti, nhārupi ḍayhanti, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāram pidhīyati. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimam dvāram apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhanti, cammampi ḍayhanti, maṃsampi ḍayhanti, nhārupi ḍayhanti, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti. So tena dvārena nikkhamati.

269. “Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahītameva mahanto gūthanirayo. So tattha patati. Tasmim kho pana, bhikkhave, gūthaniraye sūcimukhā pāṇā chaviṃ chindanti, chaviṃ chetvā cammam chindanti, cammam chetvā maṃsam chindanti, maṃsam chetvā nhāruṃ chindanti, nhāruṃ chetvā aṭṭhim chindanti, aṭṭhim chetvā aṭṭhimiṅgaṃ khādanti. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, gūthanirayassa samanantarā sahītameva mahanto kukkulanirayo. So tattha patati. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahītameva mahantaṃ simbalivanaṃ uddham [uccam (syā. kam.), ubbhato (ka.)] yojanamuggataṃ soḷasaṅgulakaṇṭakam [soḷasaṅgulakaṇṭakam (sī.)] ādittaṃ sampajjalitaṃ sajotibhūtam. Tattha āropentipi oropentipi. So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, simbalivanassa samanantarā sahīteva mahantaṃ asipattavanāṃ. So tatha pavisati. Tassa vāteritāni pattāni patitāni hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti. So tatha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, asipattavanassa samanantarā sahīteva mahatī khārodakā nadī [khārodikā nadī (sī.)]. So tatha patati. So tatha anusotampi vuyhati, paṭisotampi vuyhati, anusotapaṭisotampi vuyhati. So tatha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

270. “Tameṇaṃ, bhikkhave, nirayapālā balisena uddharitvā thale patitthāpetvā evamāhaṃsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘jighacchitosmi, bhante’ti. Tameṇaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ lohaguḷaṃ mukhe pakkhipanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ. So tassa [taṃ tassa (ka.), tassa (sī. pī.)] oṭṭhampi dahati [dayhati (sī. syā. kaṃ. pī.)], mukhampi dahati, kaṇṭhampi dahati, urampi [udarampi (sī. syā. kaṃ.)] dahati, antampi antaguṇampi ādāya adbhohāgā nikkhamati. So tatha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tameṇaṃ, bhikkhave, nirayapālā evamāhaṃsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘pipāsitosmi, bhante’ti. Tameṇaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ tambaloḥaṃ mukhe āsiṅcanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ. Taṃ tassa [ettha pana pāṭhabhedo natthi] oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaguṇampi ādāya adbhohāgā nikkhamati. So tatha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti, yāva na taṃ pāpakammaṃ byantīhoti. Tameṇaṃ, bhikkhave, nirayapālā puna mahāniraye pakkhipanti.

“Bhūtapubbaṃ, bhikkhave, yamassa rañño etadahosi – ‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te evarūpā vividhā kammakāraṇā karīyanti. Aho vatāhaṃ manussattaṃ labheyyaṃ. Tathāgato ca loke uppajjeyya arahāṃ sammāsambuddho. Tañcāhaṃ bhagavantaṃ payirupāseyyaṃ. So ca me bhagavā dhammaṃ deseyya. Tassa cāhaṃ bhagavato dhammaṃ ājāneyya’nti. Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi’”ti.

271. Idamavoca bhagavā. Idam vatvāna [idam vatvā (sī. pī.) evamīdisesu thānesu] sugato athāparaṃ etadavoca satthā –

“Coditā devadūtehi, ye pamajjanti māṇavā;

Te dīgharattaṃ socanti, hīnakāyūpagā narā.

“Ye ca kho devadūtehi, santo sappurisā idha;

Coditā nappamajjanti, ariyadhamme kudācanaṃ.

“Upādāne bhayaṃ disvā, jātimaraṇasambhave;

Anupādā vimuccanti, jātimaraṇasaṅkhaye.

“Te khemappattā sukhino, diṭṭhadhammābhiniibbutā;

Sabbaverabhayātītā, sabbadukkhā [sabbadukkhā (ka.)] upaccagu’nti.

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo nitṭhito tatiyo.

Tassuddānaṃ –

Dvidhāva suññatā hoti, abbhutadhammabākulaṃ;

Aciravatabhūmijanāmo, anuruddhupakkilesaṃ;

Bālapaṇḍito devadūtañca te dasāti.

4. Vibhaṅgavaggo

1. Bhaddekarattasuttaṃ

272. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca – “bhaddekarattassa vo, bhikkhave, uddeśaṃca vibhaṅgaṃca desessāmi. Taṃ suñātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo [yam (nettipāḷi)] dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ [asaṃhiraṃ (syā. kaṃ. ka.)] asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ [kiccaṃ ātappaṃ (sī. ka.)], ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ viharim ātāpim, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate muni” [munīti (sī. syā. kaṃ. pī.)].

273. “Kathaṅca, bhikkhave, atītaṃ anvāgameṭi? ‘Evaṃrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneṭi, ‘evaṃvedano ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneṭi, ‘evaṃsañño ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneṭi, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneṭi, ‘evaṃviññāṇo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneṭi – evaṃ kho, bhikkhave, atītaṃ anvāgameṭi.

“Kathaṅca, bhikkhave, atītaṃ nānvāgameṭi? ‘Evaṃrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneṭi, ‘evaṃvedano ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneṭi, ‘evaṃsañño ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneṭi, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneṭi, ‘evaṃviññāṇo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneṭi – evaṃ kho, bhikkhave, atītaṃ nānvāgameṭi.

274. “Kathaṅca, bhikkhave, anāgataṃ paṭikaṅkhati? ‘Evaṃrūpo siyaṃ anāgatamaddhāna’nti tattha nandiṃ samanvāneṭi, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgatamaddhānanti tattha nandiṃ samanvāneṭi – evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

“Kathaṅca, bhikkhave, anāgataṃ nappaṭikaṅkhati? ‘Evaṃrūpo siyaṃ anāgatamaddhāna’nti tattha nandiṃ na samanvāneṭi, evaṃvedano siyaṃ ... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... ‘evaṃviññāṇo siyaṃ anāgatamaddhāna’nti tattha nandiṃ na samanvāneṭi – evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

275. “Kathañca, bhikkhave, paccuppannesu dhammesu saṃhīrati? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ...pe... saññaṃ... saṅkhāre... viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ attani vā viññānaṃ, viññānasmiṃ vā attānaṃ – evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

“Kathañca, bhikkhave, paccuppannesu dhammesu na saṃhīrati? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ... na saññaṃ... na saṅkhāre... na viññānaṃ attato samanupassati, na viññānavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññānasmiṃ vā attānaṃ – evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jañña maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate muni”ti.

“Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmī”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta”nti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamam.

2. Ānandabhaddekarattasuttaṃ

276. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvathiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā ānando upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, bhaddekarattassa uddesañca vibhaṅgañca bhāsati.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī”ti? “Āyasmā, bhante, ānando upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “yathā kathaṃ pana tvamaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī”ti? “Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsīm –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.
“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkupaṃ, taṃ vidvā manubrūhaye.
“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.
“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddakarattoti, santo ācikkhate muni”.

277. “Kathañca, āvuso, atītaṃ anvāgaceti? Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaṅkhāro ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃviññāṇo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti – evaṃ kho, āvuso, atītaṃ anvāgaceti.

“Kathañca, āvuso, atītaṃ nānvāgaceti? Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaṅkhāro ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃviññāṇo ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti – evaṃ kho, āvuso, atītaṃ nānvāgaceti.

“Kathañca, āvuso, anāgataṃ paṭikaṅkhati? Evaṃrūpo siyaṃ anāgataṃ addhānanti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgataṃ addhānanti tattha nandiṃ samanvāneti – evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

“Kathañca, āvuso, anāgataṃ nappaṭikaṅkhati? Evaṃrūpo siyaṃ anāgataṃ addhānanti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgataṃ addhānanti tattha nandiṃ na samanvāneti – evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

“Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati? Idha, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ... saññaṃ... saṅkhāre... viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ – evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati? Idha, āvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ... na saññaṃ... na saṅkhāre... na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ – evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.
“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.
“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”nti.

278. “Sādhu, sādhu, ānanda! Sādhu kho tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Kathañca, ānanda, atītaṃ anvāgameyya...pe... evaṃ kho, ānanda, atītaṃ anvāgameyya.
Kathañca, ānanda, atītaṃ nānvāgameyya...pe... evaṃ kho, ānanda, atītaṃ nānvāgameyya.
Kathañca, ānanda, anāgataṃ paṭikañkhati...pe... evaṃ kho, ānanda, anāgataṃ paṭikañkhati.
Kathañca, ānanda, anāgataṃ nappaṭikañkhati...pe... evaṃ kho, ānanda, anāgataṃ nappaṭikañkhati.
Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati...pe... evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati.
Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati...pe... evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Mahākaccānabhaddekarattasuttaṃ

279. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati tapodārāme. Atha kho āyasmā samiddhi rattiyaṃ paccūsasamayaṃ paccuṭṭhāya yena tapodo [tapodā (sī.)] tenupasaṅkami gattāni parisiñcituṃ. Tapode gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno [sukkhāpayamāno (ka.)]. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāyasmā samiddhi tenupasaṅkami; upasaṅkamivā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ samiddhiṃ etadavoca – “dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā”ti? “Ahampi kho, bhikkhu na dhāremi bhaddekarattiyo gāthāti. Ugganḥāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyaṇḥāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca sā devatā; idaṃ vatvā tatthevantaradhāyi.

280. Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantam etadavoca –

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodo tenupasaṅkamim gattāni parisiñcituṃ. Tapode gattāni parisiñcivā paccuttaritvā ekacīvaro atṭhāsim gattāni pubbāpayamāno. Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ ṭhitā kho sā devatā maṃ etadavoca – ‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā’”ti?

“Evaṃ vutte ahaṃ, bhante, taṃ devataṃ etadavocaṃ – ‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅcā. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā’ti? ‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti. Tvam panāvuso, dhāresi bhaddekarattiyo gāthā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthāti. Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā; dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā. Atthasamhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, sā devatā; idaṃ vatvā tatthevantaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesaṅca vibhaṅgaṅcā desetū”ti. “Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā samiddhi bhagavato paccassosi. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannaṅca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā; idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvīsi. Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannaṅca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Atha kho tesam bhikkhūnaṃ etadahosi – “ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantam mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

281. Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodimsu. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasantam mahākaccānaṃ etadavocum – “idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesam uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāram pavittḥo –

“Atītam nānvāgameyya...pe...

Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Tesam no, āvuso kaccāna, amhākam, acirapakkantassa bhagavato, etadahosi – idaṃ kho no, āvuso, bhagavā saṃkhittena uddesam uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāram pavittḥo –

“Atītam nānvāgameyya...pe...

Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesam no, āvuso kaccāna, amhākam etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantam mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti. Vibhajatāyasmā mahākaccāno”ti.

“Seyyathāpi, āvuso, puriso sārattḥiko sārāgavesī sārāpariyesaṇam caramāno mahato rukkhassa titṭhato sāravato atikkammeva mūlam atikkamma khandham sākḥāpālāse saram pariyesitabbaṃ maññeyya; evaṃ sampadamidaṃ āyasantānaṃ satthari sammukhībhūte tam bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha [maññetha (pī.)]. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahoṣi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha, yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahoṣi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma; yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā mahākaccāno satthuceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajatāyasmā mahākaccāno agarum karitvā”ti [agarukaritvā (sī. syā. kam. pī.)].

“Tena hāvuso, suṇātha, sādhuṇaṃ manasi karoṭha; bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi –

282. “Kathaṅca, āvuso, atītaṃ anvāgameṭi? Iti me cakkhu ahoṣi atītamaddhānaṃ iti rūpāti – tattha chandarāgappaṭibaddhaṃ [chandarāgappaṭibandhaṃ (ka.)] hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto atītaṃ anvāgameṭi. Iti me sotaṃ ahoṣi atītamaddhānaṃ iti saddāti...pe... iti me ghānaṃ ahoṣi atītamaddhānaṃ iti gandhāti... iti me jivhā ahoṣi atītamaddhānaṃ iti rasāti... iti me kāyo ahoṣi atītamaddhānaṃ iti phoṭṭhabbāti... iti me mano ahoṣi atītamaddhānaṃ iti dhammāti – tattha chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto atītaṃ anvāgameṭi – evaṃ kho, āvuso, atītaṃ anvāgameṭi.

“Kathaṅca, āvuso, atītaṃ nānvāgameṭi? Iti me cakkhu ahoṣi atītamaddhānaṃ iti rūpāti – tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameṭi. Iti me sotaṃ ahoṣi atītamaddhānaṃ iti saddāti...pe... iti me ghānaṃ ahoṣi atītamaddhānaṃ iti gandhāti... iti me jivhā ahoṣi atītamaddhānaṃ iti rasāti... iti me kāyo ahoṣi atītamaddhānaṃ iti phoṭṭhabbāti... iti me mano ahoṣi atītamaddhānaṃ iti dhammāti – tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa, na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameṭi – evaṃ kho, āvuso, atītaṃ nānvāgameṭi.

283. “Kathaṅca, āvuso, anāgataṃ paṭikaṅkhati? Iti me cakkhu siyā anāgatamaddhānaṃ iti rūpāti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati. Iti me sotaṃ siyā anāgatamaddhānaṃ iti saddāti...pe... iti me ghānaṃ siyā anāgatamaddhānaṃ iti gandhāti... iti me jivhā siyā anāgatamaddhānaṃ iti rasāti... iti me kāyo siyā anāgatamaddhānaṃ iti phoṭṭhabbāti... iti me mano siyā anāgatamaddhānaṃ iti dhammāti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati – evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

“Kathaṅca, āvuso, anāgataṃ nappaṭikaṅkhati? Iti me cakkhu siyā anāgatamaddhānaṃ iti rūpāti – appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati. Iti me sotaṃ siyā anāgatamaddhānaṃ iti saddāti...pe... iti me ghānaṃ siyā anāgatamaddhānaṃ iti gandhāti... iti me jivhā siyā anāgatamaddhānaṃ iti rasāti... iti me kāyo siyā anāgatamaddhānaṃ iti phoṭṭhabbāti... iti me mano siyā anāgatamaddhānaṃ iti dhammāti – appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati – evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

284. “Kathaṅca, āvuso, paccuppannesu dhammesu saṃhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametaṃ paccuppannaṃ. Tasmim ce paccuppanne chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati. Yañcāvuso, sotaṃ ye ca saddā...pe... yañcāvuso, ghānaṃ ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametaṃ paccuppannaṃ. Tasmim ce paccuppanne chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati – evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametam paccuppannam. Tasmim ce paccuppanne na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhattā viññānassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati. Yañcāvuso, sotaṃ ye ca saddā...pe... yañcāvuso, ghānam ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametam paccuppannam. Tasmim ce paccuppanne na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhattā viññānassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati – evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

285. “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ – “yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkupaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamatappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaram tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti? Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā’ti. Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatam. Eso, cevetassa attho. Evañca naṃ dhārethā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahākaccānabhaddekarattasuttaṃ niṭṭhitam tatiyaṃ.

4. Lomasakaṅgiyabhaddekarattasuttaṃ

286. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā lomasakaṅgiyo [lomasakakaṅgiyo (tīkā)] sakkesu viharati kapilavattusmiṃ nigrodhārāme. Atha kho candano devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhito kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etadavoca – “dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca”ti? “Na kho aham, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Tvam panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgaṅca”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā”ti? “Na kho aham, āvuso, dhāremi bhaddekarattiyo gāthā. Tvam panāvuso, dhāresi bhaddekarattiyo gāthā”ti? “Dhāremi kho aham, bhikkhu, bhaddekarattiyo gāthā”ti. “Yathā kathaṃ pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā”ti? “Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsi –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannaṅca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpim, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho aham, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; pariyaṇuṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca candano devaputto. Idaṃ vatvā tatthevantaradhāyi.

287. Atha kho āyasmā lomasakaṅgiyo tassā rattiyaṃ accayena senāsanam saṃsāmetvā pattacīvaramādāya yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā lomasakaṅgiyo bhagavantaṃ etadavoca –

“Ekamidāham, bhante, samayaṃ sakkesu viharāmi kapilavattusmiṃ nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ

nigrodhārāmaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, so devaputto maṃ etadavoca – ‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti? Evaṃ vutte ahaṃ, bhante, taṃ devaputtaṃ etadavocaṃ – ‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Tvam panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā’ti? ‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvam panāvuso, dhāresi bhaddekarattiyo gāthā’ti? ‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ti. ‘Yathā kathaṃ pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā’ti? Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsi –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggāṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, so devaputto; idaṃ vatvā tatthevantaradhāyi. Sādhū me, bhante, bhagavā bhaddekarattassa uddesaṅca vibhaṅgaṅca desetū”ti.

288. “Jānāsi pana tvam, bhikkhu, taṃ devaputta”nti? “Na kho ahaṃ, bhante, jānāmi taṃ devaputta”nti. “Candano nāma so, bhikkhu, devaputto. Candano, bhikkhu, devaputto aṭṭhiṃ katvā [aṭṭhikatvā (sī. syā. kaṃ. pī.)] manasikatvā sabbacetasaṃ [sabbaṃ cetaso (sī. syā. kaṃ. pī.), sabbaṃ cetasaṃ (ka.)] samannāharitvā ohitasoto dhammaṃ suṇāti. Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannaṅca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena, mahāsenena maccunā;

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate muni”.

“Kathaṅca, bhikkhu, atītaṃ anvāgameṭi...pe... evaṃ kho, bhikkhu, atītaṃ anvāgameṭi. Kathaṅca, bhikkhu, atītaṃ nānvāgameṭi...pe... evaṃ kho, bhikkhu, atītaṃ nānvāgameṭi. Kathaṅca, bhikkhu, anāgataṃ paṭikaṅkhati...pe... evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati. Kathaṅca, bhikkhu, anāgataṃ nappaṭikaṅkhati...pe... evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati. Kathaṅca, bhikkhu, paccuppannesu dhammesu saṃhīrati...pe... evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati. Kathaṅca, bhikkhu, paccuppannesu dhammesu na saṃhīrati...pe... evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.
“Ajeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.
“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Cūlakammavibhaṅgasuttaṃ [subhasuttantipi vuccati]

289. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane, anāthapiṇḍikassa ārāme. Atha kho subho māṇavo todeyyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca –

“Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā? Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā; dissanti bāvābhādhā [bahvābhādhā (syā. kaṃ. ka.)], dissanti appābhādhā; dissanti dubbaṇṇā, dissanti vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā; dissanti appabhogā, dissanti mahābhogā; dissanti nīcakulīnā, dissanti uccākulīnā; dissanti duppaññā, dissanti paññavanto [paññāvanto (sī. pī.)]. Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā”ti?

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū [kammayoni kammabandhu (sī.)] kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītatāyāti. Na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. Sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyya”nti.

290. “Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti. “Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca –

“Idha, māṇava, ekacco itthī vā puriso vā pāṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu [sabbapāṇabhūtesu (sī. ka.)]. So tena kamma evaṃ samattena evaṃ samādinna [samādiṇṇena (pī. ka.)] kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appāyuko hoti. Appāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ – pāṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu.

“Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati dīghāyuko hoti. Dīghāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ – pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

291. “Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati bavhābādho hoti. Bavhābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ viheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

“Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appābādho hoti. Appābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ aviheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

292. “Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patitṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dubbannaṃ hoti. Dubbanṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppati byāpajjati patitṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.

“Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patitṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati pāsādiko hoti. Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patitṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.

293. “Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu issati upadussati issam bandhati. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appesakkho hoti. Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – issāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu issati upadussati issam bandhati.

“Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu na issati na upadussati na issam bandhati. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahesakkho hoti. Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – anissāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu na issati na upadussati na issam bandhati.

294. “Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ

duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appabhogo hoti. Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

“Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahābhogo hoti. Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

295. “Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī – abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati nīcakulīno hoti. Nīcakulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – thaddho hoti atimānī; abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.

“Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati uccākulīno hoti. Uccākulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

296. “Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’ ti? So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati duppañño hoti. Duppaññasāṃvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’ ti?”

“Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’ ti? So tena

kammena evaṃ samattena evaṃ samādinna kāyassa bhedā paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedā paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yatha yatha paccājayati mahāpañño hoti. Mahāpaññasamvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇam vā brāhmaṇam vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalam, kiṃ akusalam; kiṃ sāvajjam, kiṃ anavajjam; kiṃ sevittabbam, kiṃ na sevittabbam; kiṃ me karīyamānam dīgharattam ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānam dīgharattam hitāya sukhāya hoti’”ti?

297. “Iti kho, māṇava, appāyukasamvattanikā paṭipadā appāyukattam upaneti, dīghāyukasamvattanikā paṭipadā dīghāyukattam upaneti; bavhābādhasamvattanikā paṭipadā bavhābādhattam upaneti, appābādhasamvattanikā paṭipadā appābādhattam upaneti; dubbaṇṇasamvattanikā paṭipadā dubbaṇṇattam upaneti, pāsādikasamvattanikā paṭipadā pāsādikattam upaneti; appesakkhasamvattanikā paṭipadā appesakkhattam upaneti, mahesakkhasamvattanikā paṭipadā mahesakkhattam upaneti; appabhogasamvattanikā paṭipadā appabhogattam upaneti, mahābhogasamvattanikā paṭipadā mahābhogattam upaneti; nīcakulīnasamvattanikā paṭipadā nīcakulīnattam upaneti, uccākulīnasamvattanikā paṭipadā uccākulīnattam upaneti; duppaññasamvattanikā paṭipadā duppaññattam upaneti, mahāpaññasamvattanikā paṭipadā mahāpaññattam upaneti. Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammam satte vibhajati yadidaṃ – hīnappaṇītātāyā”ti.

Evaṃ vutte, subho māṇavo todeyyaputto bhagavantam etadavoca – “abhikkantam, bho gotama, abhikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya – ‘cakkhumanto rūpāni dakkhantī’”ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammaṇca bhikkhusaṅghaṇca. Upāsakam maṃ bhavam gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gata”nti.

Cūlakammavibhaṅgasuttam niṭṭhitam pañcamam.

6. Mahākammavibhaṅgasuttam

298. Evaṃ me sutam – ekam samayam bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā samiddhi araṇṇakuṭikāyam viharati. Atha kho potaliputto paribbājako jaṅghāvihāram anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmatā samiddhinā saddhiṃ sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnō kho potaliputto paribbājako āyasmantam samiddhiṃ etadavoca – “sammukhā metam, āvuso samiddhi, samaṇassa gotamassa sutam, sammukhā paṭiggahitam – ‘mogham kāyakammaṃ mogham vacīkammaṃ, manokammameva sacca’nti. Atthi ca sā [atthi cesā (sī. ka.)] samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti? “Mā hevaṃ, āvuso potaliputta, avaca; (mā hevaṃ, āvuso potaliputta, avaca;) [() syā. kam. potthakesu natthi] mā bhagavantam abbhācikkhi. Na hi sādhu bhagavato abbhakkhānam. Na hi bhagavā evam vadeyya – ‘mogham kāyakammaṃ mogham vacīkammaṃ, manokammameva sacca’nti. Atthi ca kho [atthi ceva kho (sī. ka.)] sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti. “Kīvaciraṃ pabbajitosi, āvuso samiddhī”ti? “Na ciram, āvuso! Tīṇi vassānī”ti. “Ettha dāni mayam there bhikkhū kiṃ vakkhāma, yatra hi nāma evamnavo bhikkhu [navakena bhikkhunā (ka.)] sathāram parirakkhitabbam maññissati. Sañcetanikam, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī”ti? “Sañcetanikam, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkham so vediyatī”ti. Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitam neva abhinandi nappaṭikkosi; anabhinanditvā appaṭikkosivā utthāyāsanā pakkāmi.

299. Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato ānandassa ārocesi.

Evam vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca – “atthi kho idaṃ, āvuso samiddhi, kathāpābhatam bhagavantaṃ dassanāya. Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti. “Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evam vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca – “dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ? Iminā ca, ānanda, samiddhinā moghapurisena potaliputtassa paribbājakassa vibhajjabyākaraṇīyo pañho ekamsena byākato”ti. Evam vutte, āyasmā udāyī bhagavantaṃ etadavoca – “sace pana [kim pana (ka.)], bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ – yaṃ kiñci vedayitaṃ taṃ dukkhasmi”nti.

300. Atha kho [evam vutte (syā. kam.)] bhagavā āyasmantaṃ ānandaṃ āmantesi – “passasi no tvam, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ [ummaggam (sī. syā. kam. pī.), umaṅgaṃ (ka.)]? Aññāsiṃ kho ahaṃ, ānanda – ‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti. Ādiṃyeva [ādisova (sī. pī.), ādiyeva (ka.)], ānanda, potaliputtana paribbājakena tisso vedanā pucchitā. Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya – ‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedanīyaṃ sukhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedanīyaṃ dukkhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayati’ti. Evam byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa sammā (byākaramāno) [() natthi (sī. syā. kam. pī.)] byākareyya. Api ca, ānanda, ke ca [keci (ka.)] aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa mahākammavibhaṅgaṃ jānissanti? Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassā”ti.

“Etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hānanda, suṇāhi, sādhuṃ manasi karohi; bhāsissāmī”ti. “Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

“Idhānanda, ekacco puggalo idha pāṇātipātā 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, sammādiṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātā 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, sammādiṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjati.

301. “Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalam passati – idha pāṇātipātim adinnādāyim kāmesumicchācārim musāvādim piṣuṇavācam pharusavācam samphappalāpim abhijjhāluṃ byāpannacittam micchādiṭṭhim kāyassa bhedaṃ paraṃ marañā passati apāyaṃ duggatiṃ vinipātam nirayaṃ upapannaṃ. So evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko. Amāham [apāham (sī. pī. ka.) amuṃ + aham = amāham-iti padavibhāgo] puggalam addasam idha pāṇātipātim adinnādāyim...pe... micchādiṭṭhim kāyassa bhedaṃ paraṃ marañā passāmi apāyaṃ duggatiṃ vinipātam nirayaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjati. Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti [micchā te sañjānanti (ka.)]. Iti so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā [parāmāssa (sī. pī.)] abhinivissa voharati – ‘idameva saccam, moghamañña’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalam passati – idha pāṇātipātim adinnādāyim...pe... micchādiṭṭhim, kāyassa bhedaṃ paraṃ marañā passati sugatiṃ saggam lokam upapannaṃ. So evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko. Amāham puggalam addasam – idha pāṇātipātim adinnādāyim...pe... micchādiṭṭhim, kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggam lokam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti. Iti so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti.

“Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalam passati – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ piṣuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ abyāpannacittam sammādiṭṭhim, kāyassa bhedaṃ paraṃ marañā passati sugatiṃ saggam lokam upapannaṃ. So evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi succharitassa vipāko. Amāham puggalam addasam – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhim, kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggam lokam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi sabbo so kāyassa bhedaṃ paraṃ marañā

sugatiṃ saggam lokam upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa'nti. Iti so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalam passati – idha pāṇātipātā paṭiviratam...pe... sammādiṭṭhiṃ, kāyassa bheda param maraṇā passati apāyaṃ duggatiṃ vinipātam nirayaṃ upapannaṃ. So evamāha – ‘natthi kira, bho kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāham puggalam addasam – idha pāṇātipātā paṭiviratam adinnādānā paṭiviratam...pe... sammādiṭṭhiṃ, kāyassa bheda param maraṇā passāmi apāyaṃ duggatiṃ vinipātam nirayaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti. Iti so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti.

302. “Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāham puggalam addasam – idha pāṇātipātiṃ adinnādāyī...pe... micchādiṭṭhiṃ, kāyassa bheda param maraṇā passāmi apāyaṃ duggatiṃ vinipātam nirayaṃ upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjati’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti idampissa nānujānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇam hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāham puggalam addasam – idha pāṇātipātiṃ adinnādāyī...pe... micchādiṭṭhiṃ kāyassa bheda param maraṇā passāmi sugatiṃ saggam lokam upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti idampissa nānujānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇam hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāham puggalam addasam – idha pāṇātipātā paṭiviratam adinnādānā paṭiviratam...pe... sammādiṭṭhiṃ, kāyassa bheda param maraṇā passāmi sugatiṃ saggam lokam upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam tadeva tattha thāmasā

parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñaṇaṃ hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi; yañca kho so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñaṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñataṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñaṇaṃ hoti.

303. “Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā adinnādāyī...pe... micchādiṭṭhi, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, marañakāle vāssa hoti micchādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātā hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā [upapajjam vā (sī. pī.), upapajja vā (syā. kam. ka.) upapajjitvāti samvaṇṇanāya saṃsandetabbā] apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā adinnādāyī...pe... micchādiṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, marañakāle vāssa hoti sammādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. Yañca kho so idha pāṇātipātā hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, marañakāle vāssa hoti sammādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, marañakāle vāssa hoti micchādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Iti kho, ānanda, atthi kammaṃ abhabbam abhabbābhāsam, atthi kammaṃ abhabbam abhabbābhāsam, atthi kammaṃ bhabbañceva abhabbābhāsañca, atthi kammaṃ bhabbam abhabbābhāsa”nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahākammavibhaṅgasuttaṃ niṭṭhitam chatṭham.

7. Saḷāyatanavibhaṅgasuttaṃ

304. Evaṃ me sutam – ekaṃ समयam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “saḷāyatanavibhaṅgam vo, bhikkhave, desessāmi. Tam suṇātha, sādhuṅkaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Cha ajjhattikāni āyatanāni vedittabbāni, cha bāhirāni āyatanāni vedittabbāni, cha viññānakāyā vedittabbā, cha phassakāyā vedittabbā, atṭhārasa manopavicārā vedittabbā, chaṭṭhimsa sattapadā vedittabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipatṭhānā yadariyo sevati yadariyo sevamāno sathā gaṇamanusāsītumarahati, so vuccati yoggācariyānam [yogācariyānam (ka.)] anuttaro purisadammasārathī”ti – ayamuddeso saḷāyatanavibhaṅgassa.

305. “Cha ajjhattikāni āyatanāni vedittabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam – cha ajjhattikāni āyatanāni vedittabbāni”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Cha bāhirāni āyatanāni vedittabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam – cha bāhirāni āyatanāni vedittabbāni”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Cha viññānakāyā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhaviññānam sotaviññānam ghānaviññānam jivhāviññānam kāyaviññānam manoviññānam – cha viññānakāyā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Cha phassakāyā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – cha phassakāyā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Atṭhārasa manopavicārā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya somanassaṭṭhānīyaṃ dhammam upavicarati, domanassaṭṭhānīyaṃ dhammam upavicarati, upekkhāṭṭhānīyaṃ dhammam upavicarati. Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, atṭhārasa manopavicārā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

306. “Chaṭṭhimsa sattapadā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cha gehasitāni [gehasitāni (?)] somanassāni, cha nekkhammasitāni [nekkhammassitāni (tīkā)] somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā. Tattha katamāni cha gehasitāni somanassāni? Cakkhaviññeyyānam rūpānam itṭhānam kantānam manāpānam manoramānam lokāmisapaṭisaṃyuttānam paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbam aṭītam niruddham vipariṇātam samanussarato uppajjati somanassam. Yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitam somanassam. Sotaviññeyyānam saddānam... ghānaviññeyyānam gandhānam... jivhāviññeyyānam

rasānaṃ... kāyaviññeyyānaṃ phoṭṭhabbānaṃ... manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ...pe... somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. Imāni cha gehasitāni somanassāni.

“Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham [vipariṇāmaṃ virāgaṃ nirodham (ka.)], ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtam sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Saddānaṃtveva... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtam sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Imāni cha nekkhammasitāni somanassāni.

307. “Tattha katamāni cha gehasitāni domanassāni? Cakkhaviññeyyānaṃ rūpānaṃ...pe... sotaviññeyyānaṃ saddānaṃ... ghānaviññeyyānaṃ gandhānaṃ... jivhāviññeyyānaṃ rasānaṃ... kāyaviññeyyānaṃ phoṭṭhabbānaṃ... manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābham vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītam niruddham vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ domanassaṃ. Imāni cha gehasitāni domanassāni.

“Tattha katamāni cha nekkhammasitāni domanassāni? Rūpānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu [kadāssu (syā. kaṃ. pī.)] nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharanti’ ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Saddānaṃtveva...pe... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharanti’ ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Imāni cha nekkhammasitāni domanassāni.

308. “Tattha katamā cha gehasitā upekkhā? Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhassa () [(mandassa) (ka.)] puthujjanassa anodhijjanassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, rūpaṃ sā nātivattati. Tasmā sā [sāyam (ka.)] upekkhā ‘gehasitā’ ti vuccati. Sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūlhassa puthujjanassa anodhijjanassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, dhammaṃ sā nātivattati. Tasmā sā upekkhā ‘gehasitā’ ti vuccati. Imā cha gehasitā upekkhā.

“Tattha katamā cha nekkhammasitā upekkhā? Rūpānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtam sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, rūpaṃ sā nātivattati. Tasmā sā upekkhā ‘nekkhammasitā’ ti vuccati. Saddānaṃtveva... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccatam veditvā vipariṇānavirāganīrodham, ‘pubbe ceva dhammā

etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, dhammam sā ativattati. Tasmā sā upekkhā 'nekkhammasitā'ti vuccati. Imā cha nekkhammasitā upekkhā. 'Chattimsa sattapadā veditabbā'ti – iti yaṃ taṃ vuttam idametam paṭicca vuttam.

309. “Tatra idaṃ nissāya idaṃ pajahathā'ti – iti kho panetaṃ vuttam; kiñcetaṃ paṭicca vuttam? Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgamma yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yā cha gehasitā upekkhā tā pajahatha, tā samatikkamatha. Evametāsam pahānam hoti, evametāsam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

310. “Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā. Katamā ca, bhikkhave, upekkhā nānattā nānattasitā? Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu – ayam, bhikkhave, upekkhā nānattā nānattasitā. Katamā ca, bhikkhave, upekkhā ekattā ekattasitā? Atthi, bhikkhave, upekkhā ākāsaññāyatananissitā, atthi viññāṇaññāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevaññānāsaññāyatananissitā – ayam, bhikkhave, upekkhā ekattā ekattasitā.

“Tatra, bhikkhave, yāyam upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyam upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānam hoti, evametissā samatikkamo hoti.

“Atammayatam, bhikkhave, nissāya atammayatam āgamma yāyam upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānam hoti, evametissā samatikkamo hoti. 'Tatra idaṃ nissāya idaṃ pajahathā'ti – iti yaṃ taṃ vuttam idametam paṭicca vuttam.

311. “Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatī'ti – iti kho panetaṃ vuttam; kiñcetaṃ paṭicca vuttam? Idha, bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesī anukampaṃ upādāya – 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanaṃ vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, paṭhamam satipaṭṭhānam yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

“Puna caparam, bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesī anukampaṃ upādāya – 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti. Tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanaṃ vattanti; ekacce sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanaṃ vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca

anattamanataṃ paṭisaṃvedeti; na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti. Anattamanatā ca attamanatā ca – tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno. Idam vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

“Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ ti. Tassa sāvakā sussūsanti, sotaṃ odahanti, aññācittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanaṃ vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idam vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati. ‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatī’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

312. “So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Godamakena, bhikkhave, godammo sārīto ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati. Rūpī rūpāni passati – ayaṃ ekā disā; ajjhataṃ arūpasaññī bahiddhā rūpāni passati – ayaṃ dutiyā disā; subhantveva adhimutto hoti – ayaṃ tatiyā disā; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsānañcāyatanam upasampajja viharati – ayaṃ catutthī disā; sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāna’ nti viññānañcāyatanam upasampajja viharati – ayaṃ pañcamī disā; sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanam upasampajja viharati – ayaṃ chaṭṭhī disā; sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati – ayaṃ sattamī disā; sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati – ayaṃ aṭṭhamī disā. Tathāgatena, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto imā aṭṭha disā vidhāvati. ‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’ nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Salāyatanavibhaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Uddesavibhaṅgasuttaṃ

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

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā [yathā yathāssa (sī. syā. kam. pī.)] upaparikkhato bahiddhā cassa viññānaṃ avikkhittaṃ avisaṭaṃ, ajjhataṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhitte avisaṭe sati ajjhataṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hotī” ti. Idamavoca bhagavā. Idam vatvāna sugato utṭhāyāsanaṃ vihāraṃ pāvīsī.

314. Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisīvā vitthārena atthaṃ avibhajivā utṭhāyāsanaṃ vihāraṃ pavittṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā

upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhāsamudayasambhavo na hotī'ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti? Atha kho tesam bhikkhūnaṃ etadahosi – “ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmataṃ mahākaccānena saddhim sammodimsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum –

“Idam kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittḥo – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhāsamudayasambhavo na hotī'ti. Tesam no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idam kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittḥo – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhāsamudayasambhavo na hotī'ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti. “Tesam no, āvuso kaccāna, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma'ti – vibhajatāyasmā mahākaccāno”ti.

315. “Seyyathāpi, āvuso, puriso sārattḥiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākḥāpalāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadamidaṃ āyasmantānaṃ satthari sammukhībḥūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahoṣi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha; yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti. ‘Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahoṣi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma; yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajatāyasmā mahākaccāno agarum karitvā'ti. ‘Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmi'ti. ‘Evamāvuso'ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhataṃ asaṅṭhitaṃ anupādāya na paritasseyya, bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhataṃ asaṅṭhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ti. Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

316. “Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitam [...gathitam (sī. pī.)] rūpanimittassādavinibandham [...vinibandham (sī. pī.)] rūpanimittassādasamyojanasamyuttam bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Sotena saddaṃ sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya dhammanimittānusārī viññāṇaṃ hoti; dhammanimittassādagadhitam dhammanimittassādavinibandham dhammanimittassādasamyojanasamyuttam bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Evaṃ kho āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

317. “Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitam na rūpanimittassādavinibandham na rūpanimittassādasamyojanasamyuttam bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Sotena saddaṃ sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya na dhammanimittānusārī viññāṇaṃ hoti na dhammanimittassādagadhitam na dhammanimittassādavinibandham na dhammanimittassādasamyojanasamyuttam bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Evaṃ kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

318. “Kathañcāvuso, ajjhataṃ [ajjhataṃ cittaṃ (sī. syā. kam. pī.)] saṅṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Tassa vivekajapītisukhānusārī viññāṇaṃ hoti vivekajapītisukhassādagadhitam vivekajapītisukhassādavinibandham vivekajapītisukhassādasamyojanasamyuttam ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyam jhānaṃ upasampajja viharati. Tassa samādhijapītisukhānusārī viññāṇaṃ hoti samādhijapītisukhassādagadhitam samādhijapītisukhassādavinibandham samādhijapītisukhassādasamyojanasamyuttam ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānaṃ upasampajja viharati. Tassa upekkhānusārī viññāṇaṃ hoti upekkhāsukhassādagadhitam upekkhāsukhassādavinibandham upekkhāsukhassādasamyojanasamyuttam ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhim catuttham jhānaṃ upasampajja viharati. Tassa adukkhamasukhānusārī viññāṇaṃ hoti adukkhamasukhassādagadhitam adukkhamasukhassādavinibandham adukkhamasukhassādasamyojanasamyuttam ajjhataṃ

cittam saṅghitanti vuccati. Evaṃ kho, āvuso, ajjhataṃ [ajjhataṃ cittam (sī. syā. kam. pī.)] saṅghitanti vuccati.

319. “Kathañcāvuso, ajjhataṃ [ajjhataṃ cittam (sī. syā. kam. pī.)] asaṅghitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamam jhānam upasampajja viharati. Tassa na vivekajapītisukhānusāri viññānam hoti na vivekajapītisukhassādagadhitam na vivekajapītisukhassādaviniḅandham na vivekajapītisukhassādasamyojanasamyuttam ajjhataṃ cittam asaṅghitanti vuccati.

“Puna caparam, āvuso, bhikkhu vitakkavicārānam vūpasamā...pe... dutiyam jhānam upasampajja viharati. Tassa na samādhijapītisukhānusāri viññānam hoti na samādhijapītisukhassādagadhitam na samādhijapītisukhassādaviniḅandham na samādhijapītisukhassādasamyojanasamyuttam ajjhataṃ cittam asaṅghitanti vuccati.

“Puna caparam, āvuso, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānam upasampajja viharati. Tassa na upekkhānusāri viññānam hoti na upekkhāsukhassādagadhitam na upekkhāsukhassādaviniḅandham na upekkhāsukhassādasamyojanasamyuttam ajjhataṃ cittam asaṅghitanti vuccati.

“Puna caparam, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatiḅārisuddhim catuttham jhānam upasampajja viharati. Tassa na adukkhamasukhānusāri viññānam hoti na adukkhamasukhassādagadhitam na adukkhamasukhassādaviniḅandham na adukkhamasukhassādasamyojanasamyuttam ajjhataṃ cittam asaṅghitanti vuccati. Evaṃ kho, āvuso, ajjhataṃ [ajjhataṃ cittam (sī. syā. kam. pī.)] asaṅghitanti vuccati.

320. “Kathañcāvuso, anupādā paritassanā hoti? Idhāvuso, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpam attato samanupassati rūpavantaṃ vā attānam attani vā rūpam rūpasmim vā attānam. Tassa taṃ rūpam vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññānam hoti. Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Vedanam ...pe... saññam... saṅkhāre... viññānam attato samanupassati viññānavantaṃ vā attānam attani vā viññānam viññānasmim vā attānam. Tassa taṃ viññānam vipariṇamati, aññathā hoti. Tassa viññānavipariṇāmaññathābhāvā viññānavipariṇāmānuparivatti viññānam hoti. Tassa viññānavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Evaṃ kho, āvuso, anupādā paritassanā hoti.

321. “Kathañcāvuso, anupādānā aparitassanā hoti? Idhāvuso, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpam attato samanupassati na rūpavantaṃ vā attānam na attani vā rūpam na rūpasmim vā attānam. Tassa taṃ rūpam vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññānam hoti. Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā [na ca uttāsavā (sī.)] hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati. Na vedanam... na saññam... na saṅkhāre... na viññānam attato samanupassati na viññānavantaṃ vā attānam na attani vā viññānam na viññānasmim vā attānam. Tassa taṃ viññānam vipariṇamati, aññathā hoti. Tassa viññānavipariṇāmaññathābhāvā na ca viññānavipariṇāmānuparivatti viññānam hoti. Tassa na viññānavipariṇāmānuparivattajā

paritassanā dhammasamuppādā cittam pariyaḍāya tiṭṭhanti. Cetaso pariyaḍānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, āvuso, anupādā aparitassanā hoti.

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavittṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññānaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhasamudayasambhavo na hoti’ ti. Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ajānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha; yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā” ti.

322. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum –

“Yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavittṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññānaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhasamudayasambhavo na hoti’ ti.

“Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavittṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññānaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhasamudayasambhavo na hoti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti.

“Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha. Tesaṃ no, bhante, āyasmataṃ mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto” ti.

“Paṇḍito, bhikkhave, mahākaccāno; mahāpaṇṇo, bhikkhave, mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi evamevaṃ byākareyyam yathā taṃ mahākaccānena byākataṃ. Eso cevetassa [eso cetassa (sī. pī.), eso ceva tassa (syā. ka.), esoyeva tassa (ka.)] attho. Evaṃca naṃ dhāreyyāthā” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ atṭhamam.

9. Araṇavibhaṅgasuttaṃ

323. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “araṇavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhucaṃ manasi karotha; bhāssissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhitāṃ. Ete kho, bhikkhave [ete kho (sī.), ete te (syā. kaṃ. pī.)], ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya [nāpasādeyya (sī.)], dhammameva deseyya. Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyya. Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ [nātikhīṇaṃ (syā. kaṃ. ka.)] bhāṇe. Ataramānova bhāseyya, no taramāno. Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyāti – ayamuddeso araṇavibhaṅgassa.

324. “Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhitā’nti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho; micchāpaṭipadā. Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho; sammāpaṭipadā. Yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho; micchāpaṭipadā. Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho; sammāpaṭipadā. ‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhitā’nti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

325. “Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. ‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

326. “Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathaṇca, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, sabbe te sadukkā saupaghātā saupāyāsā sapaṇiḷāhā micchāpaṭipannā’ti – iti vadaṃ [iti paraṃ (ka.)] ittheke apasādeti.

“Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, sabbe te adukkā anupaghātā anupāyāsā apaṇiḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti.

“Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasaṃhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā’ti – iti vadam ittheke apasādeti.

“Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasaṃhitam, sabbe te adukkhā anupaghātā anupāyāsā sapaṇḍāhā sammāpaṭipannā’ti – iti vadam ittheke ussādeti.

“Yesam kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā’ti – iti vadam ittheke apasādeti.

“Yesam kesañci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā sapaṇḍāhā sammāpaṭipannā’ti – iti vadam ittheke ussādeti. Evaṃ kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

327. “Kathañca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca [dhammadesanāva (syā. kam.)]? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā’ti – iti vadam dhammameva deseti.

“Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitam, sabbe te adukkhā anupaghātā anupāyāsā sapaṇḍāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā’ti – iti vadam dhammameva deseti.

“Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasaṃhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā’ti – iti vadam dhammameva deseti.

“Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasaṃhitam, sabbe te adukkhā anupaghātā anupāyāsā sapaṇḍāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā’ti – iti vadam dhammameva deseti.

“Yesam kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā’ti – na evamāha. ‘Bhavasamyojane ca kho appahīne bhavopī appahīno hotī’ti – iti vadam dhammameva deseti.

“Yesam kesañci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā sapaṇḍāhā sammāpaṭipannā’ti – na evamāha. ‘Bhavasamyojane ca kho pahīne bhavopī pahīno hotī’ti – iti vadam dhammameva deseti. Evaṃ kho, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca. ‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti – iti yaṃ taṃ vuttam idametaṃ paṭicca vuttam.

328. “Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā’ti – iti kho panetaṃ vuttam. Kiñcetaṃ paṭicca vuttam? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ. ‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ, bhāyitabbaṃ etassa sukhasā’ti – vadāmi. Idha, bhikkhave, bhikkhu vivicca 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...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Iduṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ. ‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ etassa sukhaṃ’ti – vadāmi. ‘Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti – iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

329. “Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anattasaṃhitam sasakkaṃ [sampattam (ka.)] taṃ rahovādaṃ na bhāseyya. Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasaṃhitam tassapi sikkheyya avacanāya. Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasaṃhitam tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yaṃ jaññā sammukhā khīṇavādaṃ abhūtaṃ atacchaṃ anattasaṃhitam sasakkaṃ taṃ sammukhā khīṇavādaṃ na bhāseyya. Yampi jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ anattasaṃhitam tassapi sikkheyya avacanāya. Yañca kho jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ atthasaṃhitam tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya. ‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

330. “Ataramānova bhāseyya no taramāno’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati [ūhaññati (sī.)], saropi upahaññati [ūhaññati (sī.)], kaṇṭhopi āturīyati, avisatṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ. Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇṭhopi na āturīyati, visatṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ. ‘Ataramānova bhāseyya, no taramāno’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

331. “Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathaṅca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti [vitṭhanti (syā. kam.)] sañjānanti, ‘sarāva’nti sañjānanti ‘dhāropa’nti [harosanti (syā. kam.)] sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti [pisīlanti (sī. pī.), pipilanti (syā. kam.)] sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā [parāmassa (sī.)] abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti. Evaṃ kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

332. “Kathaṅca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti sañjānanti, ‘sarāva’nti sañjānanti, ‘dhāropa’nti sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idam kira me [idam kira te ca (ka.)] āyasmanto sandhāya voharantī’ti tathā tathā voharati aparāmasaṃ. Evaṃ kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro. ‘Janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

333. “Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṭiḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitam, adukkho eso dhammo anupaghāto anupāyāso apaṭiḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

334. “Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anattasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasamhitam, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

335. “Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

336. “Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

337. “Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

338. “Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anattasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho anattasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho attasamhito, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

339. “Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo abhūto ataccho anattasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anattasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho attasamhito, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

340. “Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

341. “Tatra, bhikkhave, yvāyaṃ janapadaniruttīyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapaṇḍāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra bhikkhave, yvāyaṃ janapadaniruttīyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso sapaṇḍāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

“Tasmātiha, bhikkhave, ‘saraṇaṅca dhammaṃ jānissāma, araṇaṅca dhammaṃ jānissāma; saraṇaṅca dhammaṃ ñatvā araṇaṅca dhammaṃ ñatvā araṇapaṭipadam paṭipajjissāmā’ ti evañhi vo, bhikkhave, sikkhitabbaṃ. Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadam paṭipanno” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

10. Dhātuvibhaṅgasuttam

342. Evaṃ me sutam – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamtivā bhaggavaṃ kumbhakāraṃ etadavoca – “sace te, bhaggava, agaru viharemu āvesane [viharāmāvesane (sī. pī.), viharāma nivesane (syā. kaṃ.), viharemu nivesane (ka.)] ekaratta”nti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamam vāsūpagato. Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukha”nti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantam uddissa saddhāya agāasmā anagāriyam pabbajito. So tasmim kumbhakārāvesane [kumbhakāranivesane (syā. kaṃ. ka.)] paṭhamam vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamtivā āyasmantam pukkusātim etadavoca – “sace te, bhikkhu, agaru viharemu āvesane ekaratta”nti. “Urundam, āvuso [ūrundam (sī. syā. kaṃ. pī.), urūddham (ka.)] dī. ni. 2 sakkapañhasuttaṭṭhikā oloketabbā], kumbhakārāvesanam. Viharatāyasmā yathāsukha”nti.

Atha kho bhagavā kumbhakārāvesanam pavisitvā ekamantam tiṇasanthārikam [tiṇasantharikam (sī.), tiṇasantharakam (syā. kaṃ.)] paññāpetvā nisīdi pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatṭhapetvā. Atha kho bhagavā bahudeva rattim nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattim nisajjāya vītināmesi.

Atha kho bhagavato etadahosi – “pāsādikaṃ kho ayam kulaputto iriyati. Yamnūnaḥam puccheyya”nti. Atha kho bhagavā āyasmantam pukkusātim etadavoca – “kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammam rocesī”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Tam kho pana bhagavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. Tāham bhagavantam uddissa pabbajito. So ca me bhagavā satthā. Tassa cāham bhagavato dhammam rocemī”ti. “Kaham pana, bhikkhu, etarahi so bhagavā viharati araham sammāsambuddho”ti. “Atthāvuso, uttaresu janapadesu sāvatti nāma nagaram. Tattha so bhagavā etarahi viharati araham sammāsambuddho”ti. “Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsī”ti? “Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāham na jāneyya”nti.

Atha kho bhagavato etadahosi – “mamañca khvāyam [mam tvāyam (sī.), mamam khvāyam (syā. kaṃ.), mam khvāyam (pī.)] kulaputto uddissa pabbajito. Yamnūnassāham dhammam deseyya”nti. Atha kho bhagavā āyasmantam pukkusātim āmantesi – “dhammam te, bhikkhu, desessāmi. Tam suṇāhi, sādhuḥkam manasi karohi; bhāsissāmī”ti. “Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi. Bhagavā etadavoca –

343. “Chadhāturo [chaddhāturo (sī.)] ayam, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno; yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – ayamuddeso dhātuvibhaṅgassa [chadhātuvibhaṅgassa (sī. syā. kaṃ. pī.)].

344. “Chadhāturo ayam, bhikkhu, puriso’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? (Chayimā, bhikkhu, dhātuyo) [() natthi sī. pī. potthakesu] – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu. ‘Chadhāturo ayam, bhikkhu, puriso’ti – iti yam tam vuttam, idametam paṭicca vuttam.

345. “Chaphassāyatano ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Chaphassāyatano ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

346. “Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassatṭhānīyaṃ rūpaṃ upavicarati, domanassatṭhānīyaṃ rūpaṃ upavicarati, upekkhātṭhānīyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya somanassatṭhānīyaṃ dhammaṃ upavicarati, domanassatṭhānīyaṃ dhammaṃ upavicarati, upekkhātṭhānīyaṃ dhammaṃ upavicarati – iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

347. “Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

348. “Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathaṇca, bhikkhu, paññaṃ nappamajjati? Chayimā, bhikkhu, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu.

349. “Katamā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ [upādiṇṇaṃ (pī. ka.)], seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiñjaṃ [atṭhimiñjā (sī. pī.)] vakkamaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūvesā. ‘Taṃ netāṃ mama nesohamasmi na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

350. “Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

351. “Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

Evametam yathābhūtam sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

352. “Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā [koṭṭhasayā (sī. syā. kaṃ. pī.)] vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

353. “Katamā ca, bhikkhu, ākāsadhātu? Ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsatam upādinnaṃ, seyyathidaṃ – kaṇṇacchiddam nāsacchiddam mukhadvāram yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santitṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgam [adhobhāgā (sī. syā. kaṃ. pī.) devadūtasuttena sameti] nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsatam agham aghagataṃ vivaram vivaragataṃ asamphutṭham maṃsalohitehi upādinnaṃ – ayaṃ vuccati bhikkhu ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūvesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

354. “Athāparam viññāṇaṃyeva avasissati parisuddham pariyodātam. Tena ca viññāṇena kiṃ [tena viññāṇena kiñca (sī.)] vijānāti? ‘Sukha’ntipi vijānāti, ‘dukkha’ntipi vijānāti, ‘adukkhamasukha’ntipi vijānāti. Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

355. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

356. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

357. “Seyyathāpi, bhikkhu, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭā [samphassa (sī. pī.), saṅghaṭṭā (syā. kaṃ.)] samodhānā usmā jāyati, tejo abhinibbattati, tesameva dvinnaṃ kaṭṭhānaṃ nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati; evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

358. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva

dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

359. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

360. “Athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammañña ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmuḥkaṃ ālimpeyya, ukkāmuḥkaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmuḥke pakkhipeyya, tamenā kālana kālaṃ abhidhameyya, kālana kālaṃ udakena paripphoseyya, kālana kālaṃ ajjupekkheyya, taṃ hoti jātarūpaṃ [**jātarūpaṃ dhantaṃ (sī. pī.)**] sudhantaṃ niddhantaṃ nihaṭaṃ [**nihaṭaṃ (syā. kaṃ. ka.)**] ninnītakasāvaṃ [**nihaṭakasāvaṃ (ka.)**] mudu ca kammaññaṃ pabhassaraṇa, yassā yassā ca piḷandhanavikatiyā ākaṅkhati – yadi paṭṭikāya [**pavaṭṭikāya (sī. syā.)**] yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti; evameva kho, bhikkhu, athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammañña ca pabhassarā ca.

361. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇaṇcāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevaññānāsaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya’”ti.

362. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametā. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇaṇcāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametā. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametā. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevaññānāsaññāyatanāṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatameta’”nti.

“So neva taṃ abhisankharoti, na abhisancetayati bhavāya vā vibhavāya vā. So anabhisankharonto anabhisancetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

363. “So sukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘**anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.**

364. “So sukhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti; dukkhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti; adukkhamasukhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti. So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedaṃ paraṃ marañā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

365. “Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyaḍānā aññassa ca anupahārā [anupāhārā (sī. pī.), anupādānā (ka.)] anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedaṃ paraṃ marañā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti. Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ – sabbadukkhakkhaye ñāṇaṃ.

366. “Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti. Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ – amosadhammaṃ nibbānaṃ.

367. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinna. Tyāssa pahīnā honti ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ – sabbūpadhipaṭinissaggo.

368. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ – rāgadosamohānaṃ upasamo. ‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

369. “Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahasmaṃ’ti maññitametaṃ, ‘bhavissa’nti maññitametaṃ, ‘na bhavissa’nti maññitametaṃ, ‘rūpī bhavissa’nti maññitametaṃ, ‘arūpī bhavissa’nti maññitametaṃ, ‘saññī bhavissa’nti maññitametaṃ, ‘asaññī bhavissa’nti maññitametaṃ, ‘nevasaññīnāsaññī bhavissa’nti maññitametaṃ. Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ. Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa [kiṃ (ka.)] pihessati? ‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Imaṃ kho me tvam, bhikkhu, samkhittena chadhātuvibhaṅgaṃ dhārehi’ti.

370. Atha kho āyasmā pukkusāti – “sathā kira me anupatto, sugato kira me anupatto sammāsambuddho kira me anupatto”ti utthāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato

pādesu sirasā nipatitvā bhagavantam etadavoca – “accayo maṃ, bhante, accagamā yathābālam yathāmūlham yathāakusalam, yohaṃ bhagavantam āvusovādena samudācaritabbaṃ amaññissam. Tassa me, bhante, bhagavā accayam accayato paṭiggaṇhātu āyatim saṃvarāyā”ti. “Taggha tvam, bhikkhu, accayo accagamā yathābālam yathāmūlham yathāakusalam, yaṃ maṃ tvam āvusovādena samudācaritabbaṃ amaññittha. Yato ca kho tvam, bhikkhu, accayam accayato disvā yathādhammam paṭikarosi, tam te mayam paṭiggaṇhāma. Vuddhihesā, bhikkhu, ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti, āyatim saṃvaram āpajjati”ti. “Labheyyāham, bhante, bhagavato santike upasampada”nti. “Paripuṇṇam pana te, bhikkhu, pattacīvara”nti? “Na kho me, bhante, paripuṇṇam pattacīvara”nti. “Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaram upasampadenti”ti.

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pattacīvarapariyesanam pakkāmi. Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanam carantaṃ vibbhantā gāvī [bhantagāvī (sī. pī.), gāvī (syā. kam.)] jīvitaṃ voropesi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum – “yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammam, na ca maṃ dhammādhikaraṇam vihesesi [vihethesi (sī. syā. kam.) viheseti (ka.)]. Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānam saṃyojanānam parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

11. Saccavibhaṅgasuttaṃ

371. Evaṃ me sutam – ekaṃ samayaṃ bhagavā bārāṇasiyam viharati isipatane migadāye. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Katamesam catunnam? Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesam catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

“Sevatha, bhikkhave, sārīputtamoggallāne; bhajatha, bhikkhave, sārīputtamoggallāne. Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnam. Seyyathāpi, bhikkhave, janetā [janetti (sī. pī.)], evaṃ sārīputto; seyyathāpi jātassa āpādetā, evaṃ moggallāno. Sārīputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe. Sārīputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhitum desetum paññāpetum paṭṭhāpetum vivaritam vibhajitam uttānīkatu”nti. Idamavoca bhagavā. Idaṃ vatvāna sugato utthāyāsanaṃ vihāram pāvīsi.

372. Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi –
“āvuso, bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā
sārīputto etadavoca –

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye
anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā
desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Katamesaṃ catunnaṃ?
Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā
vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā
paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā
paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ.

373. “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi
dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi
dukkhaṃ; saṃkhittena pañcupādānakkhandhā dukkhā.

“Katamā cāvuso, jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti
okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccatāvuso –
‘jāti’”.

“Katamā cāvuso, jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccatāvuso –
‘jarā’”.

“Katamañcāvuso, maraṇaṃ? Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriyaṃ khandhānaṃ bhedo kaḷavarassa
nikkhepo jīvitindriyassupacchedo, idaṃ vuccatāvuso – ‘maraṇaṃ’”.

“Katamo cāvuso, soko? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa
aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko
antoparisoko, ayaṃ vuccatāvuso – ‘soko’”.

“Katamo cāvuso, paridevo? Yo kho, āvuso, aññataraññatarena byasanena
samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo
ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccatāvuso – ‘paridevo’”.

“Katamañcāvuso, dukkhaṃ? Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ
kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘dukkhaṃ’”.

“Katamañcāvuso, domanassaṃ? Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ
manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘domanassaṃ’”.

“Katamo cāvuso, upāyāso? Yo kho, āvuso, aññataraññatarena byasanena
samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsītattaṃ
upāyāsītattaṃ, ayaṃ vuccatāvuso – ‘upāyāso’”.

“Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, āvuso,
sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na jātidhammā assāma; na ca, vata, no jāti
āgaccheyyā’ti. Na kho panetaṃ icchāya pattaṃ. Idampi – ‘yampicchaṃ na labhati tampi
dukkhaṃ’. Jarādhammānaṃ, āvuso, sattānaṃ...pe... byādhidhammānaṃ, āvuso, sattānaṃ...
maraṇadhammānaṃ, āvuso, sattānaṃ... sokaparidevadukkhadomanassupāyāsadhammānaṃ,
āvuso, sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na
sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca, vata, no

sokaparidevadukkhadomanassupāyāsā āgaccheyyu’nti. Na kho panetaṃ icchāya pattabbam. Idampi – ‘yampiccham na labhati tampi dukkham’”.

“Katame cāvuso, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime vuccatāvuso – ‘saṃkhittena pañcupādānakkhandhā dukkhā’. Idaṃ vuccatāvuso – ‘dukkham ariyasaccam’”.

374. “Katamañcāvuso, dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccam? Yāyaṃ taṇhā ponobbhavikā [ponobbhavikā (sī. pī.)] nandirāgasahagatā [nandirāgasahagatā (sī. syā. kaṃ. pī.)] tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā, idaṃ vuccatāvuso – ‘dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccam’”.

“Katamañcāvuso, dukkhanirodham [dukkhanirodho (syā. kaṃ.)] ariyasaccam? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, idaṃ vuccatāvuso – ‘dukkhanirodham [dukkhanirodho (syā. kaṃ.)] ariyasaccam’”.

375. “Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccam? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

“Katamācāvuso, sammādiṭṭhi? Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccatāvuso – ‘sammādiṭṭhi’”.

“Katamo cāvuso, sammāsaṅkappo? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsāṅkappo, ayaṃ vuccatāvuso – ‘sammāsaṅkappo’”.

“Katamā cāvuso, sammāvācā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccatāvuso – ‘sammāvācā’”.

“Katamo cāvuso, sammākammantī? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayaṃ vuccatāvuso – ‘sammākammanto’”.

“Katamo cāvuso, sammāājīvo? Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikam kappeti, ayaṃ vuccatāvuso – ‘sammāājīvo’”.

“Katamo cāvuso, sammāvāyāmo? Idhāvuso, 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 asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccatāvuso – ‘sammāvāyāmo’”.

“Katamā cāvuso, sammāsati? Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī viharati...pe... citta cittaṇupassī viharati... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ayaṃ vuccatāvuso – ‘sammāsati’”.

“Katamo cāvuso, sammāsamādhi? Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati...pe... tatiyaṃ jhānaṃ... viharati, ayaṃ

vuccatāvuso – ‘sammāsamādhī’. Idam vuccatāvuso – ‘dukkhanirodhagāminī paṭipadā ariyasaccam’”.

“Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesaṃ catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkamma”nti.

Idamavoca āyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Saccavibhaṅgasuttam niṭṭhitam ekādasamaṃ.

12. Dakkhiṇāvibhaṅgasuttam

376. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahāpajāpati [mahāpajāpatī (sī. syā. kam. pī.)] gotamī navam dussayugam ādāya yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mahāpajāpati gotamī bhagavantam etadavoca – “idaṃ me, bhante, navam dussayugam bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Tam me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Evaṃ vutte, bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅhe, gotami, dehi. Saṅhe te dinne ahañceva pūjito bhavissāmi saṅho cā”ti. Dutiyampi kho mahāpajāpati gotamī bhagavantam etadavoca – “idaṃ me, bhante, navam dussayugam bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Tam me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Dutiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅhe, gotami, dehi. Saṅhe te dinne ahañceva pūjito bhavissāmi saṅho cā”ti. Tatiyampi kho mahāpajāpati gotamī bhagavantam etadavoca – “idaṃ me, bhante, navam dussayugam bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Tam me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Tatiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅhe, gotami, dehi. Saṅhe te dinne ahañceva pūjito bhavissāmi saṅho cā”ti.

377. Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navam dussayugam. Bahūpakārā [bahukārā (syā. kam.)], bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā; bhagavantam janettiyā kālaṅkatāya thaṅṅam pāyesi. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddham saraṇam gatā, dhammam saraṇam gatā, saṅgham saraṇam gatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅhe aveccappasādena samannāgatā ariyakantehi silehi samannāgatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī dukkhe nikkāṅkhā, dukkhasamudaye nikkāṅkhā, dukkhanirodhe nikkāṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkāṅkhā. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.

378. “Evametam, ānanda. Yam hānanda, puggalo puggalam āgamma buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅgham saraṇam gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṃ – abhivādāna-paccuṭṭhāna-añjalikamma sāmīcikkamma-civarapaṇḍapātasenāsanagilā-nappaccayabhesajjaparikkhārānuppadānena.

“Yam hānanda, puggalo puggalam āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti,

surāmerayamajjapamādatthānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppādānena.

“Yaṃ hānanda, puggalo puggalaṃ āgamma buddhe aveccappasādena samannāgato hoti, dhamme... saṅghe... ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppādānena.

“Yaṃ hānanda, puggalo puggalaṃ āgamma dukkhe nikkāṅkho hoti, dukkhasamudaye nikkāṅkho hoti, dukkhanirodhe nikkāṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppādānena.

379. “Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa? Tathāgate arahante sammāsambuddhe dānaṃ deti – ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā. Paccekasambuddhe [paccekabuddhe (sī. pī.)] dānaṃ deti – ayaṃ dutiyā pāṭipuggalikā dakkhiṇā. Tathāgatasāvake arahante dānaṃ deti – ayaṃ tatiyā pāṭipuggalikā dakkhiṇā. Arahattaphalāsacchikiriyāya paṭipanne dānaṃ deti – ayaṃ catutthī pāṭipuggalikā dakkhiṇā. Anāgāmissa dānaṃ deti – ayaṃ pañcamī pāṭipuggalikā dakkhiṇā. Anāgāmiphālāsacchikiriyāya paṭipanne dānaṃ deti – ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā. Sakadāgāmissa dānaṃ deti – ayaṃ sattamī pāṭipuggalikā dakkhiṇā. Sakadāgāmiphālāsacchikiriyāya paṭipanne dānaṃ deti – ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā. Sotāpanne dānaṃ deti – ayaṃ navamī pāṭipuggalikā dakkhiṇā. Sotāpattiphālāsacchikiriyāya paṭipanne dānaṃ deti – ayaṃ dasamī pāṭipuggalikā dakkhiṇā. Bāhirake kāmesu vītarāge dānaṃ deti – ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā. Puthujjanasīlavante dānaṃ deti – ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā. Puthujjanadussīle dānaṃ deti – ayaṃ terasamī pāṭipuggalikā dakkhiṇā. Tiracchānagate dānaṃ deti – ayaṃ cuddasamī pāṭipuggalikā dakkhiṇāti.

“Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā saḥassaguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā sataḥassaguṇā dakkhiṇā pāṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭīsasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, sotāpattiphālāsacchikiriyāya paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā pāṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphālāsacchikiriyāya paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphālāsacchikiriyāya paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphālāsacchikiriyāya paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe!

380. “Satta kho panimānanda, saṅghagatā dakkhiṇā. Katamā satta? Buddhappamukhe ubhatoṣaṅghe dānaṃ deti – ayaṃ paṭhamā saṅghagatā dakkhiṇā. Tathāgate parinibbute ubhatoṣaṅghe dānaṃ deti – ayaṃ dutiyā saṅghagatā dakkhiṇā. Bhikkusaṅghe dānaṃ deti – ayaṃ tatiyā saṅghagatā dakkhiṇā. Bhikkhuniṣaṅghe dānaṃ deti – ayaṃ catutthī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ti dānaṃ deti – ayaṃ pañcamī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū saṅghato uddissathā’ti dānaṃ deti – ayaṃ chaṭṭhī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhuniyo saṅghato uddissathā’ti dānaṃ deti – ayaṃ sattamī saṅghagatā dakkhiṇā.

“Bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṅṭhā dussīlā pāpadhammā. Tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti. Tadāpāhaṃ, ānanda,

saṅhagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi. Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅhagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ mahapphalataraṃ vadāmi.

381. “Catasso kho imā, ānanda, dakkhiṇā visuddhiyo. Katamā catasso? Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

“Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato? Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto [sīlavantā (sī.)] kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

“Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca? Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

Idamavoca bhagavā. Idam vātvāna sugato athāparaṃ etadavoca satthā –

382.

“Yo sīlavā dussīlesu dadāti dānaṃ,

Dhammena laddhaṃ [laddhā (sī. pī.)] supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Sā dakkhiṇā dāyakato visujjhati.

“Yo dussīlo sīlavantesu dadāti dānaṃ,

Adhammena laddhaṃ appasannacitto;

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,

Sā dakkhiṇā paṭiggāhakato visujjhati.

“Yo dussīlo dussīlesu dadāti dānaṃ,

Adhammena laddhaṃ appasannacitto;

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,

Na taṃ dānaṃ vipulapphalanti brūmi.

“Yo sīlavā sīlavantesu dadāti dānaṃ,

Dhammena laddhaṃ supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Taṃ ve dānaṃ vipulapphalanti brūmi [sā dakkhiṇā nevubhato visujjhati (sī. pī.)].

“Yo vītarāgo vītarāgesu dadāti dānaṃ,

Dhammena laddhaṃ supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Taṃ ve dānaṃ āmisadānānamagga” [taṃ ve dānaṃ vipulanti brūmi (sī.)] nti.

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitam dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Bhaddekānandakaccāna, lomasakaṅgiyāsuhho;

Mahākammaśāḷāyanavibhaṅgā, uddesaaraṇā dhātu saccam.

Dakkhiṇāvibhaṅgasuttanti.

5. Saḷāyanavaggo

1. Anāthapiṇḍikovādasuttaṃ

383. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno. Atha kho anāthapiṇḍiko gahapati aññataram purisaṃ āmantesi – “ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ ti. Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa pāde sirasā vandatī’ ti. Evañca vadehi – ‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanam tenupasaṅkamatu anukampaṃ upādāyā’” ti.

“Evaṃ, bhante” ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisīno kho so puriso bhagavantam etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī” ti. Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā āyasmantam sārīputtam abhivādetvā ekamantam nisīdi. Ekamantam nisīno kho so puriso āyasmantam sārīputtam etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa pāde sirasā vandati; evañca vadeti – ‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanam tenupasaṅkamatu anukampaṃ upādāyā’” ti. Adhivāsesi kho āyasmā sārīputto tuṅhībhāvena.

384. Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya āyasmata ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanam tenupasaṅkama; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto anāthapiṇḍikam gahapatim etadavoca – “kacci te, gahapati, khamaṇīyam, kacci yāpaṇīyam? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānam paññāyati, no abhikkamo” ti?

“Na me, bhante sārīputta, khamaṇīyam na yāpaṇīyam. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, balavā puriso tiṅhena sikharena muddhani [muddhānam (sī. syā. kam. pī.)] abhimattheyya [abhimanttheyya (sī. pī.)]; evameva kho me, bhante sārīputta, adhimattā vātā muddhani [ohananti (syā. kam.)] ūhananti [adhimattā vātā sīlam parikantanti (sī. syā. kam.)]. Na me, bhante sārīputta, khamaṇīyam na yāpaṇīyam. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Seyyathāpi,

bhante sārīputta, balavā puriso dalhena varattakhaṇḍena sīse sīsaveṭṭhaṃ dadeyya; evameva kho me, bhante sārīputta, adhimattā sīse sīsavedanā. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya; evameva kho me, bhante sārīputta, adhimattā vātā kucchim parikantanti. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ, samparitāpeyyuṃ; evameva kho me, bhante sārīputta, adhimatto kāyasmim dāho. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

385. “Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na jivhaṃ upādiyissāmi, na ca me jivhānissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na manaṃ upādiyissāmi, na ca me manonissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na saddaṃ upādiyissāmi...pe... na gandhaṃ upādiyissāmi... na rasaṃ upādiyissāmi... na phoṭṭhabbaṃ upādiyissāmi... na dhammaṃ upādiyissāmi na ca me dhammanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuvīññānaṃ upādiyissāmi, na ca me cakkhuvīññānanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotavīññānaṃ upādiyissāmi... na ghānavīññānaṃ upādiyissāmi... na jivhāvīññānaṃ upādiyissāmi... na kāyavīññānaṃ upādiyissāmi... na manovīññānaṃ upādiyissāmi na ca me manovīññānanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotasamphassaṃ upādiyissāmi... na ghānasamphassaṃ upādiyissāmi... na jivhāsamphassaṃ upādiyissāmi... na kāyasamphassaṃ upādiyissāmi... na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajāvedanānissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotasamphassajaṃ vedanaṃ upādiyissāmi... na ghānasamphassajaṃ vedanaṃ upādiyissāmi... na jivhāsamphassajaṃ vedanaṃ upādiyissāmi... na kāyasamphassajaṃ vedanaṃ upādiyissāmi... na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññānaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

386. “Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na pathavīdhātuṃ upādiyissāmi, na ca me pathavīdhātunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na āpodhātuṃ upādiyissāmi... na tejodhātuṃ upādiyissāmi... na vāyodhātuṃ upādiyissāmi... na ākāsadhātuṃ upādiyissāmi... na viññāṇadhātuṃ upādiyissāmi, na ca me viññāṇadhātunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na vedanaṃ upādiyissāmi... na saññaṃ upādiyissāmi... na saṅkhāre upādiyissāmi... na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na ākāsānañcāyatanaṃ upādiyissāmi, na ca me ākāsānañcāyatananissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na viññāṇañcāyatanaṃ upādiyissāmi... na ākiñcaññāyatanaṃ upādiyissāmi... na nevasaññānāsaññāyatanaṃ upādiyissāmi na ca me nevasaññānāsaññāyatananissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘yampi me diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi na upādiyissāmi, na ca me taṃnissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ”nti.

387. Evaṃ vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi. Atha kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca – “olīyasi kho tvam, gahapati, saṃsīdasi kho tvam, gahapati”ti? “Nāhaṃ, bhante ānanda, olīyāmi, napi saṃsīdāmi; api ca me dīgharattaṃ satthā payirupāsito manobhāvanīyā ca bhikkhū; na ca me evarūpī dhammī kathā sutapubbā”ti. “Na kho, gahapati, gihīnaṃ odātavasanānaṃ evarūpī dhammī kathā paṭibhāti; pabbajitānaṃ kho, gahapati, evarūpī dhammī kathā paṭibhāti”ti. “Tena hi, bhante sārīputta, gihīnampi odātavasanānaṃ evarūpī dhammī kathā paṭibhātu. Santi hi, bhante, kulaputtā apparajakkhājātikā, assavanatā dhammassa parihāyanti; bhavissanti dhammassa aññātāro”ti.

Atha kho āyasmā ca sārīputto āyasmā ca ānando anāthapiṇḍikaṃ gahapatiṃ iminā ovādena ovaditvā utthāyāsanaṃ pakkamiṃsu. Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sārīputte āyasmante ca ānande, kālamakāsi tusitaṃ kāyaṃ upapajji. Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ jhīto kho anāthapiṇḍiko devaputto bhagavantaṃ gāthāhi ajjhābhāsi –

“Idañhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;

Āvutthaṃ dhammarājena, pītisaṅjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;

Yoniso vicine dhammaṃ, evaṃ tattha visujjhati.

“Sārīputtova paññāya, sīlena upasamena;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

Idamavoca anāthapiṇḍiko devaputto. Samanuñño sathā ahosi. Atha kho anāthapiṇḍiko devaputto – “samanuñño me sathā”ti bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

388. Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – “imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tito kho so devaputto maṃ gāthāhi ajjhabhāsi –

“Idaṅhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;

Āvutthaṃ dhammarājena, pītisaṅjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;

Yoniso vicine dhammaṃ, evaṃ tattha visujjhati.

“Sāriputtova paññāya, sīlena upasamena;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

“Idamavoca, bhikkhave, so devaputto. ‘Samanuñño me sathā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi”ti.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – “so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati. Anāthapiṇḍiko, bhante, gahapati āyasmante sāriputte abhippasanno ahoṣī”ti. “Sādhu, sādhu, ānanda! Yāvatakaṃ kho, ānanda, takkāya pattabbaṃ, anuppattaṃ taṃ tayā. Anāthapiṇḍiko so, ānanda, devaputto”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Channovādasuttaṃ

389. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā ca sāriputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti. Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bālhogilāno. Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca – “āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti. “Evamāvuso”ti kho āyasmā mahācundo āyasmato sāriputtassa paccassosi.

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamissa; upasaṅkamitvā āyasmatā channena saddhiṃ sammodissa. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdissa. Ekamantaṃ nisinna kho āyasmā sāriputto āyasmantaṃ channaṃ etadavoca – “kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bālha me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho me, āvuso sāriputta, adhimattā vātā muddhani ūhananti. Na me, āvuso sāriputta, khamanīyaṃ na

yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo. Seyyathāpi, āvuso sārīputta, balavā puriso dalhena varattakkhaṇḍena sīse sīsaveṭṭhaṃ dadeyya; evameva kho me, āvuso sārīputta, adhimattā sīse sīsavedanā. Na me, āvuso sārīputta, khamaṇīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sārīputta, dakkho goghātaḥko vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya; evameva kho me, āvuso sārīputta, adhimattā vātā kucchim parikantanti. Na me, āvuso sārīputta, khamaṇīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho me, āvuso sārīputta, adhimatto kāyasmim dāho. Na me, āvuso sārīputta, khamaṇīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Satthaṃ, āvuso sārīputta, āharissāmi, nāvakaṅkhāmi jīvita”nti.

390. “Māyasmā channo satthaṃ āhresi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma. Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyessāmi. Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyessāmi. Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi. Māyasmā channo satthaṃ āhresi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma”ti.

“Napi me, āvuso sārīputta, natthi sappāyāni bhojanāni; napi me natthi sappāyāni bhesajjāni; napi me natthi patirūpā upaṭṭhākā; api cāvuso sārīputta, paricīṇṇo me satthā dīgharattaṃ manāpeneva no amanāpena. Etañhi, āvuso sārīputta, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena. ‘Anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti evametaṃ [evameva kho tvam (ka.)], āvuso sārīputta, dhārehi”ti. “Puccheyyāma mayaṃ āyasmantaṃ channaṃ kaṅcīdeva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Pucchāvuso sārīputta, sutvā vedissāmi”ti.

391. “Cakkhuṃ, āvuso channa, cakkhaviññāṇaṃ cakkhaviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi? Sotaṃ, āvuso channa, sotaviññāṇaṃ...pe... ghānaṃ, āvuso channa, ghānaviññāṇaṃ... jivhaṃ, āvuso channa, jivhaviññāṇaṃ ... kāyaṃ, āvuso channa, kāyaviññāṇaṃ... manāṃ, āvuso channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

“Cakkhuṃ, āvuso sārīputta, cakkhaviññāṇaṃ cakkhaviññāṇaviññātabbe dhamme ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassāmi. Sotaṃ, āvuso sārīputta...pe... ghānaṃ, āvuso sārīputta... jivhaṃ, āvuso sārīputta... kāyaṃ, āvuso sārīputta... manāṃ, āvuso sārīputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassāmi”ti.

392. “Cakkhusmim, āvuso channa, cakkhaviññāṇe cakkhaviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhaviññāṇaṃ cakkhaviññāṇaviññātabbe dhamme ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassasi? Sotasmim, āvuso channa, sotaviññāṇe ... ghānasmim, āvuso channa, ghānaviññāṇe... jivhāya, āvuso channa, jivhaviññāṇe... kāyasmim, āvuso channa, kāyaviññāṇe... manasmim, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya manāṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassasi”ti?

“Cakkhusmiṃ, āvuso sārīputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ ti samanupassāmi. Sotasmim, āvuso sārīputta, sotaviññāṇe... ghānasmim, āvuso sārīputta, ghānaviññāṇe... jivhāya, āvuso sārīputta, jivhāviññāṇe... kāyasmim, āvuso sārīputta, kāyaviññāṇe... manasmim, āvuso sārīputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññā manam manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ ti samanupassāmi” ti.

393. Evaṃ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca – “tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ [vacanam (sī.)], nīcakkappaṃ manasi kātappaṃ – ‘nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huram na ubhayamantarena. Esevanto dukkhassā” ti. Atha kho āyasmā ca sārīputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā ovādena ovaditvā utthāyāsanaṃ pakkamimsu.

394. Atha kho āyasmā channo acirapakkante āyasmante ca sārīputte āyasmante ca mahācunde satthaṃ āhāresi. Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca – “āyasmatā, bhante, channena satthaṃ āharitaṃ. Tassa kā gati, ko abhisamparāyo” ti? “Nanu te, sārīputta, channena bhikkhunā sammukhāyeva anupavajjātā byākatā” ti? “Atthi, bhante, pubbajiraṃ [pappajitañhitam (ka.), upavajjitam (ka.), pubbavijjanam, pubbavijjhanam, pubbaviciram (samuyuttake)] nāma vajjigāmo. Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulāni” ti. “Honti [posanti (ka.)] hete, sārīputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni. Nāham, sārīputta, ettāvātā ‘saupavajjo’ ti vadāmi. Yo kho, sārīputta, imaṅca kāyaṃ nikkhipati aññaṅca kāyaṃ upādiyati tamahaṃ ‘saupavajjo’ ti vadāmi. Tam channassa bhikkhuno natthi. ‘Anupavajjo channo bhikkhu satthaṃ āhāresi’ ti evametaṃ, sārīputta, dhārehi” ti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Puṇṇovādasuttaṃ

395. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantaṃ etadavoca – “sādhu maṃ, bhante, bhagavā saṃkhittena ovādena ovadatu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyya” nti. “Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi” ti. “Evaṃ, bhante” ti kho āyasmā puṇṇo bhagavato paccassosi. Bhagavā etadavoca –

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tam ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī [nandī (syā. kam.)]. ‘Nandīsamudayaṃ dukkhasamudayo, puṇṇā’ ti vadāmi.

“Santi kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tam ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam

abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Iminā ca tvaṃ puṇṇa, mayā saṃkhittena ovādena ovadito katarasmim janapade viharissasī”ti? “Imināhaṃ, bhante, bhagavatā saṃkhittena ovādena ovadito, atthi sunāparanto nāma janapado, tatthāhaṃ viharissāmī”ti.

396. “Caṇḍā kho, puṇṇa, sunāparantakā manussā; pharusā kho, puṇṇa, sunāparantakā manussā. Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te, puṇṇa, kinti bhavissatī”ti? “Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evaṃ bhavissati – ‘bhaddakā [bhadrakā (ka.)] vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ti. Evamettha [evammettha (?)], bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ [yaṃ me (sī. pī. ka.)] nayime tiṇhena satthena jīvitā voropentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha me evaṃ bhavissati – ‘santi kho bhagavato sāvakā kāye ca jīvite ca atṭīyamānā harāyamānā jigucchamānā satthahāraṃ pariyesanti. Taṃ me idaṃ apariyitthaṃyeva satthahāraṃ laddha’nti. Evamettha, bhagavā, bhavissati; evamettha,

sugata, bhavissatī”ti. “Sādhu, sādhu, puṇṇa! Sakkhissasi kho tvam, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim janapade viharitum. Yassadāni tvam, puṇṇa, kālam maññasī”ti.

397. Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā senāsanam saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari. Tatra sudam āyasmā puṇṇo sunāparantasmim janapade viharati. Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi [paṭipādesi (sī. pī.), paṭidesesi (syā. kam.)], tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi. Atha kho āyasmā puṇṇo aparena समयena parinibbāyi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum – “yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi [saccavādī dhammavādī (ka.)] dhammassānudhammam, na ca mam dhammādhikaraṇam viheṭhesi. Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Puṇṇovādasuttam niṭṭhitam tatiyam.

4. Nandakovādasuttam

398. Evaṃ me sutam – ekam समयam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhim yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhitā kho mahāpajāpatigotamī bhagavantam etadavoca – “ovadatu, bhante, bhagavā bhikkhuniyo; anusāsatu, bhante, bhagavā bhikkhuniyo; karotu, bhante, bhagavā bhikkhunīnam dhammim katha”nti [dhammikathanti (syā. kam. ka.)].

Tena kho pana समयena therā bhikkhū bhikkhuniyo ovadanti pariyāyena. Āyasmā nandako na icchati bhikkhuniyo ovaditum pariyāyena. Atha kho bhagavā āyasmantam ānandam āmantesi – “kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditum pariyāyenā”ti? “Sabbeheva, bhante, kato [nandakassa bhante (sī. pī.)] pariyāyo bhikkhuniyo ovaditum pariyāyena. Ayam, bhante, āyasmā nandako na icchati bhikkhuniyo ovaditum pariyāyenā”ti.

Atha kho bhagavā āyasmantam nandakam āmantesi – “ovada, nandaka, bhikkhuniyo; anusāsa, nandaka, bhikkhuniyo; karohi tvam, brāhmaṇa, bhikkhunīnam dhammim katha”nti. “Evaṃ, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvīsi. Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantam nandakam dūratova āgacchantam. Disvāna āsanam paññāpesum, udakañca pādānam upaṭṭhapesum. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantam nandakam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi – ‘ājānāmā’ tissa vacanīyam, na ājānantīhi – ‘na ājānāmā’ tissa vacanīyam. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, katham; imassa kvattho’”ti? “Ettakenapi mayam, bhante, ayyassa nandakassa attamanā abhiraddhā [abhinandāma (syā. kam.)] yam no ayyo nandako pavāretī”ti.

399. “Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, sotam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... ghānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “jivhā niccā vā aniccā vā”ti? “Aniccā, bhante”... “kāyo nicco vā anicco vā”ti? “Anicco, bhante”... “mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭham – ‘itipime cha ajjhaticā āyatanā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

400. “Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... gandhā niccā vā aniccā vā”ti? “Aniccā, bhante”... “rasā niccā vā aniccā vā”ti? “Aniccā, bhante”... “phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante”... “dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭham – ‘itipime cha bāhirā āyatanā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

401. “Taṃ kiṃ maññatha, bhaginiyo, cakkhaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, sotaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... ghānaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “jivhāviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “kāyaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “manoviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭham – ‘itipime cha viññānakāyā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

402. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccam vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccam vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’”ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccam vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa ābhā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhaticā āyatanā aniccā [aniccā vipariṇāmadhammā (?)]; yañca kho cha ajjhaticā āyatane paṭicca paṭisaṃvedeti sukham vā

dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhamma'nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajiā tajiā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajiā tajiā vedanā nirujjhanti”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

403. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpālāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpālāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā'ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpālāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā [aniccā vipariṇāmadhammā (sī. pī.)]. Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhamma'nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajiā tajiā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajiā tajiā vedanā nirujjhanti”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

404. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāvīṃ vadhitvā tiṇhena govikantanena gāvīṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ [vilimaṃ (sī. pī. ka.)] antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāvīṃ paṭicchādetvā evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā'ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāvīṃ vadhitvā tiṇhena govikantanena gāvīṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāvīṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā'ti; atha kho sā gāvī visāyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya. Ayamevettha attho; ‘antarā maṃsakāyo'ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo'ti kho bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsaṃ, antarā nhāru, antarā bandhana'nti kho, bhaginiyo, nandīrāgassetam adhivacanaṃ; ‘tiṇhaṃ govikantana'nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

405. “Satta kho panime, bhaginiyo, bojjaṅgā, yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ

vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā, yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

406. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. Ekamantaṃ tṭhitā kho tā bhikkhuniyo bhagavā etadavoca – “gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. Atha kho bhagavā acirapakkantīsu tāsū bhikkhunīsū bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahunojanassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno candotveva hoti. Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā honti no ca kho paripuṇṇasaṅkappā”ti.

407. Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi – “tena hi tvamaṃ, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsī”ti. “Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi. Atha kho āyasmā nandako tassā rattiyaṃ accayena pubbaṅhasamayamaṃ nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi. Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikantaṃ attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūrato va āgacchantaṃ. Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upatṭhapesuṃ. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyamaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyamaṃ. Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho”ti. “Ettakenapi mayamaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yamaṃ no ayyo nandako pavāretī”ti.

408. “Tamaṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vā tamaṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu tamaṃ samanupassituṃ – ‘etamaṃ mama, esohamasmi, eso me attā”ti? “No hetamaṃ, bhante”. “Tamaṃ kiṃ maññatha, bhaginiyo, sotamaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... jivhā... kāyo... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vā tamaṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu tamaṃ samanupassituṃ – ‘etamaṃ mama, esohamasmi, eso me attā”ti? “No hetamaṃ, bhante”. “Tamaṃ kissa hetu”ti? “Pubbeva no etamaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha ajjhattikā āyatanā aniccā”ti. “Sādhu sādhu, bhaginiyo! Evañhetamaṃ, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato”.

409. “Tamaṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vā tamaṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yamaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu tamaṃ samanupassituṃ – ‘etamaṃ mama, esohamasmi, eso me attā”ti? “No hetamaṃ, bhante”. “Tamaṃ kiṃ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... gandhā niccā vā aniccā vā”ti? “Aniccā, bhante... rasā niccā vā

aniccā vā”ti? “Aniccā, bhante... phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante... dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha bāhirā āyatanā aniccā’”ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

410. “Taṃ kiṃ maññatha, bhaginiyo, cakkhaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... pe... sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha viññāṇakāyā aniccā’”ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

411. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa ābhā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhantikā āyatanā aniccā. Yañca kho cha ajjhantike āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvam sassatam avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

412. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ; yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā. Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvam sassatam avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā

nirujjhantī”ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakkassa yathābhūtam sammappaññāya passato”.

413. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṅhena govikantanena gāviṃ saṅkanteyya anupahacca antaram maṃsakāyaṃ anupahacca bāhiram cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsam antarā nhāru antarā bandhanaṃ taṃ tadeva tiṅhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṅhena govikantanena gāviṃ saṅkanteyya anupahacca antaram maṃsakāyaṃ anupahacca bāhiram cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsam antarā nhāru antarā bandhanaṃ taṃ tadeva tiṅhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā’ti; atha kho sā gāvī visamyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya ayamevettha attho. ‘Antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhakkānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsam antarā nhāru antarā bandhana’nti kho, bhaginiyo, nandirāgassetam adhivacanaṃ; ‘tiṅhaṃ govikantana’nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

414. “Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati”ti.

415. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ atthaṃsu. Ekamantaṃ tithā kho tā bhikkhuniyo bhagavā etadavoca –”gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. Atha kho bhagavā acirapakkantīsu tāsū bhikkhunīsū bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho puṇṇo candotveva hoti; evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripunnasaṅkappā ca. Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisaṭānaṃ yā pacchimitā bhikkhunī sā [yā pacchimā bhikkhunī, sā (sī. syā. kaṃ. pī.), yā pacchimikā, tā bhikkhuniyo (ka.)] sotāpannā avinipātadhammā niyatā sambodhiparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Nandakovādasuttaṃ niṭṭhitam catuttham.

5. Cūlarāhulovādasuttaṃ

416. Evaṃ me sutam – ekam samayam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – “paripakkā kho rāhulassa vimuttiparipācaniyā dhammā. Yamnūnāham rāhulam uttarim āsavānam khaye vineyya”nti. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvīsi. Sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍapātapatikkanto āyasmantam rāhulam āmantesi – “gaṇhāhi, rāhula, nisīdanam; yena andhavanam tenupasaṅkamissāma divāvihārāya”ti. “Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanam ādāya bhagavantam piṭṭhito piṭṭhito anubandhi.

Tena kho pana samayena anekāni devatāsahassāni bhagavantam anubandhāni honti – “ajja bhagavā āyasmantam rāhulam uttarim āsavānam khaye vinessatī”ti. Atha kho bhagavā andhavanam ajjhogāhetvā aññatarasmim rukkhamūle paññatte āsane nisīdi. Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho āyasmantam rāhulam bhagavā etadavoca –

417. “Tam kiṃ maññasi, rāhula, cakkhu niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi, rāhula, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi, rāhula, cakkhuvīññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi, rāhula, yamidam [yampidam (sī. ka.)] cakkhusamphasso nicco vā anicco vā”ti? “Anicco, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi, rāhula, yamidam [yampidam (sī. ka.)] cakkhusamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam tampi niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

418. “Tam kiṃ maññasi rāhula, sotam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... ghānam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... jivhā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... kāyo nicco vā anicco vā”ti? “Anicco, bhante...pe... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi rāhula, manoviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññasi rāhula,

manosamphasso nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ, tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hetam, bhante”.

419. “Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kam.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuvīññāṇe nibbindati, cakkhusamphasse nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tasmimpi nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe..., ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati, phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manovīññāṇe nibbindati, manosamphasse nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti. Imasmiṃca pana veyyākaraṇasmim bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci. Tāsaṃca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhū udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma”nti.

Cūlarāhulovādasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Chachakkasuttaṃ

420. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi, yadidaṃ – cha chakkāni. Taṃ suñātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.

421. ““Cha ajjhattikāni āyatanāni veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhāyatanam, sotāyatanam, ghāṇāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam. ‘Cha ajjhattikāni āyatanāni veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ paṭhamaṃ chakkaṃ.

““Cha bāhirāni āyatanāni veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, dhammāyatanam. ‘Cha bāhirāni āyatanāni veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ dutiyaṃ chakkaṃ.

““Cha viññāṇakāyā veditabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuṅca paṭicca rūpe ca uppajjati cakkhuvīññāṇam, sotaṅca paṭicca sadde ca uppajjati sotavīññāṇam, ghāṇāṅca paṭicca gandhe ca uppajjati ghānavīññāṇam, jivhaṅca paṭicca rase ca uppajjati jivhāvīññāṇam, kāyāṅca paṭicca phoṭṭhabbe ca uppajjati

kāyaviññāṇaṃ, manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. ‘Cha viññāṇakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam tatiyaṃ chakkaṃ.

“Cha phassakāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso. ‘Cha phassakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam catutthaṃ chakkaṃ.

“Cha vedanākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā. ‘Cha vedanākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam pañcamam chakkaṃ.

“Cha taṇhākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ... jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ... kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ... manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. ‘Cha taṇhākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam chaṭṭham chakkaṃ.

422. “Cakkhu attā’ti yo vadeyya taṃ na upapajjati. Cakkhusa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhu attā’ti yo vadeyya. Iti cakkhu anattā.

“Rūpā attā’ti yo vadeyya taṃ na upapajjati. Rūpānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘rūpā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.

“Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhuviññāṇaṃ attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

“Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhusamphasso attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

“Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

“Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

423. “Sotaṃ attā’ti yo vadeyya...pe... ‘ghānaṃ attā’ti yo vadeyya... ‘jivhā attā’ti yo vadeyya... ‘kāyo attā’ti yo vadeyya... ‘mano attā’ti yo vadeyya taṃ na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘mano attā’ti yo vadeyya. Iti mano anattā.

“Dhammā attā’ti yo vadeyya taṃ na upapajjati. Dhammānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘dhammā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā.

“Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Manoviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manoviññāṇaṃ attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

“Manosamphasso attā’ti yo vadeyya taṃ na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manosamphasso attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.

“Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.

“Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

424. “Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā – cakkhum ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; rūpe ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhuviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhusamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... ghānaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

“Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā – cakkhum ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuviññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhusamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti

samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Sotaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... ghānaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... kāyaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... manam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manosamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

425. “Cakkhuṅca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjam appahāya vijjam anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatī – netam ṭhānaṃ vijjati.

“Sotaṅca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇam...pe... ghānaṅca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇam...pe... jivhaṅca, bhikkhave, paṭicca rase ca uppajjati jivhaviññāṇam...pe... kāyaṅca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam...pe... manaṅca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjam appahāya vijjam anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatī – netam ṭhānaṃ vijjati.

426. “Cakkhuṅca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phutṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phutṭho samāno na socati na kilamati paridevati na urattāḷim kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjam pahāya vijjam uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatī – ṭhānametaṃ vijjati.

“Sotaṅca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇam...pe....

“Ghānaṅca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇam...pe....

“Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ...pe....

“Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe....

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissarañca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.

427. “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe... ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati, phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmim kho pana veyyākaraṇasmim bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Mahāsaḷāyatanikasuttaṃ

428. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi” ti. “Evaṃ, bhante” ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

429. “Cakkhum, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

“Tassa sārattassa samyuttassa sammūlhassa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhanti. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi [kāyikadukkhampi (syā. kaṃ.), kāyikaṃ dukkhampi (ka.)] cetodukkhampi paṭisaṃvedeti.

“Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmim̐ sārājati, dhammesu sārājati, manoviññāṇe sārājati, manosamphasse sārājati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

“Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim̐ pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭṭrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

430. “Cakkhuñca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuvīññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmim̐ na sārājati, rūpesu na sārājati, cakkhuvīññāṇe na sārājati, cakkhusamphasse na sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.

“Tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupassino viharato āyatim̐ pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭṭrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyantntti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

431. “Yā tathābhūtassa [yathābhūtassa (sī. pī.)] diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa [yathābhūtassa (sī. pī.)] saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa [yathābhūtassa (sī. pī.)] vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa [yathābhūtassa (sī. pī.)] sati sāssa hoti sammāsati; yo tathābhūtassa [yathābhūtassa (sī. pī.)] samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā [yuganaddhā (sī. syā. kam.)] vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā pariñānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā.

432. “Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ...pe... ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ...pe... jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ... kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ... manaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, manasmim na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati, manosamphasse na sārājati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.

“Tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

433. “Yā tathābhūtaṃ dīṭṭhi sāssa hoti sammā dīṭṭhi; yo tathābhūtaṃ saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtaṃ vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtaṃ sati sāssa hoti sammāsati; yo tathābhūtaṃ samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsaḷāyatanikasuttaṃ niṭṭhitam sattamaṃ.

8. Nagaravindeyyasuttaṃ

434. Evaṃ me sutam – ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena nagaravindaṃ nāma kosalanam brāhmaṇanam gāmo tadavasari. Assosum kho nagaravindeyyakā [nagaravindeyyā (ka.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ nagaravindaṃ anuppatto. Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. So imaṃ lokam sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇam majjhakalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalapariṇaṃ parissuddham brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpanam arahataṃ dassanaṃ hoti”ti.

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Appekacce bhagavatā saddhiṃ sammodimsu; sammodaniyaṃ katham 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 nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca –

435. “Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘katham bhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhantaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam kissa hetu? Mayampi hi cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhantaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhantaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhantaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evaṃ byākareyyātha.

436. “Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘katham bhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuvīññeyyesu rūpesu vītarāgā vītidosā vītamohā, ajjhantaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Tam kissa hetu? Mayampi hi [mayam hi (?)] cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhantaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passataṃ. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā

pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā, ajjhataṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Taṃ kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā ajjhataṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passatam. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

437. “Sace pana vo [sace te (syā. kam. pī. ka.)], gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘ke panāyasmantānaṃ ākārā, ke anvayā, yena tumhe āyasmanto evaṃ vadetha? Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘tathā hi te āyasmanto araññavanapatthāni pantāni senāsanāni paṭisevanti. Natthi kho pana tattha tathārūpā cakkhuvīññeyyā rūpā ye disvā disvā abhirameyyūṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyūṃ, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyūṃ, natthi kho pana tattha tathārūpā jivhāviññeyyā rasā ye sāyitvā sāyitvā abhirameyyūṃ, natthi kho pana tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhirameyyūṃ. Ime kho no, āvuso, ākārā, ime anvayā, yena mayam [yena mayam āyasmanto (sī. pī.), yena mayam āyasmante (syā. kam.)] evaṃ vadema – addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

Evaṃ vutte, nagaravindeyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocūṃ – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Nagaravindeyyasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Piṇḍapātapārisuddhisuttaṃ

438. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sārīputta sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdī. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca –

“Vippasannāni kho te, sārīputta, indriyāni, parisuddho chavivaṇṇo pariyodāto. Katamena kho tvam, sārīputta, vihārena etarahi bahulaṃ viharasī’ti? “Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmi”ti. “Sādhu, sādhu, sārīputta! Mahāpurisavihārena kira tvam, sārīputta, etarahi bahulaṃ viharasi. Mahāpurisavihāro eso [hesa (sī. syā. kam. pī.)], sārīputta, yadidaṃ – suññatā. Tasmātiha, sārīputta, bhikkhu sace ākaṅkheyya – ‘suññatāvihārena bahulaṃ [etarahi bahulaṃ (sī. pī.)] vihareyya’nti, tena, sārīputta, bhikkhunā iti paṭisaṅcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi nu kho me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya

pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi me tattha cakkhaviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti, tena, sārīputta, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha cakkhaviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

439. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi nu kho me tattha sotaviññeyyesu saddesu...pe... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu ... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti, tena, sārīputta, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

440. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca kāmagaṇā'ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca kāmagaṇā'ti, tena, sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca kāmagaṇā'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

441. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca nīvaraṇā'ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca nīvaraṇā'ti, tena, sārīputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca nīvaraṇā'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

442. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pariññātā nu kho me pañcupādānakkhandhā'ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘apariññātā kho me pañcupādānakkhandhā'ti, tena, sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pariññātā kho me pañcupādānakkhandhā'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

443. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro satipaṭṭhānā'ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro satipaṭṭhānā'ti, tena, sārīputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro satipaṭṭhānā'ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

444. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro sammappadhānā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ sammappadhānānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

445. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro iddhipādā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

446. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañcindriyānī’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañcindriyānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañcindriyānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

447. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañca balānī’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

448. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me satta bojjhaṅgā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

449. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvito nu kho me ariyo aṭṭhaṅgiko maggo’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sārīputta, bhikkhunā ariyassa aṭṭhaṅgikassa maggassa bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

450. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me samatho ca vipassanā cā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

451. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘sacchikatā nu kho me vijjā ca vimutti cā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti –

‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

452. “Ye hi keci, sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ. Yepi hi keci, sārīputta, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti. Yepi hi keci, sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti. Tasmātiha, sārīputta [vo sārīputta evaṃ sikkhitabbaṃ (sī. pī.)], ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāmā’ti – evaṃhi vo, sārīputta, sikkhitabba’nti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

10. Indriyabhāvanāsuttaṃ

453. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā gajaṅgalāyaṃ [kajaṅgalāyaṃ (sī. pī.), kajaṅgalāyaṃ (syā. kaṃ.)] viharati suveḷuvane [veḷuvane (syā. kaṃ.), mukheluvane (sī. pī.)]. Atha kho uttaro māṇavo pārāsiviyantevāsī [pārāsariyantevāsī (sī. pī.), pārāsiriyantevāsī (syā. kaṃ.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ bhagavā etadavoca – “deseti, uttara, pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’nti? “Deseti, bho gotama, pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’nti. “Yathā kathaṃ pana, uttara, deseti pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’nti? “Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti – evaṃ kho, bho gotama, deseti pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’nti. “Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo bhavissati; yathā pārāsivīyassa brāhmaṇassa vacanaṃ. Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti”ti. Evaṃ vutte, uttaro māṇavo pārāsiviyantevāsī tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā āyasmantaṃ ānandaṃ āmantesi – “aññathā kho, ānanda, deseti pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvanaṃ, aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hotī”ti. “Etassa, bhagavā, kālo; etassa, sugata, kālo yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

454. “Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatāṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅṭhāti. Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuvīññeyyesu rūpesu.

455. “Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso appakasireneva accharam [accharikaṃ (syā. kam. pī. ka.)] pahareyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭam evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.

456. “Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, īsakamponē [īsakapone (sī. syā. kam. pī.), īsakaphaṇe (sī. atṭha.), “majjhe uccaṃ hutvā”ti tīkāya saṃsanditabbā] padumapalāse [paduminipatte (sī. syā. kam. pī.)] udakaphusitāni pavattanti, na saṅghanti; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭam evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

457. “Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso jivhagge khelapiṇḍam samyūhitvā appakasirena vameyya [sandhameyya (ka.)]; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭam evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

458. “Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭam evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

459. “Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso divasaṃsantatte [divasasantette (sī.)] ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya. Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho

nam khippameva parikkhayam pariyaḍānam gaccheyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu. Evaṃ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

460. “Kathañcānanda, sekho hoti pāṭipado? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppannaṃ manāpena uppannaṃ amanāpena uppannaṃ manāpāmanāpena atṭiyati harāyati jigucchati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā..., jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppannaṃ manāpena uppannaṃ amanāpena uppannaṃ manāpāmanāpena atṭiyati harāyati jigucchati. Evaṃ kho, ānanda, sekho hoti pāṭipado.

461. “Kathañcānanda, ariyo hoti bhāvitindriyo? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākañkhati – ‘paṭikūle [paṭikkūle (sabbattha)] appaṭikūlasaṅgāni vihareyya’nti, appaṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘appaṭikūle paṭikūlasaṅgāni vihareyya’nti, paṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṅgāni vihareyya’nti, appaṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaṅgāni vihareyya’nti, paṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

462. “Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākañkhati – ‘paṭikūle appaṭikūlasaṅgāni vihareyya’nti, appaṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘appaṭikūle paṭikūlasaṅgāni vihareyya’nti, paṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṅgāni vihareyya’nti, appaṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaṅgāni vihareyya’nti, paṭikūlasaṅgāni tattha viharati. Sace ākañkhati – ‘paṭikūlañca appaṭikūlañca tadubhayaṃ pampi abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno. Evaṃ kho, ānanda, ariyo hoti bhāvitindriyo.

463. “Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo. Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakanāma hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Salāyatanavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ –

Anāthapiṇḍiko channo, puṇṇo nandakarāhulā;

Chachakkaṃ salāyatanikaṃ, nagaravindeyyasuddhikā;

Indriyabhāvanā cāpi, vaggo ovādapañcamoti.

Idaṃ vaggānamuddānaṃ –

Devadahonupado ca, suññato ca vibhaṅgako;

Saḷāyatanoti vaggā, uparipaṇṇāsake t̥hitāti.

Uparipaṇṇāsakaṃ samattaṃ.

Tīhi paṇṇāsakehi paṭimaṇḍito sakalo

Majjhimanikāyo samatto.