**GIÁO TRÌNH LỚP MAJJHIMANIKĀYA**

**(TRUNG BỘ)**

**MAJJHIMANIKĀYA**

**MŪLAPAṆṆĀSA-PĀḶI**

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Namo tassa bhagavato arahato sammāsambuddhassa

**Majjhimanikāyo**

**Mūlapaṇṇāsapāḷi**

# 1. Mūlapariyāyavaggo

## 1. Mūlapariyāyasuttaṃ

**1**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālarājamūle. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

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

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

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

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

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

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

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

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

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

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

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

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

**4**. “Ākāsānañcāyatanaṃ ākāsānañcāyatanato sañjānāti; ākāsānañcāyatanaṃ ākāsānañcāyatanato saññatvā ākāsānañcāyatanaṃ maññati, ākāsānañcāyatanasmiṃ maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanaṃ meti maññati, ākāsānañcāyatanaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Viññāṇañcāyatanaṃ viññāṇañcāyatanato sañjānāti; viññāṇañcāyatanaṃ viññāṇañcāyatanato saññatvā viññāṇañcāyatanaṃ maññati, viññāṇañcāyatanasmiṃ maññati, viññāṇañcāyatanato maññati, viññāṇañcāyatanaṃ meti maññati, viññāṇañcāyatanaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Ākiñcaññāyatanaṃ ākiñcaññāyatanato sañjānāti; ākiñcaññāyatanaṃ ākiñcaññāyatanato saññatvā ākiñcaññāyatanaṃ maññati, ākiñcaññāyatanasmiṃ maññati, ākiñcaññāyatanato maññati, ākiñcaññāyatanaṃ meti maññati, ākiñcaññāyatanaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato sañjānāti; nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanaṃ maññati, nevasaññānāsaññāyatanasmiṃ maññati, nevasaññānāsaññāyatanato maññati, nevasaññānāsaññāyatanaṃ meti maññati, nevasaññānāsaññāyatanaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

**5**. “Diṭṭhaṃ diṭṭhato sañjānāti; diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati, diṭṭhasmiṃ maññati, diṭṭhato maññati, diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

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

“Mutaṃ mutato sañjānāti; mutaṃ mutato saññatvā mutaṃ maññati, mutasmiṃ maññati, mutato maññati, mutaṃ meti maññati, mutaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

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

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

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

“Sabbaṃ sabbato sañjānāti; sabbaṃ sabbato saññatvā sabbaṃ maññati, sabbasmiṃ maññati, sabbato maññati, sabbaṃ meti maññati, sabbaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Nibbānaṃ nibbānato sañjānāti; nibbānaṃ nibbānato saññatvā nibbānaṃ maññati, nibbānasmiṃ maññati, nibbānato maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

**7**. “Yopi so, bhikkhave, bhikkhu sekkho [sekho (sī. syā. kaṃ. pī.)] appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya [abhiññatvā (ka.)] pathaviṃ mā maññi [vā maññati], pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi [vā abhinandati (sī.) ṭīkā oloketabbā]. Taṃ kissa hetu? ‘Pariññeyyaṃ tassā’ti vadāmi.

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānasmiṃ mā maññi, nibbānato mā maññi, nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi. Taṃ kissa hetu? ‘Pariññeyyaṃ tassā’ti vadāmi.

Sekkhavasena [satthāravasena (sī.), satthuvasena (syā. ka.)] dutiyanayabhūmiparicchedo niṭṭhito.

**8**. “Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātaṃ tassā’ti vadāmi.

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātaṃ tassā’ti vadāmi.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

**9**. “Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā rāgassa, vītarāgattā.

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ … nevasaññānāsaññāyatanaṃ … diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā rāgassa, vītarāgattā.

Khīṇāsavavasena catutthanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā dosassa, vītadosattā.

Khīṇāsavavasena pañcamanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ … nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā mohassa, vītamohattā.

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ…pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ … ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantaṃ tathāgatassā’ti vadāmi.

Tathāgatavasena sattamanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ …pe… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ… ābhassare… subhakiṇhe… vehapphale… abhibhuṃ… ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… nevasaññānāsaññāyatanaṃ… diṭṭhaṃ… sutaṃ… mutaṃ… viññātaṃ… ekattaṃ… nānattaṃ… sabbaṃ… nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Nandī dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtassa jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmī”ti.

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

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

Mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Sabbāsavasuttaṃ

**14**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “sabbāsavasaṃvarapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

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

**16**. “Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

### Dassanā pahātabbāsavā

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

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

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

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

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

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

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

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

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

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

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

### Saṃvarā pahātabbāsavā

**22**. “Katame ca, bhikkhave, āsavā saṃvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, cakkhundriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, cakkhundriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriyasaṃvarasaṃvuto viharati…pe… ghānindriyasaṃvarasaṃvuto viharati…pe… jivhindriyasaṃvarasaṃvuto viharati…pe… kāyindriyasaṃvarasaṃvuto viharati…pe… manindriyasaṃvarasaṃvuto viharati. Yañhissa, bhikkhave, manindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, manindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

“Yañhissa, bhikkhave, saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, saṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

### Paṭisevanā pahātabbāsavā

**23**. “Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīṃsapa- [siriṃsapa (sī. syā. pī.)] samphassānaṃ paṭighātāya, yāvadeva hirikopīnappaṭicchādanatthaṃ’.

“Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’ [cāti (sī.)].

“Paṭisaṅkhā yoniso senāsanaṃ paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīṃsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṃ’.

“Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati – ‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāya’ [abyāpajjhaparamatāya (sī. syā. pī.), abyāpajjaparamatāya (ka.)].

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

### Adhivāsanā pahātabbāsavā

**24**. “Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya. Ḍaṃsamakasavātātapasarīṃsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ [tippānaṃ (sī. syā. pī.)] kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

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

### Parivajjanā pahātabbāsavā

**25**. “Katame ca, bhikkhave, āsavā parivajjanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

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

### Vinodanā pahātabbāsavā

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

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

### Bhāvanā pahātabbāsavā

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

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

**28**. “Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayaṃ vuccati, bhikkhave – ‘bhikkhu sabbāsavasaṃvarasaṃvuto viharati, acchecchi [acchejji (ka.)] taṇhaṃ, vivattayi [vāvattayi (sī. pī.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Dhammadāyādasuttaṃ

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

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

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

Idamavoca bhagavā. Idaṃ vatvāna [vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato uṭṭhāyāsanā vihāraṃ pāvisi.

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

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvakā vivekamanusikkhantī”ti? “Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho; āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti. “Tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, yesañca dhammānaṃ satthā pahānamāha, te ca dhamme nappajahanti, bāhulikā [bāhullikā (syā.)] ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā. Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantī’ti – iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti – iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā’ti – iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Tatrāvuso, majjhimā bhikkhū…pe… navā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantī’ti – iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti – iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā’ti – iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

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

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

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

Idamavocāyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Dhammadāyādasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Bhayabheravasuttaṃ

**34**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ [sārāṇīyaṃ (sī. syā. pī.)] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – “yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, bhavaṃ tesaṃ gotamo pubbaṅgamo, bhavaṃ tesaṃ gotamo bahukāro, bhavaṃ tesaṃ gotamo samādapetā [samādāpetā (?)]; bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjatī”ti. “Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ tesaṃ pubbaṅgamo, ahaṃ tesaṃ bahukāro, ahaṃ tesaṃ samādapetā; mama ca pana sā janatā diṭṭhānugatiṃ āpajjatī”ti. “Durabhisambhavāni hi kho, bho gotama, araññavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno”ti. “Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Durabhisambhavāni hi kho, brāhmaṇa, araññavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno”ti.

**35**. “Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘durabhisambhavāni hi kho araññavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno’ti. Tassa mayhaṃ brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ aparisuddhakāyakammanto araññavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhakāyakammantohamasmi. Ye hi vo ariyā parisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, parisuddhakāyakammataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

**36**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavacīkammantā…pe… aparisuddhamanokammantā …pe… aparisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ aparisuddhājīvo araññavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhājīvohamasmi. Ye hi vo ariyā parisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, parisuddhājīvataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

**37**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araññavanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālukāmesutibbasārāgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araññavanapatthāni pantāni senāsanāni paṭisevāmi; anabhijjhālūhamasmi. Ye hi vo ariyā anabhijjhālū araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, anabhijjhālutaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

**38**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araññavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ byāpannacitto paduṭṭhamanasaṅkappo araññavanapatthāni pantāni senāsanāni paṭisevāmi; mettacittohamasmi. Ye hi vo ariyā mettacittā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

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

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

**41**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevāmi; tiṇṇavicikicchohamasmi. Ye hi vo ariyā tiṇṇavicikicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, tiṇṇavicikicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

**42**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araññavanapatthāni pantāni senāsanāni paṭisevanti, attukkaṃsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ attukkaṃsako paravambhī araññavanapatthāni pantāni senāsanāni paṭisevāmi; anattukkaṃsako aparavambhīhamasmi. Ye hi vo ariyā anattukkaṃsakā aparavambhī araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, anattukkaṃsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

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

**44**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokanikāmana [nikāmayamāna (sī. syā.)] sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi; appicchohamasmi. Ye hi vo ariyā appicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, appicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

**45**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho panāhaṃ kusīto hīnavīriyo araññavanapatthāni pantāni senāsanāni paṭisevāmi; āraddhavīriyohamasmi. Ye hi vo ariyā āraddhavīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, āraddhavīriyataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

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

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

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

Soḷasapariyāyaṃ niṭṭhitaṃ.

**49**. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘yaṃnūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayabheravaṃ passeyya’nti. So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi. Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pāteti, vāto vā paṇṇakasaṭaṃ [paṇṇasaṭaṃ (sī. pī.)] ereti; tassa mayhaṃ brāhmaṇa etadahosi [tassa mayhaṃ evaṃ hoti (sī. syā.)] – ‘etaṃ nūna taṃ bhayabheravaṃ āgacchatī’ti. Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘kiṃ nu kho ahaṃ aññadatthu bhayapaṭikaṅkhī [bhayapāṭikaṅkhī (sī.)] viharāmi? Yaṃnūnāhaṃ yathābhūtaṃ yathābhūtassa [yathābhūtassa yathābhūtassa (sī. syā.)] me taṃ bhayabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova [yathābhūto yathābhūtova (sī. syā.)] taṃ bhayabheravaṃ paṭivineyya’nti. Tassa mayhaṃ, brāhmaṇa, caṅkamantassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, ṭhitassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ṭhitova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ paṭivinemi.

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

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

**52**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**53**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

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

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

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

Bhayabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Anaṅgaṇasuttaṃ

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

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

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

“Ko nu kho, āvuso sāriputta, hetu ko paccayo yenimesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati? Ko panāvuso sāriputta, hetu ko paccayo yenimesaṃ dvinnaṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyatī”ti?

**59**. “Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetaṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā. Tamenaṃ sāmikā na ceva paribhuñjeyyuṃ na ca pariyodapeyyuṃ [pariyodāpeyyuṃ (?)], rajāpathe ca naṃ nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetaṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetaṃ pāṭikaṅkhaṃ – chandaṃ janessati vāyamissati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā. Tamenaṃ sāmikā paribhuñjeyyuñceva pariyodapeyyuñca, na ca naṃ rajāpathe nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetaṃ pāṭikaṅkhaṃ – chandaṃ janessati vāyamissati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetaṃ pāṭikaṅkhaṃ – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhaṃsessati; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tamenaṃ sāmikā na ceva paribhuñjeyyuṃ na ca pariyodapeyyuṃ, rajāpathe ca naṃ nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetaṃ pāṭikaṅkhaṃ – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhaṃsessati;so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacittokālaṃkarissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetaṃ pāṭikaṅkhaṃ – subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhaṃsessati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tamenaṃ sāmikā paribhuñjeyyuñceva pariyodapeyyuñca, na ca naṃ rajāpathe nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetaṃ pāṭikaṅkhaṃ – subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhaṃsessati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

“Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati. Ayaṃ panāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyatī”ti.

**60**. “Aṅgaṇaṃ aṅgaṇanti, āvuso, vuccati. Kissa nu kho etaṃ, āvuso, adhivacanaṃ yadidaṃ aṅgaṇa”nti? “Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇa”nti.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiñca vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyuṃ āpattiṃ āpanno’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū jāneyyuṃ – ‘āpattiṃ āpanno’ti. ‘Jānanti maṃ bhikkhū āpattiṃ āpanno’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

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

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiñca vata āpanno assaṃ, sappaṭipuggalo maṃ codeyya, no appaṭipuggalo’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ appaṭipuggalo codeyya, no sappaṭipuggalo. ‘Appaṭipuggalo maṃ codeti, no sappaṭipuggalo’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

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

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

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍa’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na so bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ. ‘Añño bhikkhu labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍa’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

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

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

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

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

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

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

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

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

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

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

**63**. Evaṃ vutte, āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca – “upamā maṃ, āvuso sāriputta, paṭibhātī”ti. “Paṭibhātu taṃ, āvuso moggallānā”ti. “Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje. Atha khvāhaṃ, āvuso, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ. Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati. Tamenaṃ paṇḍuputto ājīvako purāṇayānakāraputto paccupaṭṭhito hoti. Atha kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa evaṃ cetaso parivitakko udapādi – ‘aho vatāyaṃ samīti yānakāraputto imissā nemiyā imañca vaṅkaṃ imañca jimhaṃ imañca dosaṃ taccheyya, evāyaṃ nemi apagatavaṅkā apagatajimhā apagatadosā suddhā assa [suddhāssa (sī. pī.), suddhā (ka.)] sāre patiṭṭhitā’ti. Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso parivitakko hoti, tathā tathā samīti yānakāraputto tassā nemiyā tañca vaṅkaṃ tañca jimhaṃ tañca dosaṃ tacchati. Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto attamano attamanavācaṃ nicchāresi – ‘hadayā hadayaṃ maññe aññāya tacchatī’ti.

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

“Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, āraddhavīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpetī’ti. Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṃnhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ [adhimuttakamālaṃ (syā.)] vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhapeyya, evameva kho, āvuso, ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, āraddhavīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpetī’ti. Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsū”ti.

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Ākaṅkheyyasuttaṃ

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

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

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

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’nti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

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

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

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

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

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

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

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

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

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

**68**. “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyya’nti, sīlesvevassa paripūrakārī…pe… brūhetā suññāgārānaṃ.

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

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyya’nti, sīlesvevassa paripūrakārī…pe… brūhetā suññāgārānaṃ.

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

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

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vatthasuttaṃ

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

“Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ; tamenaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjiṭṭhakāya [mañjeṭṭhakāya (sī. pī.), mañjeṭṭhikāya (syā.)] durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati pāṭikaṅkhā. Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ; tamenaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjiṭṭhakāya – surattavaṇṇamevassa parisuddhavaṇṇamevassa. Taṃ kissa hetu? Parisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte asaṃkiliṭṭhe, sugati pāṭikaṅkhā.

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

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

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

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

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

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

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

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

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

“Bāhukaṃ adhikakkañca, gayaṃ sundarikaṃ mapi [sundarikāmapi (sī. syā. pī.), sundarikaṃ mahiṃ (itipi)];

Sarassatiṃ payāgañca, atho bāhumatiṃ nadiṃ;

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

“Kiṃ sundarikā karissati, kiṃ payāgā [payāgo (sī. syā. pī.)] kiṃ bāhukā nadī;

Veriṃ katakibbisaṃ naraṃ, na hi naṃ sodhaye pāpakamminaṃ.

“Suddhassa ve sadā phaggu, suddhassuposatho sadā;

Suddhassa sucikammassa, sadā sampajjate vataṃ;

Idheva sināhi brāhmaṇa, sabbabhūtesu karohi khemataṃ.

“Sace musā na bhaṇasi, sace pāṇaṃ na hiṃsasi;

Sace adinnaṃ nādiyasi, saddahāno amaccharī;

Kiṃ kāhasi gayaṃ gantvā, udapānopi te gayā”ti.

**80**. Evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada”nti. Alattha kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭhevadhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā bhāradvājo arahataṃ ahosīti.

Vatthasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Sallekhasuttaṃ

**81**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahācundo bhagavantaṃ etadavoca – “yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā – ādimeva nu kho, bhante, bhikkhuno manasikaroto evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hotī”ti?

**82**. “Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā – yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ ‘netaṃ mama, nesohamasmi, na me so attā’ti – evametaṃ yathābhūtaṃ sammappaññā passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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

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

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasuṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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

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

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

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

**83**. “Idha kho pana vo, cunda, sallekho karaṇīyo. ‘Pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. ‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pisuṇavācā [pisuṇā vācā (sī. pī.)] bhavissanti, mayamettha pisuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pharusavācā [pharusā vācā (sī. pī.)] bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. ‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchādiṭṭhī bhavissanti, mayamettha sammādiṭṭhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsamādhi bhavissanti, mayamettha sammāsamādhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmā’ti sallekho karaṇīyo.

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

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

**85**. “Seyyathāpi, cunda, visamo maggo assa, tassa [maggo tassāssa (sī. syā. pī.)] añño samo maggo parikkamanāya; seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya; evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, pisuṇavācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya, micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsatissa purisapuggalassa sammāsati hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya, micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya, micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya.

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

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

**87**. “So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati vinessati parinibbāpessatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati vinessati parinibbāpessatīti ṭhānametaṃ vijjati. Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya. Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya. Abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya. Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya. Pisuṇavācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parinibbānāya. Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya. Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya. Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya. Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parinibbānāya. Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya. Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya. Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya. Micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya. Micchāsatissa purisapuggalassa sammāsati hoti parinibbānāya. Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya. Micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya. Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

“Thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya. Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya. Vicikicchissa purisapuggalassa tiṇṇavicikicchatā hoti parinibbānāya. Kodhanassa purisapuggalassa akkodho hoti parinibbānāya. Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya. Makkhissa purisapuggalassa amakkho hoti parinibbānāya. Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya. Issukissa purisapuggalassa anissukitā hoti parinibbānāya. Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya. Saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya. Māyāvissa purisapuggalassa amāyā hoti parinibbānāya. Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya. Atimānissa purisapuggalassa anatimāno hoti parinibbānāya. Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya. Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya. Pamattassa purisapuggalassa appamādo hoti parinibbānāya. Assaddhassa purisapuggalassa saddhā hoti parinibbānāya. Ahirikassa purisapuggalassa hirī hoti parinibbānāya. Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya. Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya. Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya. Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya. Duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya. Sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭinissaggitā hoti parinibbānāya.

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

Idamavoca bhagavā. Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

Catuttālīsapadā vuttā, sandhayo pañca desitā;

Sallekho nāma suttanto, gambhīro sāgarūpamoti.

Sallekhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Sammādiṭṭhisuttaṃ

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

“‘Sammādiṭṭhi [sammādiṭṭhī (sī. syā.)] sammādiṭṭhī’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ. Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho. Āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti. “Tena hi, āvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

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

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

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

**90**. “Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttari [uttariṃ (sī. syā. pī.)] pañhaṃ apucchuṃ [apucchiṃsu (syā.)] – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

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

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

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

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

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

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

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako jarāmaraṇañca pajānāti, jarāmaraṇasamudayañca pajānāti, jarāmaraṇanirodhañca pajānāti, jarāmaraṇanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, jarāmaraṇaṃ, katamo jarāmaraṇasamudayo, katamo jarāmaraṇanirodho, katamā jarāmaraṇanirodhagāminī paṭipadā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – ayaṃ vuccatāvuso, jarā. Katamañcāvuso, maraṇaṃ? Yā [yaṃ (pī. ka.), satipaṭṭhānasuttepi] tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriyā khandhānaṃ bhedo, kaḷevarassa nikkhepo, jīvitindriyassupacchedo – idaṃ vuccatāvuso, maraṇaṃ. Iti ayañca jarā idañca maraṇaṃ – idaṃ vuccatāvuso, jarāmaraṇaṃ. Jātisamudayā jarāmaraṇasamudayo, jātinirodhā jarāmaraṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ jarāmaraṇaṃ pajānāti, evaṃ jarāmaraṇasamudaṃ pajānāti, evaṃ jarāmaraṇanirodhaṃ pajānāti, evaṃ jarāmaraṇanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya…pe… dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**93**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… ”siyā, āvuso. Yato kho, āvuso, ariyasāvako jātiñca pajānāti, jātisamudayañca pajānāti, jātinirodhañca pajānāti, jātinirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho – ayaṃ vuccatāvuso, jāti. Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ jātiṃ pajānāti, evaṃ jātisamudayaṃ pajānāti, evaṃ jātinirodhaṃ pajānāti, evaṃ jātinirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya…pe… dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**94**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako bhavañca pajānāti, bhavasamudayañca pajānāti, bhavanirodhañca pajānāti, bhavanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā? Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

**95**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhañca pajānāti, upādānanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā? Cattārimāni, āvuso, upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

**96**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako taṇhañca pajānāti, taṇhāsamudayañca pajānāti, taṇhānirodhañca pajānāti, taṇhānirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā? Chayime, āvuso, taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

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

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

**98**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā? Chayime, āvuso, phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Saḷāyatanasamudayā phassasamudayo, saḷāyatananirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

**99**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako saḷāyatanañca pajānāti, saḷāyatanasamudayañca pajānāti, saḷāyatananirodhañca pajānāti, saḷāyatananirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, saḷāyatanaṃ, katamo saḷāyatanasamudayo, katamo saḷāyatananirodho, katamā saḷāyatananirodhagāminī paṭipadā? Chayimāni, āvuso, āyatanāni – cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā saḷāyatananirodho, ayameva ariyo aṭṭhaṅgiko maggo saḷāyatananirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanasamudayaṃ pajānāti, evaṃ saḷāyatananirodhaṃ pajānāti, evaṃ saḷāyatananirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya…pe… dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**100**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako nāmarūpañca pajānāti, nāmarūpasamudayañca pajānāti, nāmarūpanirodhañca pajānāti, nāmarūpanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccatāvuso, nāmaṃ; cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccatāvuso, rūpaṃ. Iti idañca nāmaṃ idañca rūpaṃ – idaṃ vuccatāvuso, nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya…pe… dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**101**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako viññāṇañca pajānāti, viññāṇasamudayañca pajānāti, viññāṇanirodhañca pajānāti, viññāṇanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā? Chayime, āvuso, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya…pe… dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**102**. “Sādhāvuso”ti kho…pe… apucchuṃ – siyā panāvuso…pe… “siyā, āvuso. Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, saṅkhāranirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

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

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

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

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavasamudayañca pajānāti, āsavanirodhañca pajānāti, āsavanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti? Tayome, āvuso, āsavā – kāmāsavo, bhavāsavo, avijjāsavo. Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

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

Idamavocāyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Sammādiṭṭhisuttaṃ niṭṭhitaṃ navamaṃ. [ito paraṃ kesuci potthakesu imāpi gāthāyo§evaṃ dissanti –§dukkhaṃ jarāmaraṇaṃ upādānaṃ, saḷāyatanaṃ nāmarūpaṃ. viññāṇaṃ yā sā pare, katamā panāvuso padānaṃ§kiṃ jāti taṇhā ca vedanā, avijjāya catukkanayo. cattāri pare katamā, panāvuso padānaṃ kevalaṃ§āhāro ca bhavo phasso, saṅkhāro āsavapañcamo. yāva pañca pare katamā, panāvuso padānaṃ kiṃ§katamanti chabbidhā vuttaṃ, katamāni catubbidhāni. katamo pañcavidho vutto, sabbesaṃ ekasaṅkhānaṃ pañcanayapadāni cāti ]

## 10. Mahāsatipaṭṭhānasuttaṃ

**105**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

### Uddeso

**106**. “Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ [pariddavānaṃ (sī. pī.)] samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

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

Uddeso niṭṭhito.

### Kāyānupassanā ānāpānapabbaṃ

**107**. “Kathañca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati, satova [sato (sī. syā.)] 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.

“Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti; evameva kho, 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. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho [evampi (sī. syā. pī.)], bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānapabbaṃ niṭṭhitaṃ.

### Kāyānupassanā iriyāpathapabbaṃ

**108**. “Puna caparaṃ, 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. Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbaṃ niṭṭhitaṃ.

### Kāyānupassanā sampajānapabbaṃ

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

Sampajānapabbaṃ niṭṭhitaṃ.

### Kāyānupassanā paṭikūlamanasikārapabbaṃ

**110**. “Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. pī.)] aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti [muttaṃ matthaluṅganti (ka.)].

“Seyyathāpi, bhikkhave, ubhatomukhā putoḷi [mūtoḷī (sī. syā. pī.)] pūrā nānāvihitassa dhaññassa, seyyathidaṃ – sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenaṃ cakkhumā 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, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā…pe… mutta’nti.

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

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

### Kāyānupassanā dhātumanasikārapabbaṃ

**111**. “Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe [cātummahāpathe (sī. syā. pī.)] bilaso vibhajitvā nisinno assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati…pe… evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

### Kāyānupassanā navasivathikapabbaṃ

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

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

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ…pe… aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ…pe… aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ…pe… aṭṭhikāni apagatasambandhāni [apagatanhārusambandhāni (syā.)] disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphakaṭṭhikaṃ [“aññena gopphakaṭṭhika”nti idaṃ sī. syā. pī. potthakesu natthi] aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ [aññena kaṭaṭṭhikaṃ aññena piṭṭhaṭṭhikaṃ aññena kaṇṭakaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena uraṭṭhikaṃ aññena aṃsaṭṭhikaṃ aññena bāhuṭṭhikaṃ (syā.)] aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ [aññena kaṭaṭṭhikaṃ aññena piṭṭhaṭṭhikaṃ aññena kaṇṭakaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena uraṭṭhikaṃ aññena aṃsaṭṭhikaṃ aññena bāhuṭṭhikaṃ (syā.)] aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati…pe… evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

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

Navasivathikapabbaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhitā.

### Vedanānupassanā

**113**. “Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti; dukkhaṃ vā [sukhaṃ, dukkhaṃ adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

### Cittānupassanā

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

Cittānupassanā niṭṭhitā.

### Dhammānupassanā nīvaraṇapabbaṃ

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

“Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ ‘atthi me ajjhattaṃ kāmacchando’ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ ‘natthi me ajjhattaṃ kāmacchando’ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ byāpādaṃ ‘atthi me ajjhattaṃ byāpādo’ti pajānāti, asantaṃ vā ajjhattaṃ byāpādaṃ ‘natthi me ajjhattaṃ byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ thīnamiddhaṃ ‘atthi me ajjhattaṃ thīnamiddha’nti pajānāti, asantaṃ vā ajjhattaṃ thīnamiddhaṃ ‘natthi me ajjhattaṃ thīnamiddha’nti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘atthi me ajjhattaṃ uddhaccakukkucca’nti pajānāti, asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘natthi me ajjhattaṃ uddhaccakukkucca’nti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatiṃ anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ vicikicchaṃ ‘atthi me ajjhattaṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchaṃ ‘natthi me ajjhattaṃ vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

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

Nīvaraṇapabbaṃ niṭṭhitaṃ.

### Dhammānupassanā khandhapabbaṃ

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

Khandhapabbaṃ niṭṭhitaṃ.

### Dhammānupassanā āyatanapabbaṃ

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

“Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

“Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

“Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

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

Āyatanapabbaṃ niṭṭhitaṃ.

### Dhammānupassanā bojjhaṅgapabbaṃ

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

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

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

“Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘atthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘natthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

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

Bojjhaṅgapabbaṃ niṭṭhitaṃ [bojjhaṅgapabbaṃ niṭṭhitaṃ. paṭhamabhāṇavāraṃ (syā.)].

### Dhammānupassanā saccapabbaṃ

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

Paṭhamabhāṇavāro niṭṭhito.

### Dukkhasaccaniddeso

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

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

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

**123**. “Katamañca, bhikkhave, maraṇaṃ? Yaṃ [sumaṅgalavilāsinī oloketabbā] tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

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

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

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

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

**128**. “Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

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

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

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

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

### Samudayasaccaniddeso

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

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

“Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke…pe… ghānaṃ loke… jivhā loke… kāyo loke… mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpā loke… saddā loke… gandhā loke… rasā loke… phoṭṭhabbā loke… dhammā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhuviññāṇaṃ loke… sotaviññāṇaṃ loke… ghānaviññāṇaṃ loke… jivhāviññāṇaṃ loke… kāyaviññāṇaṃ loke… manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphasso loke… sotasamphasso loke… ghānasamphasso loke… jivhāsamphasso loke… kāyasamphasso loke… manosamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphassajā vedanā loke… sotasamphassajā vedanā loke… ghānasamphassajā vedanā loke… jivhāsamphassajā vedanā loke… kāyasamphassajā vedanā loke… manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasaññā loke… saddasaññā loke… gandhasaññā loke… rasasaññā loke… phoṭṭhabbasaññā loke… dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasañcetanā loke… saddasañcetanā loke… gandhasañcetanā loke… rasasañcetanā loke… phoṭṭhabbasañcetanā loke… dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpataṇhā loke… saddataṇhā loke… gandhataṇhā loke… rasataṇhā loke… phoṭṭhabbataṇhā loke… dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpavitakko loke… saddavitakko loke… gandhavitakko loke… rasavitakko loke… phoṭṭhabbavitakko loke… dhammavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

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

### Nirodhasaccaniddeso

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

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

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

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

“Cakkhuviññāṇaṃ loke… sotaviññāṇaṃ loke… ghānaviññāṇaṃ loke… jivhāviññāṇaṃ loke… kāyaviññāṇaṃ loke… manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

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

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

“Rūpasaññā loke… saddasaññā loke… gandhasaññā loke… rasasaññā loke… phoṭṭhabbasaññā loke… dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasañcetanā loke… saddasañcetanā loke… gandhasañcetanā loke… rasasañcetanā loke… phoṭṭhabbasañcetanā loke… dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpataṇhā loke… saddataṇhā loke… gandhataṇhā loke… rasataṇhā loke… phoṭṭhabbataṇhā loke… dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

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

“Rūpavicāro loke… saddavicāro loke… gandhavicāro loke… rasavicāro loke… phoṭṭhabbavicāro loke… dhammavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati. Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

### Maggasaccaniddeso

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

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

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsāsaṅkappo. Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

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

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

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

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

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

“Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhi. Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

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

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

**137**. “Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni…pe… pañca vassāni… cattāri vassāni… tīṇi vassāni… dve vassāni… ekaṃ vassaṃ… tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni…pe… pañca māsāni… cattāri māsāni… tīṇi māsāni… dve māsāni… ekaṃ māsaṃ… aḍḍhamāsaṃ… tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā”ti.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Tassuddānaṃ – [ito paraṃ kesuci potthakesu imāpi gāthāyo evaṃ dissanti –§ajaraṃ amataṃ amatādhigamaṃ, phalamagganidassanaṃ dukkhanudaṃ. sahitattaṃ mahārasahassakaraṃ, bhūtamiti sāraṃ vividhaṃ suṇātha.§taḷākaṃ vasupūritaṃ ghammapathe, tividhaggipiḷesitanibbāpanaṃ. byādhipanudanaosadhayo, pacchimasuttapavarā ṭhapitā.§madhumandavarasāmadānaṃ, khiḍḍārati jananimanusaṅghātaṃ. tathā sutte veyyākaraṇā ṭhapitā, sakyaputtānamabhidamanatthāya.§paññāsaṃ ca diyaḍhḍasataṃ, dve ca veyyākaraṇaṃ apare ca. tevanāmagataṃ ca anupubbaṃ, ekamanā nisāmetha mudaggaṃ.]

Mūlasusaṃvaradhammadāyādā, bheravānaṅgaṇākaṅkheyyavatthaṃ;

Sallekhasammādiṭṭhisatipaṭṭhaṃ, vaggavaro asamo susamatto.

# 2. Sīhanādavaggo

## 1. Cūḷasīhanādasuttaṃ

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

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

**140**. “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ko panāyasmantānaṃ assāso, kiṃ balaṃ, yena tumhe āyasmanto evaṃ vadetha – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī’ti? Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehīti. Katame cattāro? Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrakāritā; sahadhammikā kho pana piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī’ti.

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

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

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

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

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

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

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

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

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

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

**142**. “Dvemā, bhikkhave, diṭṭhiyo – bhavadiṭṭhi ca vibhavadiṭṭhi ca. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā bhavadiṭṭhiṃ allīnā bhavadiṭṭhiṃ upagatā bhavadiṭṭhiṃ ajjhositā, vibhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vibhavadiṭṭhiṃ allīnā vibhavadiṭṭhiṃ upagatā vibhavadiṭṭhiṃ ajjhositā, bhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino; te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; na parimuccanti dukkhasmā’ti vadāmi. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānanti, ‘te vītarāgā te vītadosā te vītamohā te vītataṇhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; parimuccanti dukkhasmā’ti vadāmi.

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

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

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

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

**144**. “Tathāgato ca kho, bhikkhave, arahaṃ sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññaṃ paññapeti – kāmupādānassa pariññaṃ paññapeti, diṭṭhupādānassa pariññaṃ paññapeti, sīlabbatupādānassa pariññaṃ paññapeti, attavādupādānassa pariññaṃ paññapeti. Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so sammaggato akkhāyati; yo dhamme pasādo so sammaggato akkhāyati; yā sīlesu paripūrakāritā sā sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ svākkhāte dhammavinaye suppavedite niyyānike upasamasaṃvattanike sammāsambuddhappavedite.

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷasīhanādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Mahāsīhanādasuttaṃ

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

Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Assosi kho āyasmā sāriputto sunakkhattassa licchaviputtassa vesāliyaṃ parisati evaṃ vācaṃ bhāsamānassa – “natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

Atha kho āyasmā sāriputto vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – “sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammavinayā. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”’ti.

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

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

“Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāno gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vattetī’ti.

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

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

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

“Idha, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti. Yampi, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

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

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

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

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

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

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

“Puna caparaṃ, sāriputta, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampi, sāriputta, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

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

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

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

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

**150**. “Cattārimāni, sāriputta, tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni cattāri?

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

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

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

“‘Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatī’ti nimittametaṃ, sāriputta, na samanupassāmi. Etamahaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Imāni kho, sāriputta, cattāri tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

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

**151**. “Aṭṭha kho imā, sāriputta, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā [cātummahārājikā (sī. syā. pī.)], tāvatiṃsaparisā, māraparisā, brahmaparisā – imā kho, sāriputta, aṭṭha parisā. Imehi kho, sāriputta, catūhi vesārajjehi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāhaṃ, sāriputta, anekasataṃ khattiyaparisaṃ upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārajjaṃ vā okkamissatīti nimittametaṃ, sāriputta, na samanupassāmi. Etamahaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Abhijānāmi kho panāhaṃ, sāriputta, anekasataṃ brāhmaṇaparisaṃ…pe… gahapatiparisaṃ… samaṇaparisaṃ… cātumahārājikaparisaṃ… tāvatiṃsaparisaṃ… māraparisaṃ… brahmaparisaṃ upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārajjaṃ vā okkamissatīti nimittametaṃ, sāriputta, na samanupassāmi. Etamahaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

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

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

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

**153**. “Pañca kho imā, sāriputta, gatiyo. Katamā pañca? Nirayo, tiracchānayoni, pettivisayo, manussā, devā. Nirayañcāhaṃ, sāriputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi. Tiracchānayoniñcāhaṃ, sāriputta, pajānāmi, tiracchānayonigāmiñca maggaṃ, tiracchānayonigāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjati tañca pajānāmi. Pettivisayaṃ cāhaṃ, sāriputta, pajānāmi, pettivisayagāmiñca maggaṃ, pettivisayagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjati tañca pajānāmi. Manusse cāhaṃ, sāriputta, pajānāmi, manussalokagāmiñca maggaṃ, manussalokagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā manussesu upapajjati tañca pajānāmi. Deve cāhaṃ, sāriputta, pajānāmi, devalokagāmiñca maggaṃ, devalokagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati tañca pajānāmi. Nibbānañcāhaṃ, sāriputta, pajānāmi, nibbānagāmiñca maggaṃ, nibbānagāminiñca paṭipadaṃ; yathā paṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati tañca pajānāmi.

**154**. “Idhāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tamenaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sāriputta, aṅgārakāsu sādhikaporisā pūrā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva aṅgārakāsuṃ paṇidhāya. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva aṅgārakāsuṃ āgamissatī’ti. Tamenaṃ passeyya aparena samayena tassā aṅgārakāsuyā patitaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sāriputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tamenaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ.

“Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjissatīti. Tamenaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sāriputta, gūthakūpo sādhikaporiso, pūro gūthassa. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpaṃ paṇidhāya. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā imaṃyeva gūthakūpaṃ āgamissatī’ti. Tamenaṃ passeyya aparena samayena tasmiṃ gūthakūpe patitaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sāriputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjissatīti. Tamenaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

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

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

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

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

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

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

“So sākabhakkho vā homi, sāmākabhakkho vā homi, nīvārabhakkho vā homi, daddulabhakkho vā homi, haṭabhakkho vā homi, kaṇabhakkho vā homi, ācāmabhakkho vā homi, piññākabhakkho vā homi, tiṇabhakkho vā homi, gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi pavattaphalabhojī.

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

**156**. “Tatrāssu me idaṃ, sāriputta, lūkhasmiṃ hoti – nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti papaṭikajātaṃ. Seyyathāpi, sāriputta, tindukakhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto, evamevāssu me, sāriputta, nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti papaṭikajātaṃ. Tassa mayhaṃ, sāriputta, na evaṃ hoti – ‘aho vatāhaṃ imaṃ rajojallaṃ pāṇinā parimajjeyyaṃ, aññe vā pana me imaṃ rajojallaṃ pāṇinā parimajjeyyu’nti. Evampi me, sāriputta, na hoti. Idaṃsu me, sāriputta, lūkhasmiṃ hoti.

“Tatrāssu me idaṃ, sāriputta, jegucchismiṃ hoti – so kho ahaṃ, sāriputta, satova abhikkamāmi, satova paṭikkamāmi, yāva udakabindumhipi me dayā paccupaṭṭhitā hoti – ‘māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesi’nti. Idaṃsu me, sāriputta, jegucchismiṃ hoti.

“Tatrāssu me idaṃ, sāriputta, pavivittasmiṃ hoti – so kho ahaṃ, sāriputta, aññataraṃ araññāyatanaṃ ajjhogāhetvā viharāmi. Yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanaṃ ninnena ninnaṃ thalena thalaṃ saṃpatāmi [papatāmi (sī. syā. pī.)]. Taṃ kissa hetu? Mā maṃ te addasaṃsu ahañca mā te addasanti. Seyyathāpi, sāriputta, āraññako mago manusse disvā vanena vanaṃ gahanena gahanaṃ ninnena ninnaṃ thalena thalaṃ saṃpatati, evameva kho ahaṃ, sāriputta, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā vanena vanaṃ gahanena gahanaṃ ninnena ninnaṃ thalena thalaṃ saṃpatāmi. Taṃ kissa hetu? Mā maṃ te addasaṃsu ahañca mā te addasanti. Idaṃsu me, sāriputta, pavivittasmiṃ hoti.

“So kho ahaṃ, sāriputta, ye te goṭṭhā paṭṭhitagāvo apagatagopālakā, tattha catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudaṃ āhāremi. Yāvakīvañca me, sāriputta, sakaṃ muttakarīsaṃ apariyādinnaṃ hoti, sakaṃyeva sudaṃ muttakarīsaṃ āhāremi. Idaṃsu me, sāriputta, mahāvikaṭabhojanasmiṃ hoti.

**157**. “So kho ahaṃ, sāriputta, aññataraṃ bhiṃsanakaṃ vanasaṇḍaṃ ajjhogāhetvā viharāmi. Tatrāssudaṃ, sāriputta, bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmiṃ hoti – yo koci avītarāgo taṃ vanasaṇḍaṃ pavisati, yebhuyyena lomāni haṃsanti. So kho ahaṃ, sāriputta, yā tā rattiyo sītā hemantikā antaraṭṭhakā himapātasamayā [antaraṭṭhake himapātasamaye (sī. pī.)] tathārūpāsu rattīsu rattiṃ abbhokāse viharāmi, divā vanasaṇḍe; gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattiṃ vanasaṇḍe. Apissu maṃ, sāriputta, ayaṃ anacchariyagāthā paṭibhāsi pubbe assutapubbā –

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

Naggo na caggimāsīno, esanāpasuto munī”ti.

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

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

**159**. “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āhārena suddhī’ti. Te evamāhaṃsu – ‘muggehi yāpema…pe… tilehi yāpema…pe… taṇḍulehi yāpemā’ti. Te taṇḍulampi khādanti, taṇḍulacuṇṇampi khādanti, taṇḍulodakampi pivanti – anekavihitampi taṇḍulavikatiṃ paribhuñjanti. Abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhāritā. Siyā kho pana te, sāriputta, evamassa – ‘mahā nūna tena samayena taṇḍulo ahosī’ti. Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. Tadāpi etaparamoyeva taṇḍulo ahosi, seyyathāpi etarahi. Tassa mayhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, sāriputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, sāriputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, sāriputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, sāriputta, tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ, sāriputta, pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

“Tāyapi kho ahaṃ, sāriputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamaṃ uttariṃ manussadhammā alamariyañāṇadassanavisesaṃ. Taṃ kissa hetu? Imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

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

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

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

“Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaññena suddhī’ti. Na kho pana so, sāriputta, yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

“Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘aggiparicariyāya suddhī’ti. Na kho pana so, sāriputta, aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

**161**. “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti. Yato ca kho ayaṃ bhavaṃ puriso jiṇṇo hoti vuddho mahallako addhagato vayoanuppatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, parihāyatī’ti. Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. Ahaṃ kho pana, sāriputta, etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto, āsītiko me vayo vattati. Idha me assu, sāriputta, cattāro sāvakā vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi, sāriputta, daḷhadhammā [daḷhadhammo (bahūsu) ṭīkā ca moggallānabyākaraṇaṃ ca oloketabbaṃ] dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyuṃ, puṭṭho puṭṭho cāhaṃ tesaṃ byākareyyaṃ, byākatañca me byākatato dhāreyyuṃ, na ca maṃ dutiyakaṃ uttari paṭipuccheyyuṃ. Aññatra asitapītakhāyitasāyitā aññatra uccārapassāvakammā, aññatra niddākilamathapaṭivinodanā apariyādinnāyevassa, sāriputta, tathāgatassa dhammadesanā, apariyādinnaṃyevassa tathāgatassa dhammapadabyañjanaṃ, apariyādinnaṃyevassa tathāgatassa pañhapaṭibhānaṃ. Atha me te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyuṃ. Mañcakena cepi maṃ, sāriputta, pariharissatha, nevatthi tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ [yaṃ kho panetaṃ (sī.)], sāriputta, sammā vadamāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva taṃ sammā vadamāno vadeyya ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”’nti.

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

Idamavoca bhagavā. Attamano āyasmā nāgasamālo bhagavato bhāsitaṃ abhinandīti.

Mahāsīhanādasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Mahādukkhakkhandhasuttaṃ

**163**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃsu. Atha kho tesaṃ bhikkhūnaṃ etadahosi – “atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ, yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāmā”ti. Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamiṃsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocuṃ – “samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema; idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā – yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsani”nti? Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu, nappaṭikkosiṃsu; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu – “bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”ti.

**164**. Atha kho te bhikkhū sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisimha. Tesaṃ no, bhante, amhākaṃ etadahosi – ‘atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ, yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha; sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocuṃ – ‘samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema. Samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema. Samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema. Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsani’nti. Atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimha, nappaṭikkosimha; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimha – ‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”’ti.

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

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

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

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

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

**168**. “Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

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

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

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

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

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

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

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

“Ko ca, bhikkhave, rūpānaṃ ādīnavo? Idha, bhikkhave, tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ gacchantiṃ āturaṃ gatayobbanaṃ khaṇḍadantaṃ [khaṇḍadantiṃ (sī. pī.)] palitakesaṃ [palitakesiṃ], vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattaṃ [tilakāhatagattiṃ (bahūsu) aṭṭhakathā ṭīkā oloketabbā]. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavo.

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

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

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

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni – aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena gopphakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ, aññena kaṭiṭṭhikaṃ, aññena phāsukaṭṭhikaṃ, aññena piṭṭhiṭṭhikaṃ, aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ, aññena hanukaṭṭhikaṃ, aññena dantaṭṭhikaṃ, aññena sīsakaṭāhaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavo.

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

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

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā rūpe parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti – netaṃ ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā rūpe parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti – ṭhānametaṃ vijjati.

**173**. “Ko ca, bhikkhave, vedanānaṃ assādo? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, neva tasmiṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Abyābajjhaparamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

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

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

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahādukkhakkhandhasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Cūḷadukkhakkhandhasuttaṃ

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

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

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

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

**178**. “Ko ca, mahānāma, kāmānaṃ assādo? Pañcime, mahānāma, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā; sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, mahānāma, pañca kāmaguṇā. Yaṃ kho, mahānāma, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ kāmānaṃ assādo.

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

“Tassa ce mahānāma kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhinipphajjanti, so socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati ‘moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo’ti. Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

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

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

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

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

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpi chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradārampi gacchanti. Tamenaṃ rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadaṇḍakehipi tāḷenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

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

**179**. “Ekamidāhaṃ, mahānāma, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tena kho pana samayena sambahulā nigaṇṭhā [niganthā (syā. ka.)] isigilipasse kāḷasilāyaṃ ubbhaṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti. Atha khvāhaṃ, mahānāma, sāyanhasamayaṃ paṭisallānā vuṭṭhito yena isigilipasse kāḷasilā yena te nigaṇṭhā tenupasaṅkamiṃ; upasaṅkamitvā te nigaṇṭhe etadavocaṃ – ‘kinnu tumhe, āvuso, nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayathā’ti? Evaṃ vutte, mahānāma, te nigaṇṭhā maṃ etadavocuṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāthaputto (sī. pī.)] sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti – “carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita”nti. So evamāha – “atthi kho vo [atthi kho bho (syā. ka.)], nigaṇṭhā, pubbe pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjīretha [nijjaretha (sī. syā. pī.)]; yaṃ panettha [mayaṃ panettha (ka.)] etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammassa akaraṇaṃ; iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatiṃ anavassavo; āyatiṃ anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti. Tañca panamhākaṃ ruccati ceva khamati ca, tena camha attamanā’ti.

**180**. “Evaṃ vutte, ahaṃ, mahānāma, te nigaṇṭhe etadavocaṃ – ‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayaṃ pubbe na nāhuvamhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjīretabbaṃ, 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’.

“‘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 nijjīretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti. Na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. Evaṃ sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te nigaṇṭhesu pabbajantī’ti? ‘Na kho, āvuso gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā’ti.

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

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

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

“‘Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācaṃ, ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharituṃ. Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācaṃ, dve rattindivāni… tīṇi rattindivāni… cattāri rattindivāni… pañca rattindivāni… cha rattindivāni… satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharituṃ. Taṃ kiṃ maññathāvuso nigaṇṭhā, evaṃ sante ko sukhavihāritaro rājā vā māgadho seniyo bimbisāro ahaṃ vā’ti? ‘Evaṃ sante āyasmāva gotamo sukhavihāritaro raññā māgadhena seniyena bimbisārenā”’ti.

Idamavoca bhagavā. Attamano mahānāmo sakko bhagavato bhāsitaṃ abhinandīti.

Cūḷadukkhakkhandhasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Anumānasuttaṃ

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

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

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

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

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

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

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

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

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

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

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti – ayampi dhammo dovacassakaraṇo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti – ayampi dhammo sovacassakaraṇo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“‘Yo khvāyaṃ puggalo codito codakena codakassa paccāropeti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakassa paccāropeyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakassa na paccāropessāmī’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena aññenaññaṃ paṭicareyyaṃ, bahiddhā kathaṃ apanāmeyyaṃ, kopañca dosañca appaccayañca pātukareyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena na aññenaññaṃ paṭicarissāmi, na bahiddhā kathaṃ apanāmessāmi, na kopañca dosañca appaccayañca pātukarissāmī’ti cittaṃ uppādetabbaṃ.

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

“‘Yo khvāyaṃ puggalo makkhī paḷāsī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ makkhī paḷāsī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘amakkhī bhavissāmi apaḷāsī’ti cittaṃ uppādetabbaṃ.

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

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

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

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

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

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

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

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

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

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

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

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

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

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena na aññenaññaṃ paṭicarāmi, na bahiddhā kathaṃ apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

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

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

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

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

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

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

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

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

Idamavocāyasmā mahāmoggallāno. Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ abhinandunti.

Anumānasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Cetokhilasuttaṃ

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

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

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

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

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

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

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

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

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

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

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

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

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti – netaṃ ṭhānaṃ vijjati.

**187**. “Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti – ṭhānametaṃ vijjati.

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

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

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

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

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

**188**. “Katamāssa pañca cetasovinibandhā susamucchinnā honti? Idha, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Yo so, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

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

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

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti – ṭhānametaṃ vijjati.

**189**. “So chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhīyeva pañcamī. Sa kho so, bhikkhave, evaṃ ussoḷhīpannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti. Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, bhikkhave, evaṃ ussoḷhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cetokhilasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vanapatthasuttaṃ

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

**191**. “Idha, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi, tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

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

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

**194**. “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi tasmiṃ vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

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

**196**. “Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu…pe… na senāsanahetu…pe… na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmī’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbaṃ, nānubandhitabbo.

**197**. “Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu…pe… na senāsanahetu…pe… na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmī’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo anubandhitabbo, na pakkamitabbaṃ.

**198**. “Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo anubandhitabbo, na pakkamitabbaṃ, api panujjamānenapī”ti [api paṇujjamānenāti (?)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vanapatthasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Madhupiṇḍikasuttaṃ

**199**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthuṃ piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi. Daṇḍapāṇipi kho sakko jaṅghāvihāraṃ [jaṅghavihāraṃ (ka.)] anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca – “kiṃvādī samaṇo kimakkhāyī”ti? “Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi visaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathiṃ chinnakukkuccaṃ bhavābhave vītataṇhaṃ saññā nānusenti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

“Evaṃ vutte daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāḷetvā, tivisākhaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

**200**. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “idhāhaṃ, bhikkhave, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthuṃ piṇḍāya pāvisiṃ. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena mahāvanaṃ tenupasaṅkamiṃ divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdiṃ. Daṇḍapāṇipi kho, bhikkhave, sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalaṭṭhikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca – ‘kiṃvādī samaṇo kimakkhāyī’ti?

“Evaṃ vutte ahaṃ, bhikkhave, daṇḍapāṇiṃ sakkaṃ etadavocaṃ – yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi visaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathiṃ chinnakukkuccaṃ bhavābhave vītataṇhaṃ saññā nānusenti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī”ti. “Evaṃ vutte bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāḷetvā, tivisākhaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmī”ti.

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

**202**. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā, vitthārena atthaṃ avibhajitvā, uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthtththi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ…pe… etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti? Atha kho tesaṃ 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 vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā”ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocuṃ – “idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ…pe… etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – “yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ…pe… etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesaṃ 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 vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā’ti. Vibhajatāyasmā mahākaccāno”ti.

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

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

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

“So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. So vatāvuso, sotasmiṃ sati sadde sati…pe… ghānasmiṃ sati gandhe sati…pe… jivhāya sati rase sati…pe… kāyasmiṃ sati phoṭṭhabbe sati…pe… manasmiṃ sati dhamme sati manoviññāṇe sati phassapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati.

“So vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. So vatāvuso, sotasmiṃ asati sadde asati…pe… ghānasmiṃ asati gandhe asati…pe… jivhāya asati rase asati…pe… kāyasmiṃ asati phoṭṭhabbe asati…pe… manasmiṃ asati dhamme asati manoviññāṇe asati phassapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – netaṃ ṭhānaṃ vijjati.

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

**205**. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ…pe… etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – “yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivādatuvaṃtuvaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī”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 vibhajituṃ, 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 byākataṃ. Eso cevetassa attho. Evañca [evemeva ca (ka.)] naṃ dhārethā”ti.

Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasaṃ asecanakaṃ. Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya, labhetheva attamanataṃ, labhetheva cetaso pasādaṃ. Ko nāmo ayaṃ [ko nāmāyaṃ (syā.)], bhante, dhammapariyāyo”ti? “Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyo tveva naṃ dhārehī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Madhupiṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Dvedhāvitakkasuttaṃ

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

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

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

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

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Kāmavitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulamakāsi, tassa taṃ kāmavitakkāya cittaṃ namati. Byāpādavitakkaṃ ce, bhikkhave…pe… vihiṃsāvitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihiṃsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya. So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya. Taṃ kissa hetu? Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā bandhanaṃ vā jāniṃ vā garahaṃ vā. Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

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

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

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulamakāsi, tassaṃ taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitakkañce, bhikkhave…pe… avihiṃsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ avihiṃsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti – ‘etā [ete (ka.)] gāvo’ti. Evamevaṃ kho, bhikkhave, satikaraṇīyameva ahosi – ‘ete dhammā’ti.

**211**. “Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ, bhikkhave, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. Pītiyā ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno, sukhañca kāyena paṭisaṃvedesiṃ, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

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

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

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

**215**. “Seyyathāpi, bhikkhave, araññe pavane mahantaṃ ninnaṃ pallalaṃ. Tamenaṃ mahāmigasaṅgho upanissāya vihareyya. Tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo. So yvāssa maggo khemo sovatthiko pītigamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaraṃ, ṭhapeyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena anayabyasanaṃ [anayabyasanaṃ tanuttaṃ (sī. syā. pī.)] āpajjeyya. Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo. So yvāssa maggo khemo sovatthiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – mahantaṃ ninnaṃ pallalanti kho, bhikkhave, kāmānametaṃ adhivacanaṃ. Mahāmigasaṅghoti kho, bhikkhave, sattānametaṃ adhivacanaṃ. Puriso anatthakāmo ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ. Kummaggoti kho, bhikkhave, aṭṭhaṅgikassetaṃ micchāmaggassa adhivacanaṃ, seyyathidaṃ – micchādiṭṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatiyā micchāsamādhissa. Okacaroti kho, bhikkhave, nandīrāgassetaṃ adhivacanaṃ. Okacārikāti kho, bhikkhave, avijjāyetaṃ adhivacanaṃ. Puriso atthakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. Khemo maggo sovatthiko pītigamanīyoti kho, bhikkhave, ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ, seyyathidaṃ – sammādiṭṭhiyā sammāsaṅkappassa sammāvācāya sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dvedhāvitakkasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Vitakkasaṇṭhānasuttaṃ

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

“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni. Katamāni pañca? Idha, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātabbaṃ kusalūpasaṃhitaṃ. Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasaṃhitaṃ ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti [ekodibhoti (syā. ka.)] samādhiyati. Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikaṃ āṇiṃ abhinihaneyya abhinīhareyya abhinivatteyya [abhinivajjeyya (sī. pī.)]; evameva kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātabbaṃ kusalūpasaṃhitaṃ. Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasaṃhitaṃ ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

**217**. “Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasaṃhitaṃ uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya; evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittaṃ manasikaroto kusalūpasaṃhitaṃ uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

**218**. “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ ādīnavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ asatiamanasikāro āpajjitabbo. Tassa tesaṃ vitakkānaṃ asatiamanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa; so nimīleyya vā aññena vā apalokeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādīnavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

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

**220**. “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṇṭhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya [dante + abhidantaṃ + ādhāyāti ṭīkāyaṃ padacchedo, dantebhīti panettha karaṇattho yutto viya dissati] jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīḷetabbaṃ abhisantāpetabbaṃ. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, balavā puriso dubbalataraṃ purisaṃ sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya; evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṇṭhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīḷetabbaṃ abhisantāpetabbaṃ. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

**221**. “Yato kho [yato ca kho (syā. ka.)], bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasaṃhitaṃ ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānaṃ asatiamanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānaṃ vitakkasaṅkhārasaṇṭhānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasaṃhitāpi dosūpasaṃhitāpi mohūpasaṃhitāpi te pahīyanti te abbhatthaṃ gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Ayaṃ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu. Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati. Acchecchi taṇhaṃ, vivattayi [vāvattayi (sī. pī.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vitakkasaṇṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Cūḷasīhanādalomahaṃsavaro, mahācūḷadukkhakkhandhaanumānikasuttaṃ;

Khilapatthamadhupiṇḍikadvidhāvitakka, pañcanimittakathā puna vaggo.

# 3. Opammavaggo

## 1. Kakacūpamasuttaṃ

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

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

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

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

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

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

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

**225**. Atha kho bhagavā bhikkhū āmantesi – “ārādhayiṃsu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ – ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi. Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha. Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcāti. Na me, bhikkhave, tesu bhikkhūsu anusāsanī karaṇīyā ahosi; satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi.

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

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

**226**. “Bhūtapubbaṃ, bhikkhave, imissāyeva sāvatthiyā vedehikā nāma gahapatānī ahosi. Vedehikāya, bhikkhave, gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti. Vedehikāya kho pana, bhikkhave, gahapatāniyā kāḷī nāma dāsī ahosi dakkhā analasā susaṃvihitakammantā.

“Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi – ‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato – “soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī”ti. Kiṃ nu kho me ayyā santaṃyeva nu kho ajjhattaṃ kopaṃ na pātukaroti udāhu asantaṃ udāhu mayhamevete [mayhevete (sī. pī.)] kammantā susaṃvihitā yena me ayyā santaṃyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ? Yaṃnūnāhaṃ ayyaṃ vīmaṃseyya’nti. Atha kho, bhikkhave, kāḷī dāsī divā uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ etadavoca – ‘he je kāḷī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divā uṭṭhāsī’ti? ‘Na khvayye [na kho ayye (sī. pī.)], kiñcī’ti. ‘No vata re kiñci, pāpi dāsi [pāpadāsi (syā. ka.)], divā uṭṭhāsī’ti kupitā anattamanā bhākuṭiṃ [bhūkuṭiṃ (sī. pī.), bhakuṭīṃ (syā.)] akāsi. Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi – ‘santaṃyeva kho me ayyā ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ; mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyya”’nti.

“Atha kho, bhikkhave, kāḷī dāsī divātaraṃyeva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ etadavoca – ‘he je, kāḷī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divātaraṃ uṭṭhāsī’ti? ‘Na khvayye, kiñcī’ti. ‘No vata re kiñci, pāpi dāsi, divātaraṃ uṭṭhāsī’ti kupitā anattamanā anattamanavācaṃ nicchāresi. Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi – ‘santaṃyeva kho me ayyā ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ. Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyya’nti.

“Atha kho, bhikkhave, kāḷī dāsī divātaraṃyeva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ etadavoca – ‘he je, kāḷī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divā uṭṭhāsī’ti? ‘Na khvayye, kiñcī’ti. ‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsī’ti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ adāsi, sīsaṃ vobhindi [vi + ava + bhindi = vobhindi]. Atha kho, bhikkhave, kāḷī dāsī bhinnena sīsena lohitena galantena paṭivissakānaṃ ujjhāpesi – ‘passathayye, soratāya kammaṃ; passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ! Kathañhi nāma ekadāsikāya divā uṭṭhāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissatī’ti.

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

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

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

**228**. “Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapiṭakaṃ [kuddālapiṭakaṃ (sī. syā. pī.)] ādāya. So evaṃ vadeyya – ‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmī’ti. So tatra tatra vikhaṇeyya [khaṇeyya (sī. syā. pī.)], tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya – ‘apathavī bhavasi, apathavī bhavasī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, mahāpathavī gambhīrā appameyyā. Sā na sukarā apathavī kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ – kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anatthasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā; bhūtena vā bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantaṃ lokaṃ pathavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**229**. “Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṃ vā haliddiṃ vā nīlaṃ vā mañjiṭṭhaṃ vā ādāya. So evaṃ vadeyya – ‘ahaṃ imasmiṃ ākāse rūpaṃ likhissāmi, rūpapātubhāvaṃ karissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso imasmiṃ ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, ākāso arūpī anidassano. Tattha na sukaraṃ rūpaṃ likhituṃ, rūpapātubhāvaṃ kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā …pe… ‘na ceva… tadārammaṇañca sabbāvantaṃ lokaṃ ākāsasamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**230**. “Seyyathāpi, bhikkhave, puriso āgaccheyya ādittaṃ tiṇukkaṃ ādāya. So evaṃ vadeyya – ‘ahaṃ imāya ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpessāmi saṃparitāpessāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpeyya saṃparitāpeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Gaṅgā hi, bhante, nadī gambhīrā appameyyā. Sā na sukarā ādittāya tiṇukkāya santāpetuṃ saṃparitāpetuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā…pe… ‘na ceva… tadārammaṇañca sabbāvantaṃ lokaṃ gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā”ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**231**. “Seyyathāpi, bhikkhave, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī chinnasassarā chinnabhabbharā. Atha puriso āgaccheyya kaṭṭhaṃ vā kathalaṃ [kaṭhalaṃ (sī. syā. pī.)] vā ādāya. So evaṃ vadeyya – ‘ahaṃ imaṃ biḷārabhastaṃ madditaṃ sumadditaṃ suparimadditaṃ, mudukaṃ tūliniṃ, chinnasassaraṃ chinnabhabbharaṃ kaṭṭhena vā kathalena vā sarasaraṃ karissāmi bharabharaṃ karissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ biḷārabhastaṃ madditaṃ sumadditaṃ suparimadditaṃ, mudukaṃ tūliniṃ, chinnasassaraṃ chinnabhabbharaṃ kaṭṭhena vā kathalena vā sarasaraṃ kareyya, bharabharaṃ kareyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī, chinnasassarā chinnabhabbharā. Sā na sukarā kaṭṭhena vā kathalena vā sarasaraṃ kātuṃ bharabharaṃ kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anatthasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantaṃ lokaṃ biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**232**. “Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇañca sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**233**. “Imañca [imañce (?)] tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha. Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā”ti? “No hetaṃ, bhante”. “Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kakacūpamasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Alagaddūpamasuttaṃ

**234**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa [gandhabādhipubbassa (ka.)] evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti. Assosuṃ kho sambahulā bhikkhū – “ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”’ti. Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamiṃsu; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocuṃ – “saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”’ti. “Evaṃbyākho [evaṃ kho (?) bhagavato sammukhāyevassa “evaṃbyākho”ti] ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

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

**235**. Yato kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti. Assumha kho mayaṃ, bhante – ‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti. Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha – ‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti?

“Evaṃ vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca – ‘evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti. Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā…pe… sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti. Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha mayaṃ etamatthaṃ bhagavato ārocemā”ti.

**236**. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi – ‘satthā taṃ, āvuso ariṭṭha, āmantetī”’ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – “satthā taṃ, āvuso ariṭṭha, āmantetī”ti. “Evamāvuso”ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca – “saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”’ti?

“Evaṃbyākho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”’ti. “Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā mayā… maṃsapesūpamā kāmā vuttā mayā… tiṇukkūpamā kāmā vuttā mayā… aṅgārakāsūpamā kāmā vuttā mayā… supinakūpamā kāmā vuttā mayā… yācitakūpamā kāmā vuttā mayā… rukkhaphalūpamā kāmā vuttā mayā… asisūnūpamā kāmā vuttā mayā… sattisūlūpamā kāmā vuttā mayā… sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khanasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

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

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

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

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

**239**. “Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisaṃsā ca [na ca itivādappamokkhānisaṃsā (?)]. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti. Tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā bhikkhave dhammānaṃ.

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

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

**241**. “Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicaritaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati; vedanaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati; saññaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati; saṅkhāre ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicaritaṃ manasā, tampi ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. So evaṃ samanupassanto asati na paritassatī”ti.

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

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

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

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

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

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

“Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā”ti? “No hetaṃ, bhante”. “Sādhu, bhikkhave. Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā”.

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

“Evaṃ, bhante”.

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

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

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

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

“Aniccaṃ, bhante”.

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

“Dukkhaṃ, bhante”.

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

“No hetaṃ, bhante”.

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

“Aniccaṃ, bhante”.

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

“Dukkhaṃ, bhante”.

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

“No hetaṃ, bhante”.

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

**245**. “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati, nibbidā virajjati [nibbindaṃ virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, saṃkiṇṇaparikkho itipi, abbūḷhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visaṃyutto itipi.

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

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

“Kathañca, bhikkhave, bhikkhu abbūḷhesiko hoti? Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatiṃ anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

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

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

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

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

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

**248**. “Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā, vaṭṭaṃ tesaṃ natthi paññāpanāya. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te saggaparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Vammikasuttaṃ

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

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

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

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

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

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

“‘Brāhmaṇo’ti kho, bhikkhu, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. ‘Sumedho’ti kho bhikkhu sekkhassetaṃ bhikkhuno adhivacanaṃ.

“‘Sattha’nti kho, bhikkhu, ariyāyetaṃ paññāya adhivacanaṃ. ‘Abhikkhaṇa’nti kho, bhikkhu, vīriyārambhassetaṃ adhivacanaṃ.

“‘Laṅgī’ti kho, bhikkhu, avijjāyetaṃ adhivacanaṃ. Ukkhipa laṅgiṃ, pajaha avijjaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetaṃ adhivacanaṃ. Ukkhipa uddhumāyikaṃ, pajaha kodhūpāyāsaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetaṃ adhivacanaṃ. Ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Caṅgavāra’nti kho, bhikkhu, pañcannetaṃ nīvaraṇānaṃ adhivacanaṃ, seyyathidaṃ – kāmacchandanīvaraṇassa, byāpādanīvaraṇassa, thīnamiddhanīvaraṇassa, uddhaccakukkuccanīvaraṇassa, vicikicchānīvaraṇassa. Ukkhipa caṅgavāraṃ, pajaha pañca nīvaraṇe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Kummo’ti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ – rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa. Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Asisūnā’ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ – cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasaṃhitānaṃ rajanīyānaṃ, sotaviññeyyānaṃ saddānaṃ…pe… ghānaviññeyyānaṃ gandhānaṃ…pe… jivhāviññeyyānaṃ rasānaṃ…pe… kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasaṃhitānaṃ rajanīyānaṃ. Ukkhipa asisūnaṃ, pajaha pañca kāmaguṇe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Maṃsapesī’ti kho, bhikkhu, nandīrāgassetaṃ adhivacanaṃ. Ukkhipa maṃsapesiṃ, pajaha nandīrāgaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

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

Idamavoca bhagavā. Attamano āyasmā kumārakassapo bhagavato bhāsitaṃ abhinandīti.

Vammikasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Rathavinītasuttaṃ

**252**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃvuṭṭhā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā, attanā ca santuṭṭho santuṭṭhikathañca bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathañca bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathañca bhikkhūnaṃ kattā, attanā ca āraddhavīriyo vīriyārambhakathañca bhikkhūnaṃ kattā, attanā ca sīlasampanno sīlasampadākathañca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathañca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathañca bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathañca bhikkhūnaṃ kattā, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathañca bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna”’nti? “Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā, attanā ca santuṭṭho…pe… ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna”’nti.

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

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

**255**. Atha kho āyasmā puṇṇo mantāṇiputto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho āyasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena andhavanaṃ tenupasaṅkami divāvihārāya.

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

Atha kho āyasmā sāriputto taramānarūpo nisīdanaṃ ādāya āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho āyasmā puṇṇo mantāṇiputto andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Āyasmāpi kho sāriputto andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

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

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

“Evamāvuso”ti.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“‘Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ…pe… kaṅkhāvitaraṇavisuddhatthaṃ…pe… maggāmaggañāṇadassanavisuddhatthaṃ…pe… paṭipadāñāṇadassanavisuddhatthaṃ…pe… kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi. Kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatī”ti? “Anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso kaṅkhāvitaraṇavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“‘Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna’nti…pe… kaṅkhāvitaraṇavisuddhi… maggāmaggañāṇadassanavisuddhi… paṭipadāñāṇadassanavisuddhi… ‘kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. Yathākathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?

**258**. “Sīlavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya [paññāpessa (sī. syā.) evamaññatthapi]. Cittavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Diṭṭhivisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Kaṅkhāvitaraṇavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Maggāmaggañāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Paṭipadāñāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Ñāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhavissa, puthujjano parinibbāyeyya. Puthujjano hi, āvuso, aññatra imehi dhammehi. Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

**259**. “Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajjeyya. Tassa antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ. Atha kho, āvuso, rājā pasenadi kosalo sāvatthiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya, paṭhamaṃ rathavinītaṃ vissajjeyya dutiyaṃ rathavinītaṃ abhiruheyya. Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya. Tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catutthaṃ rathavinītaṃ abhiruheyya. Catutthena rathavinītena pañcamaṃ rathavinītaṃ pāpuṇeyya, catutthaṃ rathavinītaṃ vissajjeyya, pañcamaṃ rathavinītaṃ abhiruheyya. Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇeyya, pañcamaṃ rathavinītaṃ vissajjeyya, chaṭṭhaṃ rathavinītaṃ abhiruheyya. Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇeyya, chaṭṭhaṃ rathavinītaṃ vissajjeyya, sattamaṃ rathavinītaṃ abhiruheyya. Sattamena rathavinītena sāketaṃ anupāpuṇeyya antepuradvāraṃ. Tamenaṃ antepuradvāragataṃ samānaṃ mittāmaccā ñātisālohitā evaṃ puccheyyuṃ – ‘iminā tvaṃ, mahārāja, rathavinītena sāvatthiyā sāketaṃ anuppatto antepuradvāra’nti? Kathaṃ byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti?

“Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya – ‘idha me sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajji [uppajjati (ka.)]. Tassa me antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapesuṃ. Atha khvāhaṃ sāvatthiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhiruhiṃ. Paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇiṃ, paṭhamaṃ rathavinītaṃ vissajjiṃ dutiyaṃ rathavinītaṃ abhiruhiṃ. Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇiṃ, dutiyaṃ rathavinītaṃ vissajjiṃ, tatiyaṃ rathavinītaṃ abhiruhiṃ. Tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇiṃ, tatiyaṃ rathavinītaṃ vissajjiṃ, catutthaṃ rathavinītaṃ abhiruhiṃ. Catutthena rathavinītena pañcamaṃ rathavinītaṃ pāpuṇiṃ, catutthaṃ rathavinītaṃ vissajjiṃ, pañcamaṃ rathavinītaṃ abhiruhiṃ. Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇiṃ, pañcamaṃ rathavinītaṃ vissajjiṃ, chaṭṭhaṃ rathavinītaṃ abhiruhiṃ. Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇiṃ, chaṭṭhaṃ rathavinītaṃ vissajjiṃ, sattamaṃ rathavinītaṃ abhiruhiṃ. Sattamena rathavinītena sāketaṃ anuppatto antepuradvāra’nti. Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti.

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva diṭṭhivisuddhatthā, diṭṭhivisuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvadeva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvadeva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvadeva anupādāparinibbānatthā. Anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

**260**. Evaṃ vutte, āyasmā sāriputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca – “konāmo āyasmā, kathañca panāyasmantaṃ sabrahmacārī jānantī”ti? “Puṇṇoti kho me, āvuso, nāmaṃ; mantāṇiputtoti ca pana maṃ sabrahmacārī jānantī”ti. “Acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evameva āyasmatā puṇṇena mantāṇiputtena gambhīrā gambhīrapañhā anumassa anumassa byākatā. Lābhā sabrahmacārīnaṃ, suladdhalābhā sabrahmacārīnaṃ, ye āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhanti dassanāya, labhanti payirūpāsanāya. Celaṇḍukena [celaṇḍakena (ka.), celaṇḍupekena (?)] cepi sabrahmacārī āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhāma dassanāya, labhāma payirūpāsanāyā”ti.

Evaṃ vutte, āyasmā puṇṇo mantāṇiputto āyasmantaṃ sāriputtaṃ etadavoca – “ko nāmo āyasmā, kathañca panāyasmantaṃ sabrahmacārī jānantī”ti? “Upatissoti kho me, āvuso, nāmaṃ; sāriputtoti ca pana maṃ sabrahmacārī jānantī”ti. “Satthukappena vata kira, bho [kho (ka.)], sāvakena saddhiṃ mantayamānā na jānimha – ‘āyasmā sāriputto’ti. Sace hi mayaṃ jāneyyāma ‘āyasmā sāriputto’ti, ettakampi no nappaṭibhāseyya [nappaṭibheyya (?)]. Acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evameva āyasmatā sāriputtena gambhīrā gambhīrapañhā anumassa anumassa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ, ye āyasmantaṃ sāriputtaṃ labhanti dassanāya, labhanti payirūpāsanāya. Celaṇḍukena cepi sabrahmacārī āyasmantaṃ sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ āyasmantaṃ sāriputtaṃ labhāma dassanāya, labhāma payirūpāsanāyā”ti.

Itiha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.

Rathavinītasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Nivāpasuttaṃ

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

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ti. Evañca kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjissanti, mattā samānā pamādaṃ āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmiṃ nivāpe’ti.

**262**. “Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te, bhikkhave, paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā.

**263**. “Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramiṃsu, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihariṃsu. Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te, bhikkhave, dutiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā.

**264**. “Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ – ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā paṭiviramiṃsu, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihariṃsu. Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te dutiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappayiṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjiṃsu, amattā samānā na pamādaṃ āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā; imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi [daṇḍavāgurāhi (syā.)] samantā sappadesaṃ anuparivāreyyāma – appeva nāma tatiyānaṃ migajātānaṃ āsayaṃ passeyyāma, yattha te gāhaṃ gaccheyyu’nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Addasaṃsu kho, bhikkhave, nevāpiko ca nevāpikaparisā ca tatiyānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ agamaṃsu. Evañhi te, bhikkhave, tatiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā.

**265**. “Tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramiṃsu…pe… evañhi te dutiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yepi te tatiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā…pe… evañhi te paṭhamā migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramiṃsu…pe… evañhi te dutiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappayiṃsu, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjiṃsu, amattā samānā na pamādaṃ āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā, imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti. Na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayaṃ passeyyāma, yattha te gāhaṃ gaccheyyu’nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Addasaṃsu kho nevāpiko ca nevāpikaparisā ca tatiyānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ agamaṃsu. Evañhi te tatiyāpi migajātā na parimucciṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ yattha agati nevāpikassa ca nevāpikaparisāya ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. Te yattha agati nevāpikassa ca nevāpikaparisāya ca tatrāsayaṃ kappayiṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjiṃsu, amattā samānā na pamādaṃ āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘saṭhāssunāmime catutthā migajātā ketabino, iddhimantāssunāmime catutthā migajātā parajanā. Imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma catutthānaṃ migajātānaṃ āsayaṃ passeyyāma yattha te gāhaṃ gaccheyyu’nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparisā ca catutthānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ gaccheyyuṃ. Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘sace kho mayaṃ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti. Evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajātā parimuñcissanti. Yaṃnūna mayaṃ catutthe migajāte ajjhupekkheyyāmā’ti. Ajjhupekkhiṃsu kho, bhikkhave, nevāpiko ca nevāpikaparisā ca catutthe migajāte. Evañhi te, bhikkhave, catutthā migajātā parimucciṃsu nevāpikassa iddhānubhāvā.

**266**. “Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – nivāpoti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ. Nevāpikaparisāti kho, bhikkhave, māraparisāyetaṃ adhivacanaṃ. Migajātāti kho, bhikkhave, samaṇabrāhmaṇānametaṃ adhivacanaṃ.

**267**. “Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, paṭhamā migajātā tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

**268**. “Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihariṃsu. Te tattha sākabhakkhāpi ahesuṃ, sāmākabhakkhāpi ahesuṃ, nīvārabhakkhāpi ahesuṃ, daddulabhakkhāpi ahesuṃ, haṭabhakkhāpi ahesuṃ, kaṇabhakkhāpi ahesuṃ, ācāmabhakkhāpi ahesuṃ, piññākabhakkhāpi ahesuṃ, tiṇabhakkhāpi ahesuṃ, gomayabhakkhāpi ahesuṃ, vanamūlaphalāhārā yāpesuṃ pavattaphalabhojī.

“Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne cetovimutti parihāyi. Cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccāgamiṃsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

**269**. “Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni…pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni…pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu. Bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihariṃsu. Te tattha sākabhakkhāpi ahesuṃ…pe… pavattaphalabhojī. Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccāgamiṃsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te dutiyāpi samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiñca lokāmise”ti.

“Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappayiṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjiṃsu. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjiṃsu, amattā samānā na pamādaṃ āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Api ca kho evaṃdiṭṭhikā ahesuṃ – sassato loko itipi, asassato loko itipi; antavā loko itipi, anantavā loko itipi; taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi; hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca hoti tathāgato paraṃ maraṇā itipi, neva hoti na na hoti tathāgato paraṃ maraṇā itipi. Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

**270**. “Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa…pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā…pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu…pe…. Evañhi te dutiyāpi samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā …pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā…pe…. Evañhi te paṭhamā samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu…pe…. Evañhi te dutiyāpi samaṇabrāhmaṇā na parimucciṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiñca lokāmiseti.

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

“Te yattha agati mārassa ca māraparisāya ca tatrāsayaṃ kappayiṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjiṃsu, amattā samānā na pamādaṃ āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimucciṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, catutthā migajātā tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

**271**. “Kathañca, bhikkhave, agati mārassa ca māraparisāya ca? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.

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

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

“Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave…pe… pāpimato.

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

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

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

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave…pe… pāpimato.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Nivāpasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Pāsarāsisuttaṃ

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

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

**273**. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṃ. Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāsādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

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

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

“Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhammo samāno jarādhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, jātidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jātidhammaṃ, dāsidāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssavaḷavaṃ jātidhammaṃ, jātarūparajataṃ jātidhammaṃ. Jātidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito [gadhīto (syā. ka.)] mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.

“Kiñca, bhikkhave, jarādhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jarādhammaṃ, dāsidāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ. Jarādhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

“Kiñca, bhikkhave, byādhidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, byādhidhammaṃ, dāsidāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ. Byādhidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

“Kiñca, bhikkhave, maraṇadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, maraṇadhammaṃ, dāsidāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssavaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, sokadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, sokadhammaṃ, dāsidāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, saṃkilesadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, saṃkilesadhammaṃ, dāsidāsaṃ saṃkilesadhammaṃ, ajeḷakaṃ saṃkilesadhammaṃ, kukkuṭasūkaraṃ saṃkilesadhammaṃ, hatthigavāssavaḷavaṃ saṃkilesadhammaṃ, jātarūparajataṃ saṃkilesadhammaṃ. Saṃkilesadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati. Ayaṃ, bhikkhave, anariyā pariyesanā.

**275**. “Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ, bhikkhave, ariyā pariyesanā.

**276**. “Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘kiṃ nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno…pe… byādhidhammo samāno… maraṇadhammo samāno… sokadhammo samāno… attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi? Yaṃnūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyya’nti.

**277**. “So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So evaṃ pabbajito samāno kiṃ kusalagavesī [kiṃkusalaṃgavesī (ka.)] anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ. Upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, āḷāro kālāmo maṃ etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti [upasampajja pavedesīti (sī. syā. pī.)]? Evaṃ vutte, bhikkhave, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho āḷārasseva kālāmassa atthi sati, mayhaṃpatthi sati; na kho āḷārasseva kālāmassa atthi samādhi, mayhaṃpatthi samādhi; na kho āḷārasseva kālāmassa atthi paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

“Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ –

‘Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. syā. pī.)] antevāsiṃ maṃ samānaṃ attanā [attano (sī. pī.)] samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

**278**. “So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako [uddako (sī. syā. pī.)] rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso [āvuso rāma (sī. syā. ka.) mahāsatto rāmaputtameva avoca, na rāmaṃ, rāmo hi tattha gaṇācariyo bhaveyya, tadā ca kālaṅkato asanto. tenevettha rāmāyattāni kriyapadāni atītakālavasena āgatāni, udako ca rāmaputto mahāsattassa sabrahmacārītveva vutto, na ācariyoti. ṭīkāyaṃ ca “pāḷiyaṃ rāmasseva samāpattilābhitā āgatā na udakassā”ti ādi pacchābhāge pakāsitā], imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

“Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhaṃpatthi sati; na kho rāmasseva ahosi samādhi, mayhaṃpatthi samādhi, na kho rāmasseva ahosi paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

“Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ –

‘Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti. Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

**279**. “So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā [sāmantā (?)] ca gocaragāmaṃ. Tassa mayhaṃ, bhikkhave, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti. So kho ahaṃ, bhikkhave, tattheva nisīdiṃ – alamidaṃ padhānāyāti.

**280**. “So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Ñāṇañca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

**281**. “Tassa mayhaṃ, bhikkhave, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmā kho panāyaṃ pajā ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ – idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ – sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyuṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokhandhena āvuṭā”’ti [āvaṭāti (sī.), āvutā (syā.)].

**282**. “Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi – ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati [namissati (?)], no dhammadesanāyā’ti. Atha kho, bhikkhave, brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – brahmaloke antarahito mama purato pāturahosi. Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro’ti. Idamavoca, bhikkhave, brahmā sahampati. Idaṃ vatvā athāparaṃ etadavoca –

‘Pāturahosi magadhesu pubbe,

Dhammo asuddho samalehi cintito;

Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ,

Suṇantu dhammaṃ vimalenānubuddhaṃ.

‘Sele yathā pabbatamuddhaniṭṭhito,

Yathāpi passe janataṃ samantato;

Tathūpamaṃ dhammamayaṃ sumedha,

Pāsādamāruyha samantacakkhu;

Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko,

Avekkhassu jātijarābhibhūtaṃ.

‘Uṭṭhehi vīra vijitasaṅgāma,

Satthavāha aṇaṇa vicara loke;

Desassu [desetu (syā. ka.)] bhagavā dhammaṃ,

Aññātāro bhavissantī”’ti.

**283**. “Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine [dassāvino (syā. kaṃ. ka.)] viharante, appekacce na paralokavajjabhayadassāvine [dassāvino (syā. kaṃ. ka.)] viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni [tiṭṭhanti (sī. syā. pī.)] anupalittāni udakena; evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ –

‘Apārutā tesaṃ amatassa dvārā,

Ye sotavanto pamuñcantu saddhaṃ;

Vihiṃsasaññī paguṇaṃ na bhāsiṃ,

Dhammaṃ paṇītaṃ manujesu brahme”’ti.

“Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**284**. “Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘sattāhakālaṅkato, bhante, āḷāro kālāmo’ti. Ñāṇañca pana me dassanaṃ udapādi – ‘sattāhakālaṅkato āḷāro kālāmo’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho āḷāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti. Ñāṇañca pana me dassanaṃ udapādi – ‘abhidosakālaṅkato udako rāmaputto’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya’nti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti? Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ [pakkāmiṃ (syā. pī. ka.)].

**285**. “Addasā kho maṃ, bhikkhave, upako ājīvako antarā [ājīviko (sī. pī. ka.)] ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca – ‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto! Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’ti? Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsiṃ –

‘Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto, sayaṃ abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;

Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmiṃ, āhañchaṃ amatadundubhi’nti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ti!

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

Jitā me pāpakā dhammā, tasmāhamupaka jino’ti.

“Evaṃ vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ti [huveyyapāvuso (sī. pī.), huveyyāvuso (syā.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

**286**. “Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamiṃ. Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ. Disvāna aññamaññaṃ saṇṭhapesuṃ [aññamaññaṃ katikaṃ saṇṭhapesuṃ (vinayapiṭake mahāvagge)] – ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko [bāhuliko (sī. pī.) sāratthadīpanīṭīkāya sameti] padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ. Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī’ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamiṃ tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

“Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā. pī.)]. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti. Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa’nti? Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti. Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa’nti? Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko…pe… upasampajja viharissathā’ti. Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa’nti?

“Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta’nti [bhāsitametanti (sī. syā. vinayepi)]? ‘No hetaṃ, bhante’. ‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

“Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudaṃ, bhikkhave, bhikkhū ovadāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā [chabbaggā (sī. syā.)] yāpema. Tayopi sudaṃ, bhikkhave, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema. Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādhammā samānā jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā…pe… attanā maraṇadhammā samānā… attanā sokadhammā samānā… attanā saṃkilesadhammā samānā saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu. Ñāṇañca pana nesaṃ dassanaṃ udapādi – ‘akuppā no vimutti [akuppā nesaṃ vimutti (ka.)], ayamantimā jāti, natthi dāni punabbhavo’ti.

**287**. “Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’ [pāpimato”ti (?)]. ‘Seyyathāpi, bhikkhave, āraññako mago baddho pāsarāsiṃ adhisayeyya. So evamassa veditabbo – anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ na pakkamissatī’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago abaddho pāsarāsiṃ adhisayeyya. So evamassa veditabbo – ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.

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

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

“Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave…pe… pāpimato.

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

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

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

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave…pe… pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adassanaṃ gato pāpimato. Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, pāpimato”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Cūḷahatthipadopamasuttaṃ

**288**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhirathena [vaḷabhīrathena (sī. pī.)] sāvatthiyā niyyāti divādivassa. Addasā kho jāṇussoṇi brāhmaṇo pilotikaṃ paribbājakaṃ dūratova āgacchantaṃ. Disvāna pilotikaṃ paribbājakaṃ etadavoca –

“Handa, kuto nu bhavaṃ vacchāyano āgacchati divādivassā”ti?

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Taṃ kiṃ maññati, bhavaṃ vacchāyano, samaṇassa gotamassa paññāveyyattiyaṃ?

“Paṇḍito maññe”ti.

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi! Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti.

“Uḷārāya khalu bhavaṃ vacchāyano samaṇaṃ gotamaṃ pasaṃsāya pasaṃsatī”ti.

“Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi?

“Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussāna”nti.

“Kaṃ pana bhavaṃ vacchāyano atthavasaṃ sampassamāno samaṇe gotame evaṃ abhippasanno”ti [abhippasanno hotīti (syā.)]?

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanaṃ paviseyya. So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ. So niṭṭhaṃ gaccheyya – ‘mahā vata, bho, nāgo’ti. Evameva kho ahaṃ, bho, yato addasaṃ samaṇe gotame cattāri padāni athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

**289**. “Katamāni cattāri? Idhāhaṃ, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, te bhindantā [vobhindantā (sī. pī.) vi + ava + bhindantā] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti. Te pañhaṃ abhisaṅkharonti – ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa [kutassa (sī. syā. pī.)] vādaṃ āropessanti? Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti. Yadāhaṃ, bho, samaṇe gotame imaṃ paṭhamaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparāhaṃ, bho, passāmi idhekacce brāhmaṇapaṇḍite…pe… gahapatipaṇḍite…pe… samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti. Te pañhaṃ abhisaṅkharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evaṃpissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti? Aññadatthu samaṇaṃyeva gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te samaṇo gotamo pabbājeti [pabbājeti upasampādeti (sī.)]. Te tattha pabbajitā samānā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu – ‘manaṃ vata, bho, anassāma, manaṃ vata, bho, panassāma; mayañhi pubbe assamaṇāva samānā samaṇamhāti paṭijānimha, abrāhmaṇāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha. Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Yadāhaṃ, bho, samaṇe gotame imaṃ catutthaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho”’ti.

“Yato kho ahaṃ, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho”’ti.

**290**. Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi – “namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa. Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti! Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahosi pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca – “na kho, brāhmaṇa, ettāvatā hatthipadopamo vitthārena paripūro hoti. Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

**291**. “Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanaṃ paviseyya. So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsaṃ petaṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kāḷārikā nāma hatthiniyo mahāpadā, tāsaṃ petaṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsaṃ petaṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni, uccā ca sākhābhaṅgaṃ. Tañca nāgaṃ passati rukkhamūlagataṃ vā abbhokāsagataṃ vā gacchantaṃ vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā. So niṭṭhaṃ gacchati – ‘ayameva so mahānāgo’ti.

“Evameva kho, brāhmaṇa, idha tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ 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 kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

**292**. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto [ṭheto (syā. kaṃ.)] paccayiko avisaṃvādako lokassa.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti.

“Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

**293**. “So bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā, naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsidāsapaṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavāpaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcananikatisāciyogā paṭivirato hoti, chedanavadhabandhanaviparāmosaālopasahasākārā [sāhasākārā (ka.)] paṭivirato hoti [imassa anantaraṃ “so iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedetī”ti vacanaṃ dīghanikāye āgataṃ, taṃ idha santosakathāvasāne āgataṃ, sā ca santosakathā tattha satisampajaññānantarameva āgatā].

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

**295**. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṃghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

**296**. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [( ) etthantare pāṭho idha nadissati, catukkaṅguttare pana imasmiṃ ṭhāne dissati, aṭṭhakathāṭīkāsu ca tadattho pakāsito. tasmā so ettha paṭīpūrito] iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādappadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādappadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**297**. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa…pe… suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa…pe… suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

**298**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

**299**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Ettāvatā kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti. Ettāvatā kho, brāhmaṇa, hatthipadopamo vitthārena paripūro hotī”ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Cūḷahatthipadopamasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Mahāhatthipadopamasuttaṃ

**300**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sāriputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca – “seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati yadidaṃ mahantattena; evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅgahaṃ gacchanti. Katamesu catūsu? Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce”.

**301**. “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṃkhittena, pañcupādānakkhandhā dukkhā. Katame cāvuso, pañcupādānakkhandhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

“Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

“Katamā cāvuso, cattāro mahābhūtā? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

**302**. “Katamā cāvuso, pathavīdhātu? Pathavīdhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ. Ayaṃ vuccatāvuso, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati [pathavīdhātu pakuppati (ka.)]. Antarahitā tasmiṃ samaye bāhirā pathavīdhātu hoti. Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosenti vihesenti, so evaṃ pajānāti – ‘uppannā kho me ayaṃ sotasamphassajā dukkhavedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca’. So [sopikho (syā.), sopi (ka.)] phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhuṃ pare aniṭṭhehi akantehi amanāpehi samudācaranti – pāṇisamphassenapi leḍḍusamphassenapi daṇḍasamphassenapi satthasamphassenapi. So evaṃ pajānāti – ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde – “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya na me so tena sāsanakaro”ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu, karīyati hidaṃ buddhānaṃ sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī’ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī’ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**303**. “Katamā cāvuso, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yaṃ mahāsamudde yojanasatikānipi udakāni ogacchanti, dviyojanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampi udakaṃ saṇṭhāti, chattālampi udakaṃ saṇṭhāti, pañcatālampi udakaṃ saṇṭhāti, catuttālampi udakaṃ saṇṭhāti, titālampi udakaṃ saṇṭhāti, dvitālampi udakaṃ saṇṭhāti, tālamattampi [tālaṃpi (sī.)] udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattaporisampi udakaṃ saṇṭhāti, chapporisampi udakaṃ saṇṭhāti, pañcaporisampi udakaṃ saṇṭhāti, catupporisampi udakaṃ saṇṭhāti, tiporisampi udakaṃ saṇṭhāti, dviporisampi udakaṃ saṇṭhāti, porisamattampi [porisaṃpi (sī.)] udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde aḍḍhaporisampi udakaṃ saṇṭhāti, kaṭimattampi udakaṃ saṇṭhāti, jāṇukamattampi udakaṃ saṇṭhāti, gopphakamattampi udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo, yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti. Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmīti’ vā? Atha khvāssa notevettha hoti…pe… tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti. So tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**304**. “Katamā cāvuso, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati, janapadapadesampi dahati. Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā bhūmibhāgaṃ āgamma anāhārā nibbāyati. Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggiṃ gavesanti. Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ti vā? Atha khvāssa notevettha hoti…pe… tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**305**. “Katamā cāvuso, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā [koṭṭhasayā (sī. pī.)] vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhāturevesā. ‘Taṃ netaṃ mama nesohamasmi na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṭenapi vidhūpanenapi vātaṃ pariyesanti, ossavanepi tiṇāni na icchanti. Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosenti vihesenti. So evaṃ pajānāti, uppannā kho me ayaṃ sotasamphassajā dukkhā vedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca. Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhuṃ pare aniṭṭhehi akantehi amanāpehi samudācaranti, pāṇisamphassenapi leḍḍusamphassenapi daṇḍasamphassenapi satthasamphassenapi. So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ. Tatrāpi yo mano padūseyya, na me so tena sāsanakaro”ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu. Karīyati hidaṃ buddhānaṃ sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhātī’ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī’ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**306**. “Seyyathāpi, āvuso, kaṭṭhañca paṭicca valliñca paṭicca tiṇañca paṭicca mattikañca paṭicca ākāso parivārito agāraṃ tveva saṅkhaṃ gacchati; evameva kho, āvuso, aṭṭhiñca paṭicca nhāruñca paṭicca maṃsañca paṭicca cammañca paṭicca ākāso parivārito rūpaṃ tveva saṅkhaṃ gacchati. Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikañceva [ajjhattikañce (sī. syā. pī.), ajjhattikañcepi (?)], āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattikañceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. Evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtassa rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtassa saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtassa viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati.

“So evaṃ pajānāti – ‘evañhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. Vuttaṃ kho panetaṃ bhagavatā – ‘yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti. Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho’ti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

“Ajjhattikañceva, āvuso, sotaṃ aparibhinnaṃ hoti…pe… ghānaṃ aparibhinnaṃ hoti… jivhā aparibhinnā hoti… kāyo aparibhinno hoti… mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtassa rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtassa saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtassa viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti – ‘evañhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. Vuttaṃ kho panetaṃ bhagavatā – “yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti. Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho’ti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hotī”ti.

Idamavoca āyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Mahāsāropamasuttaṃ

**307**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi –

“Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti paraṃ vambheti – ‘ahamasmi lābhasakkārasilokavā [lābhī silokavā (sī. pī.), lābhī sakkāra silokavā (syā.)], ime panaññe bhikkhū appaññātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ [tathāpāyaṃ (ka.)] bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu sākhāpalāsaṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**308**. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ, papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno; yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu papaṭikaṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**309**. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu tacaṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**310**. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkaṃseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi. Ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi tacaṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkaṃseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu phegguṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**311**. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti. So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ [aṭṭhānaṃ kho panetaṃ (ka.)], bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi tacaṃ, aññāsi papaṭikaṃ, aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti. So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ. Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti – etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosāna”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūḷasāropamasuttaṃ

**312**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – “yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā, bahujanassa, seyyathidaṃ – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo [sañjayo (sī. syā. pī. ka.)] belaṭṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsū”ti? “Alaṃ, brāhmaṇa, tiṭṭhatetaṃ – sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsūti. Dhammaṃ te, brāhmaṇa, desessāmi, taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

**313**. “Seyyathāpi, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

**314**. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

**315**. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

**316**. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

**317**. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi tacaṃ, aññāsi papaṭikaṃ, aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

**318**. “Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti – ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**319**. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaṃ, papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ, tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**320**. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca, tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**321**. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena…pe… antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkaṃseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. Ñāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**322**. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti. Ñāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

**323**. “Katame ca, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca. Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca.

**324**. “Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraṃyeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

“Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ. Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti – etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosāna”nti.

Evaṃ vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Cūḷasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Moḷiyaphaggunariṭṭhañca nāmo, andhavane kathipuṇṇaṃ nivāpo;

Rāsikaṇerumahāgajanāmo, sārūpamo [sāravaro (syā.), sāravano (ka.)] puna piṅgalakoccho.

# 4. Mahāyamakavaggo

## 1. Cūḷagosiṅgasuttaṃ

**325**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā nātike [nādike (sī. syā. pī.), ñātike (ka.)] viharati giñjakāvasathe. Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo [kimbilo (sī. pī. ka.)] gosiṅgasālavanadāye viharanti. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo tenupasaṅkami. Addasā kho dāyapālo bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “mā, samaṇa, etaṃ dāyaṃ pāvisi. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesaṃ aphāsumakāsī”ti.

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālaṃ etadavoca – “mā, āvuso dāyapāla, bhagavantaṃ vāresi. Satthā no bhagavā anuppatto”ti. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyaṃ āyasmantañca kimilaṃ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantaṃ paccuggantvā – eko bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññapesi, eko pādodakaṃ upaṭṭhāpesi. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā pāde pakkhālesi. Tepi kho āyasmanto bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca –

**326**. “Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti? “Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayhaṃ, bhante, evaṃ hoti – ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe citta”nti.

Āyasmāpi kho nandiyo…pe… āyasmāpi kho kimilo bhagavantaṃ etadavoca – “mayhampi, bhante, evaṃ hoti – ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.

“Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

**327**. “Sādhu sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante, amhākaṃ yo paṭhamaṃ gāmato piṇḍāya paṭikkamati so āsanāni paññapeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appāṇake vā udake opilāpeti. So āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhāpeti. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattikaṃ dhammiyā kathāya sannisīdāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

**328**. “Sādhu sādhu, anuruddhā! Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāma. Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhakā ca viharāma, satā ca sampajānā, sukhañca kāyena paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharāma…pe… sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharāma…pe… sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

**329**. “Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro. Imamhā ca mayaṃ, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītataraṃ vā na samanupassāmā”ti. “Sādhu sādhu, anuruddhā! Imamhā phāsuvihārā uttaritaro vā paṇītataro vā phāsuvihāro natthī”ti.

**330**. Atha kho bhagavā āyasmantañca anuruddhaṃ āyasmantañca nandiyaṃ āyasmantañca kimilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantaṃ anusaṃyāyitvā [anusaṃsāvetvā (sī.), anusāvetvā (ṭīkā)] tato paṭinivattitvā āyasmā ca nandiyo āyasmā ca kimilo āyasmantaṃ anuruddhaṃ etadavocuṃ – “kiṃ nu kho mayaṃ āyasmato anuruddhassa evamārocimha – ‘imāsañca imāsañca vihārasamāpattīnaṃ mayaṃ lābhino’ti, yaṃ no āyasmā anuruddho bhagavato sammukhā yāva āsavānaṃ khayā pakāsetī”ti? “Na kho me āyasmanto evamārocesuṃ – ‘imāsañca imāsañca vihārasamāpattīnaṃ mayaṃ lābhino’ti, api ca me āyasmantānaṃ cetasā ceto paricca vidito – ‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Devatāpi me etamatthaṃ ārocesuṃ – ‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Tamenaṃ bhagavatā pañhābhipuṭṭhena byākata”nti.

**331**. Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantaṃ etadavoca – “lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahaṃ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti. Dīghassa parajanassa yakkhassa saddaṃ sutvā bhummā devā saddamanussāvesuṃ – ‘lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahaṃ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo’ti. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā…pe… tāvatiṃsā devā…pe… yāmā devā…pe… tusitā devā…pe… nimmānaratī devā…pe… paranimmitavasavattī devā…pe… brahmakāyikā devā saddamanussāvesuṃ – “lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahaṃ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti. Itiha te āyasmanto tena khaṇena (tena layena) [( ) sī. syā. pī. potthakesu natthi] tena muhuttena yāvabrahmalokā viditā [saṃviditā (ka.)] ahesuṃ.

“Evametaṃ, dīgha, evametaṃ, dīgha! Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi kulaṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa kulassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, kulaparivaṭṭā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi kulaparivaṭṭo ete tayo kulaputte pasannacitto anussareyya, tassapāssa kulaparivaṭṭassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa nagarassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa dīgharattaṃ hitāya sukhāya. Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ, sabbesānaṃpāssa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, dīgha, brāhmaṇā…pe… sabbe cepi, dīgha, vessā…pe… sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyuṃ, sabbesānaṃpāssa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako cepi, dīgha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Passa, dīgha, yāva ete tayo kulaputtā bahujanahitāya paṭipannā bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussāna”nti.

Idamavoca bhagavā. Attamano dīgho parajano yakkho bhagavato bhāsitaṃ abhinandīti.

Cūḷagosiṅgasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Mahāgosiṅgasuttaṃ

**332**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā gosiṅgasālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ. Atha kho āyasmā mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākassapaṃ etadavoca – “āyāmāvuso, kassapa, yenāyasmā sāriputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evamāvuso”ti kho āyasmā mahākassapo āyasmato mahāmoggallānassa paccassosi. Atha kho āyasmā ca mahāmoggallāno āyasmā ca mahākassapo āyasmā ca anuruddho yenāyasmā sāriputto tenupasaṅkamiṃsu dhammassavanāya. Addasā kho āyasmā ānando āyasmantañca mahāmoggallānaṃ āyasmantañca mahākassapaṃ āyasmantañca anuruddhaṃ yenāyasmā sāriputto tenupasaṅkamante dhammassavanāya. Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantaṃ revataṃ etadavoca – “upasaṅkamantā kho amū, āvuso [āyasmantāvuso (ka.)] revata, sappurisā yenāyasmā sāriputto tena dhammassavanāya. Āyāmāvuso revata, yenāyasmā sāriputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evamāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi. Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sāriputto tenupasaṅkamiṃsu dhammassavanāya.

**333**. Addasā kho āyasmā sāriputto āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante. Disvāna āyasmantaṃ ānandaṃ etadavoca – “etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa! Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā [sabbapāliphullā (sī.)] sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti? “Idhāvuso sāriputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā [dhatā (sī. syā. kaṃ. pī.)], vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi [appabaddhehi (sī. pī.)] anusayasamugghātāya. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**334**. Evaṃ vutte, āyasmā sāriputto āyasmantaṃ revataṃ etadavoca – “byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma – ‘ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti? “Idhāvuso sāriputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**335**. Evaṃ vutte, āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca – “byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ anuruddhaṃ pucchāma – ‘ramaṇīyaṃ, āvuso anuruddha, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti? “Idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassaṃ lokānaṃ voloketi. Seyyathāpi, āvuso sāriputta, cakkhumā puriso uparipāsādavaragato sahassaṃ nemimaṇḍalānaṃ volokeyya; evameva kho, āvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassaṃ lokānaṃ voloketi. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**336**. Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākassapaṃ etadavoca – “byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma – ‘ramaṇīyaṃ, āvuso kassapa, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso kassapa, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti? “Idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo hoti vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**337**. Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahāmoggallānaṃ etadavoca – “byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma – ‘ramaṇīyaṃ, āvuso moggallāna, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti? “Idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti [saṃsārenti (ka.)], dhammī ca nesaṃ kathā pavattinī hoti. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**338**. Atha kho āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca – “byākataṃ kho, āvuso sāriputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ sāriputtaṃ pucchāma – ‘ramaṇīyaṃ, āvuso sāriputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti? “Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ [majjhantikasamayaṃ (sī. syā. kaṃ. pī. ka.)] viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa. So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārupeyya; yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārupeyya; yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārupeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**339**. Atha kho āyasmā sāriputto te āyasmante etadavoca – “byākataṃ kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti. “Evamāvuso”ti kho te āyasmanto āyasmato sāriputtassa paccassosuṃ. Atha kho te āyasmanto yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – “addasaṃ kho ahaṃ, bhante, āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante. Disvāna āyasmantaṃ ānandaṃ etadavocaṃ – ‘etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa! Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti? Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca – ‘idhāvuso, sāriputta, bhikkhu bahussuto hoti sutadharo…pe… anusayasamugghātāya. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, sāriputta! Yathā taṃ ānandova sammā byākaramāno byākareyya. Ānando hi, sāriputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi anusayasamugghātāyā”ti.

**340**. “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ revataṃ etadavocaṃ – ‘byākataṃ kho, āvuso revata āyasmatā ānandena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma – ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti? Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca – ‘idhāvuso sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathamanuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, sāriputta! Yathā taṃ revatova sammā byākaramāno byākareyya. Revato hi, sāriputta, paṭisallānārāmo paṭisallānarato, ajjhattaṃ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārāna”nti.

**341**. “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ anuruddhaṃ etadavocaṃ – ‘byākataṃ kho āvuso anuruddha āyasmatā revatena…pe… kathaṃrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti. Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca – ‘idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassaṃ lokānaṃ voloketi. Seyyathāpi, āvuso sāriputta, cakkhumā puriso…pe… evarūpena kho āvuso sāriputta bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, sāriputta, yathā taṃ anuruddhova sammā byākaramāno byākareyya. Anuruddho hi, sāriputta, dibbena cakkhunā visuddhena atikkantamānusakena sahassaṃ lokānaṃ voloketī”ti.

**342**. “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ mahākassapaṃ etadavocaṃ – ‘byākataṃ kho, āvuso kassapa āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma…pe… kathaṃ rūpena kho, āvuso kassapa, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti? Evaṃ vutte bhante, āyasmā mahākassapo maṃ etadavoca – ‘idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti…pe… attanā ca paṃsukūliko hoti…pe… attanā ca tecīvariko hoti…pe… attanā ca appiccho hoti…pe… attanā ca santuṭṭho hoti…pe… attanā ca pavivitto hoti…pe… attanā ca asaṃsaṭṭho hoti…pe… attanā ca āraddhavīriyo hoti…pe… attanā ca sīlasampanno hoti…pe… attanā ca samādhisampanno hoti…pe… attanā ca paññāsampanno hoti… attanā ca vimuttisampanno hoti… attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, sāriputta! Yathā taṃ kassapova sammā byākaramāno byākareyya. Kassapo hi, sāriputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

**343**. “Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ – ‘byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma…pe… kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti? Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca – ‘idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesaṃ kathā pavattinī hoti. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, sāriputta, yathā taṃ moggallānova sammā byākaramāno byākareyya. Moggallāno hi, sāriputta, dhammakathiko”ti.

**344**. Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca – “atha khvāhaṃ, bhante, āyasmantaṃ sāriputtaṃ etadavocaṃ – ‘byākataṃ kho, āvuso sāriputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ sāriputtaṃ pucchāma – ramaṇīyaṃ, āvuso sāriputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti. Kathaṃrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti? Evaṃ vutte, bhante, āyasmā sāriputto maṃ etadavoca – ‘idhāvuso, moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa. So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārupeyya; yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārupeyya; yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupituṃ, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārupeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti. “Sādhu sādhu, moggallāna! Yathā taṃ sāriputtova sammā byākaramāno byākareyya. Sāriputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sāriputto cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharatī”ti.

**345**. Evaṃ vutte, āyasmā sāriputto bhagavantaṃ etadavoca – “kassa nu kho, bhante, subhāsita”nti? “Sabbesaṃ vo, sāriputta, subhāsitaṃ pariyāyena. Api ca mamapi suṇātha yathārūpena bhikkhunā gosiṅgasālavanaṃ sobheyya. Idha, sāriputta, bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā – ‘na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissatī’ti. Evarūpena kho, sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

Idamavoca bhagavā. Attamanā te āyasmanto [te bhikkhū (ka.)] bhagavato bhāsitaṃ abhinandunti.

Mahāgosiṅgasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Mahāgopālakasuttaṃ

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

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ [phātikattuṃ (sī. pī.), phātikātuṃ (syā. kaṃ.)]. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā [sāṭetā (sī. syā. kaṃ. pī.)] hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

**347**. “Kathañca, bhikkhave, bhikkhu na rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti.

“Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti.

“Kathañca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ…pe… uppannaṃ vihiṃsāvitakkaṃ…pe… uppannuppanne pāpake akusale dhamme adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti.

“Kathañca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti.

“Kathañca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti.

“Kathañca, bhikkhave, bhikkhu na titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā na paripucchati, na paripañhati – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva na vivaranti, anuttānīkatañca na uttānī karonti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ na paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu na titthaṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasaṃhitaṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu na pītaṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na vīthiṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na gocarakusalo hoti.

“Kathañca, bhikkhave, bhikkhu anavasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu anavasesadohī hoti.

“Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

“Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ.

**348**. “Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Katamehi ekādasahi? Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

**349**. “Kathañca, bhikkhave, bhikkhu rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti.

“Kathañca, bhikkhave, bhikkhu lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti.

“Kathañca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ…pe… uppannaṃ vihiṃsāvitakkaṃ…pe… uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti.

“Kathañca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ 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. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti.

“Kathañca, bhikkhave, bhikkhu dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti.

“Kathañca, bhikkhave, bhikkhu titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upasaṅkamitvā paripucchati, paripañhati – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānī karonti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti.

“Kathañca bhikkhave, bhikkhu pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti.

“Kathañca, bhikkhave, bhikkhu vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu vīthiṃ jānāti.

“Kathañca, bhikkhave, bhikkhu gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu gocarakusalo hoti.

“Kathañca bhikkhave, bhikkhu sāvasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu sāvasesadohī hoti.

“Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

“Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitu”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Cūḷagopālakasuttaṃ

**350**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Bhūtapubbaṃ, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjiṃsu. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci [ye keci (syā. kaṃ.)] samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyyassa akusalā amāradheyyassa, akusalā maccudheyyassa akusalā amaccudheyyassa, tesaṃ ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

**351**. “Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. So paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā. Te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi balavagāvo dammagāvo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchatare vacchatariyo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchake kisābalake [kisabalake (sī. syā. pī.)]. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamāsi. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyyassa kusalā amāradheyyassa, kusalā maccudheyyassa kusalā amaccudheyyassa, tesaṃ ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

**352**. “Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā, te tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gatā.

“Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vacchatarā vacchatariyo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakiṃdeva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamāsi, evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo māradheyyassa kusalo amāradheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Idaṃ vatvā sugato athāparaṃ etadavoca satthā –

“Ayaṃ loko paro loko, jānatā suppakāsito;

Yañca mārena sampattaṃ, appattaṃ yañca maccunā.

“Sabbaṃ lokaṃ abhiññāya, sambuddhena pajānatā;

Vivaṭaṃ amatadvāraṃ, khemaṃ nibbānapattiyā.

“Chinnaṃ pāpimato sotaṃ, viddhastaṃ vinaḷīkataṃ;

Pāmojjabahulā hotha, khemaṃ pattattha [patthetha (syā. kaṃ. ka. aṭṭhakathāyaṃ saṃvaṇṇetabbapāṭho)] bhikkhavo”ti.

Cūḷagopālakasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Cūḷasaccakasuttaṃ

**353**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena saccako nigaṇṭhaputto vesāliyaṃ paṭivasati bhassappavādako paṇḍitavādo sādhusammato bahujanassa. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – “nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghiṃ gaṇiṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ. Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ, sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā”ti?

Atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno āyasmantaṃ assajiṃ dūratova āgacchantaṃ. Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamitvā āyasmatā assajinā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho saccako nigaṇṭhaputto āyasmantaṃ assajiṃ etadavoca – “kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti, kathaṃbhāgā ca pana samaṇassa gotamassa sāvakesu anusāsanī bahulā pavattatī”ti? “Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattatī”ti. “Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇaṃ gotamaṃ assumha. Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasmā pāpakā diṭṭhigatā viveceyyāmā”ti.

**354**. Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre [sandhāgāre (ka.)] sannipatitāni honti kenacideva karaṇīyena. Atha kho saccako nigaṇṭhaputto yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca – “abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissati. Sace me samaṇo gotamo tathā patiṭṭhissati yathā ca me [yathāssa me (sī. pī.)] ñātaññatarena sāvakena assajinā nāma bhikkhunā patiṭṭhitaṃ, seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākiḷañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ [thālaṃ (ka.)] kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya [nicchādeyya (sī. pī. ka.), nicchoṭeyya (ka.), nippoṭheyya (syā. kaṃ.)] evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharaṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissatī”ti. Tatrekacce licchavī evamāhaṃsu – “kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṃ āropessatī”ti? Ekacce licchavī evamāhaṃsu – “kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṃ āropessatī”ti? Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami.

**355**. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotama”nti. “Esa, aggivessana, bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno”ti. Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhiṃ mahāvanaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tepi kho licchavī appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

**356**. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Puccha, aggivessana, yadākaṅkhasī”ti. “Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsanī bahulā pavattatī”ti? “Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsanī bahulā pavattati – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsanī bahulā pavattatī”ti.

“Upamā maṃ, bho gotama, paṭibhātī”ti. “Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Seyyathāpi, bho gotama, ye kecime bījagāmabhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya. Evamete bījagāmabhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya. Evamete balakaraṇīyā kammantā karīyanti. Evameva kho, bho gotama, rūpattāyaṃ purisapuggalo rūpe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, vedanattāyaṃ purisapuggalo vedanāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saññattāyaṃ purisapuggalo saññāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saṅkhārattāyaṃ purisapuggalo saṅkhāresu patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, viññāṇattāyaṃ purisapuggalo viññāṇe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavatī”ti.

“Nanu tvaṃ, aggivessana, evaṃ vadesi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā”’ti? “Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’ti, ayañca mahatī janatā”ti.

“Kiñhi te, aggivessana, mahatī janatā karissati? Iṅgha tvaṃ, aggivessana, sakaññeva vādaṃ nibbeṭhehī”ti. “Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā”’ti.

**357**. “Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ [tathā taṃ (ka.)] byākareyyāsi. Taṃ kiṃ maññasi, aggivessana, vatteyya rañño khattiyassa muddhāvasittassa sakasmiṃ vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassā”ti? “Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmiṃ vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa. Imesampi hi, bho gotama, saṅghānaṃ gaṇānaṃ – seyyathidaṃ, vajjīnaṃ mallānaṃ – vattati sakasmiṃ vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ. Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa? Vatteyya, bho gotama, vattituñca marahatī”ti.

“Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’ti, vattati te tasmiṃ rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī”ti? Evaṃ vutte, saccako nigaṇṭhaputto tuṇhī ahosi. Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’ti, vattati te tasmiṃ rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī”ti? Dutiyampi kho saccako nigaṇṭhaputto tuṇhī ahosi. Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “byākarohi dāni, aggivessana, na dāni te tuṇhībhāvassa kālo. Yo koci, aggivessana tathāgatena yāvatatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti, etthevassa sattadhā muddhā phalatī”ti.

Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ saccakassa nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti – ‘sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati etthevassa sattadhā muddhaṃ phālessāmī’ti. Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati saccako ca nigaṇṭhaputto. Atha kho saccako nigaṇṭhaputto bhīto saṃviggo lomahaṭṭhajāto bhagavantaṃyeva tāṇaṃ gavesī bhagavantaṃyeva leṇaṃ gavesī bhagavantaṃyeva saraṇaṃ gavesī bhagavantaṃ etadavoca – “pucchatu maṃ bhavaṃ gotamo, byākarissāmī”ti.

**358**. “Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’ti, vattati te tasmiṃ rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘vedanā me attā’ti, vattati te tissaṃ vedanāyaṃ [tāyaṃ vedanāyaṃ (sī. syā.)] vaso – evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘saññā me attā’ti, vattati te tissaṃ saññāyaṃ vaso – evaṃ me saññā hotu, evaṃ me saññā mā ahosī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso – evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu”nti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘viññāṇaṃ me attā’ti, vattati te tasmiṃ viññāṇe vaso – evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bho gotama”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bho gotama”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hidaṃ, bho gotama”.

“Taṃ kiṃ maññasi, aggivessana, vedanā…pe… saññā…pe… saṅkhārā…pe… taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bho gotama”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bho gotama”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hidaṃ, bho gotama”.

“Taṃ kiṃ maññasi, aggivessana, yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ parijāneyya, dukkhaṃ vā parikkhepetvā vihareyyā”ti? “Kiñhi siyā, bho gotama? No hidaṃ, bho gotamā”ti.

“Taṃ kiṃ maññasi, aggivessana, nanu tvaṃ evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ – ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī”ti? “Kiñhi no siyā, bho gotama? Evametaṃ bho gotamā”ti.

**359**. “Seyyathāpi, aggivessana, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujuṃ navaṃ akukkukajātaṃ [akukkuṭajātaṃ (syā. kaṃ.)]. Tamenaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya [vinibbhujjeyya (ka.)]. So tattha pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ? Evameva kho tvaṃ, aggivessana, mayā sakasmiṃ vāde samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsitā kho pana te esā, aggivessana, vesāliyaṃ parisati vācā – ‘nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghiṃ gaṇiṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ. Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā’ti? Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalāṭā muttāni, uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ patiṭṭhitāni. Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmiṃ sedo”ti. Iti bhagavā tasmiṃ [tassaṃ (?)] parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari. Evaṃ vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

**360**. Atha kho dummukho licchaviputto saccakaṃ nigaṇṭhaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā bhagavantaṃ etadavoca – “upamā maṃ, bhagavā, paṭibhātī”ti. “Paṭibhātu taṃ, dummukhā”ti bhagavā avoca. “Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharaṇī. Tatrāssa kakkaṭako. Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharaṇī tenupasaṅkameyyuṃ; upasaṅkamitvā taṃ pokkharaṇiṃ ogāhetvā taṃ kakkaṭakaṃ udakā uddharitvā thale patiṭṭhāpeyyuṃ. Yaññadeva hi so, bhante, kakkaṭako aḷaṃ abhininnāmeyya taṃ tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyuṃ sambhañjeyyuṃ sampalibhañjeyyuṃ. Evañhi so, bhante, kakkaṭako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharaṇiṃ puna otarituṃ, seyyathāpi pubbe. Evameva kho, bhante, yāni saccakassa nigaṇṭhaputtassa visūkāyitāni visevitāni vipphanditāni tānipi sabbāni [vipphanditāni kānici kānici tāni (sī. syā. kaṃ. pī.)] bhagavatā sañchinnāni sambhaggāni sampalibhaggāni; abhabbo ca dāni, bhante, saccako nigaṇṭhaputto puna bhagavantaṃ upasaṅkamituṃ yadidaṃ vādādhippāyo”ti. Evaṃ vutte, saccako nigaṇṭhaputto dummukhaṃ licchaviputtaṃ etadavoca – “āgamehi tvaṃ, dummukha, āgamehi tvaṃ, dummukha ( ) [(mukharosi tvaṃ dummukha) (syā. kaṃ.)] na mayaṃ tayā saddhiṃ mantema, idha mayaṃ bhotā gotamena saddhiṃ mantema.

**361**. “Tiṭṭhatesā, bho gotama, amhākañceva aññesañca puthusamaṇabrāhmaṇānaṃ vācā. Vilāpaṃ vilapitaṃ maññe. Kittāvatā ca nu kho bhoto gotamassa sāvako sāsanakaro hoti ovādapatikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti? “Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati; yā kāci vedanā…pe… yā kāci saññā…pe… ye keci saṅkhārā…pe… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Ettāvatā kho, aggivessana, mama sāvako sāsanakaro hoti ovādapatikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti.

“Kittāvatā pana, bho gotama, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto”ti? “Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti; yā kāci vedanā…pe… yā kāci saññā…pe… ye keci saṅkhārā…pe… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti. Ettāvatā kho, aggivessana, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti – dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti – buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ desetī”ti.

**362**. Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “mayameva, bho gotama, dhaṃsī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha. Siyā hi, bho gotama, hatthiṃ pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, pajjalitaṃ [jalantaṃ (sī. pī.)] aggikkhandhaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, āsīvisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Mayameva, bho gotama, dhaṃsī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha. Adhivāsetu [adhivāsetu ca (pī. ka.)] me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

**363**. Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanaṃ viditvā te licchavī āmantesi – “suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṃ bhikkhusaṅghena. Tena me abhihareyyātha yamassa patirūpaṃ maññeyyāthā”ti. Atha kho te licchavī tassā rattiyā accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasatāni bhattābhihāraṃ abhihariṃsu. Atha kho nigaṇṭhaputto sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama, niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho saccako nigaṇṭhaputto buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho saccako nigaṇṭhaputto bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “yamidaṃ, bho gotama, dāne puññañca puññamahī ca taṃ dāyakānaṃ sukhāya hotū”ti. “Yaṃ kho, aggivessana, tādisaṃ dakkhiṇeyyaṃ āgamma avītarāgaṃ avītadosaṃ avītamohaṃ, taṃ dāyakānaṃ bhavissati. Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgamma vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissatī”ti.

Cūḷasaccakasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Mahāsaccakasuttaṃ

**364**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena bhagavā pubbaṇhasamayaṃ sunivattho hoti pattacīvaramādāya vesāliṃ piṇḍāya pavisitukāmo [pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya… pavisitukāmo hoti (sī.)]. Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami. Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujanassa. Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā”ti. Nisīdi bhagavā paññatte āsane. Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca –

**365**. “Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanaṃ. Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati [pāpuṇissanti (syā. kaṃ.)] cittakkhepaṃ. Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati. Taṃ kissa hetu? Abhāvitattā cittassa. Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanaṃ. Phusanti hi te, bho gotama, cetasikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, cetasikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ. Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati. Taṃ kissa hetu? Abhāvitattā kāyassa. Tassa mayhaṃ, bho gotama, evaṃ hoti – ‘addhā bhoto gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvana”’nti.

**366**. “Kinti pana te, aggivessana, kāyabhāvanā sutā”ti? “Seyyathidaṃ – nando vaccho, kiso saṃkicco, makkhali gosālo – etehi, bho gotama, acelakā muttācārā hatthāpalekhanā naehibhaddantikā natiṭṭhabhaddantikā [naehibhadantikā, natiṭṭhabhadantikā (sī. syā. kaṃ. pī. ka.)] na abhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyanti, te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā…pe… sattāgārikā vā honti sattālopikā. Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti…pe… sattahipi dattīhi yāpenti. Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti…pe… sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyuttā viharantī”ti.

“Kiṃ pana te, aggivessana, tāvatakeneva yāpentī”ti? “No hidaṃ, bho gotama. Appekadā, bho gotama, uḷārāni uḷārāni khādanīyāni khādanti, uḷārāni uḷārāni bhojanāni bhuñjanti, uḷārāni uḷārāni sāyanīyāni sāyanti, uḷārāni uḷārāni pānāni pivanti. Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā”ti.

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te, aggivessana, cittabhāvanā sutā”ti? Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

**367**. Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsitā sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanampi [kāyabhāvanaṃ hi (sī. pī. ka.)] kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittabhāvanaṃ jānissasi? Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**368**. “Kathañca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca? Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitañca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

**369**. “Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca? Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitañca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

**370**. “Evaṃ pasanno ahaṃ bhoto gotamassa! Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti. “Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsitā, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netaṃ ṭhānaṃ [netaṃ khoṭhānaṃ (sī. pī.)] vijjatī”ti.

“Na hi nūna [na hanūna (sī. syā. kaṃ. pī.)] bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā”ti.

**371**. “Kiñhi no siyā, aggivessana? Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, aggivessana, āḷāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī”’ti.

“Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, aggivessana, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho āḷārasseva kālāmassa atthi sati, mayhaṃpatthi sati; na kho āḷārasseva kālāmassa atthi samādhi, mayhaṃpatthi samādhi; na kho āḷārasseva kālāmassa atthi paññā, mayhaṃpatthi paññā; yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

“Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, aggivessana, āḷāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. pī.)] antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

**372**. “So kho ahaṃ, aggivessana, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso [passa ma. ni. 1.278 pāsarāsisutte] imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi. Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti. Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso rāmo, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, aggivessana, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhaṃpatthi sati; na kho rāmasseva ahosi samādhi, mayhaṃpatthi samādhi; na kho rāmasseva ahosi paññā, mayhaṃpatthi paññā; yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

“Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti. Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti. So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

**373**. “So kho ahaṃ, aggivessana, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ, aggivessana, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti. So kho ahaṃ, aggivessana, tattheva nisīdiṃ ‘alamidaṃ padhānāyā’ti.

**374**. “Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udake nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “No hidaṃ, bho gotama”. “Taṃ kissa hetu”? “Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udake nikkhittaṃ. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

**375**. “Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā”ti? “No hidaṃ, bho gotama”. “Taṃ kissa hetu”? “Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā”.

**376**. “Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “Evaṃ, bho gotama”. “Taṃ kissa hetu”? “Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhitta”nti. “Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.”

**377**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ dantebhi dantamādhāya [passa ma. ni. 1.221 vitakkasaṇṭhānasutte], jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīḷeyyaṃ abhisantāpeyya’nti. So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīḷemi abhisantāpemi. Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya, evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**378**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kaṃ.), uhananti (ka.)]. Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya [muddhānaṃ abhimantheyya (sī. pī.), muddhānaṃ abhimattheyya (syā. kaṃ.)], evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, aggivessana, balavā puriso daḷhena varattakkhaṇḍena [varattakabandhanena (sī.)] sīse sīsaveṭhaṃ dadeyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu – ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, napi kālaṅkaroti, arahaṃ samaṇo gotamo, vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hotī’ti [vihārotveveso arahato”ti (?)].

**379**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, aggivessana, devatā upasaṅkamitvā etadavocuṃ – ‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kaṃ. pī. ka.)], tāya tvaṃ yāpessasī’ti. Tassa mayhaṃ, aggivessana, etadahosi – ‘ahañceva kho pana sabbaso ajajjitaṃ [ajaddhukaṃ (sī. pī.), jaddhukaṃ (syā. kaṃ.)] paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ [ajjhohareyyuṃ (syā. kaṃ. pī. ka.)], tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti. So kho ahaṃ, aggivessana, tā devatā paccācikkhāmi, ‘hala’nti vadāmi.

**380**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsa’nti. So kho ahaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresiṃ, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopāṇasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya.

“So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu – ‘kāḷo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

**381**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañāṇadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā’ti? Tassa mayhaṃ, aggivessana, etadahosi – ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā’ti? Tassa mayhaṃ, aggivessana, satānusāri viññāṇaṃ ahosi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, aggivessana, etadahosi – ‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī’ti? Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī’ti.

**382**. “Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantuṃ evaṃ adhimattakasimānaṃ pattakāyena, yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ. Tena kho pana maṃ, aggivessana, samayena pañca [pañcavaggiyā (aññasuttesu)] bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti. Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ, atha me te pañca bhikkhū nibbijja pakkamiṃsu – ‘bāhulliko [bāhuliko (sī. pī.) saṃghabhedasikkhāpadaṭīkāya sameti] samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

**383**. “So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**384**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, aggivessana, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**385**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi…pe… ayaṃ kho me, aggivessana, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**386**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesiṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. ‘Ime āsavā’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsiṃ. Ayaṃ kho me, aggivessana, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**387**. “Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā. Apissu maṃ ekameko evaṃ maññati – ‘mamevārabbha samaṇo gotamo dhammaṃ desetī’ti. ‘Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ; yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmī”’ti.

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti? “Abhijānāmahaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātapaṭikkanto catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā”ti. “Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavihārasmiṃ vadantī”ti? “Na kho, aggivessana, ettāvatā sammūḷho vā hoti asammūḷho vā. Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca, taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**388**. “Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi. Āsavānañhi, aggivessana, appahānā sammūḷho hoti. Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā pahīnā, tamahaṃ ‘asammūḷho’ti vadāmi. Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

“Tathāgatassa kho, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā, evameva kho, aggivessana, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā”ti.

**389**. Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāvañcidaṃ bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto pana [bhoto kho pana (sī.)] gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmahaṃ, bho gotama, makkhaliṃ gosālaṃ…pe… ajitaṃ kesakambalaṃ… pakudhaṃ kaccāyanaṃ… sañjayaṃ belaṭṭhaputtaṃ… nigaṇṭhaṃ nāṭaputtaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayaṃ, bho gotama, gacchāma. Bahukiccā mayaṃ, bahukaraṇīyā”ti. “Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.

Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Cūḷataṇhāsaṅkhayasuttaṃ

**390**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ etadavoca – “kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti?

“Idha, devānaminda, bhikkhuno sutaṃ hoti – ‘sabbe dhammā nālaṃ abhinivesāyā’ti. Evañcetaṃ, devānaminda, bhikkhuno sutaṃ hoti – ‘sabbe dhammā nālaṃ abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti; sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti – sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati. Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti.

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**391**. Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti. Atha kho āyasmato mahāmoggallānassa etadahosi – “kiṃ nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yaṃnūnāhaṃ taṃ yakkhaṃ jāneyyaṃ – yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti? Atha kho āyasmā mahāmoggallāno – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – pubbārāme migāramātupāsāde antarahito devesu tāvatiṃsesu pāturahosi. Tena kho pana samayena sakko devānamindo ekapuṇḍarīke uyyāne dibbehi pañcahi tūriyasatehi [turiyasatehi (sī. syā. kaṃ. pī.)] samappito samaṅgībhūto paricāreti. Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ. Disvāna tāni dibbāni pañca tūriyasatāni paṭippaṇāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ etadavoca – “ehi kho, mārisa moggallāna, svāgataṃ, mārisa moggallāna! Cirassaṃ kho, mārisa moggallāna, imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamanāya. Nisīda, mārisa moggallāna, idamāsanaṃ paññatta”nti. Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Sakkopi kho devānamindo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – “yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsi? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

**392**. “Mayaṃ kho, mārisa moggallāna, bahukiccā bahukaraṇīyā – appeva sakena karaṇīyena, api ca devānaṃyeva tāvatiṃsānaṃ karaṇīyena. Api ca, mārisa moggallāna, sussutaṃyeva hoti suggahitaṃ sumanasikataṃ sūpadhāritaṃ, yaṃ no khippameva antaradhāyati. Bhūtapubbaṃ, mārisa moggallāna, devāsurasaṅgāmo samupabyūḷho [samūpabyuḷho (syā. kaṃ.), samūpabbūḷho (sī.)] ahosi. Tasmiṃ kho pana, mārisa moggallāna, saṅgāme devā jiniṃsu, asurā parājiniṃsu. So kho ahaṃ, mārisa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasaṅgāmo tato paṭinivattitvā vejayantaṃ nāma pāsādaṃ māpesiṃ. Vejayantassa kho, mārisa moggallāna, pāsādassa ekasataṃ niyyūhaṃ. Ekekasmiṃ niyyūhe satta satta kūṭāgārasatāni. Ekamekasmiṃ kūṭāgāre satta satta accharāyo. Ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvaṃ, mārisa moggallāna, vejayantassa pāsādassa rāmaṇeyyakaṃ daṭṭhu”nti? Adhivāsesi kho āyasmā mahāmoggallāno tuṇhībhāvena.

**393**. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamiṃsu. Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ; disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu. Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hirīyati, evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpenti anuvicarāpenti – “idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakaṃ; idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyaka”nti. “Sobhati idaṃ āyasmato kosiyassa, yathā taṃ pubbe katapuññassa. Manussāpi kiñcideva rāmaṇeyyakaṃ disvā [diṭṭhā (sī. pī. ka.)] evamāhaṃsu – ‘sobhati vata bho yathā devānaṃ tāvatiṃsāna’nti. Tayidaṃ āyasmato kosiyassa sobhati, yathā taṃ pubbe katapuññassā”ti. Atha kho āyasmato mahāmoggallānassa etadahosi – “atibāḷhaṃ kho ayaṃ yakkho pamatto viharati. Yaṃnūnāhaṃ imaṃ yakkhaṃ saṃvejeyya”nti. Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāresi (ka.), abhisaṅkhāreti (syā. kaṃ.)] yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampesi sampakampesi sampavedhesi. Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatiṃsā acchariyabbhutacittajātā ahesuṃ – “acchariyaṃ vata, bho, abbhutaṃ vata, bho, samaṇassa mahiddhikatā mahānubhāvatā, yatra hi nāma dibbabhavanaṃ pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessatī”ti! Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ saṃviggaṃ lomahaṭṭhajātaṃ viditvā sakkaṃ devānamindaṃ etadavoca – “yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsi? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

**394**. “Idhāhaṃ, mārisa moggallāna, yena bhagavā tenupasaṅkamiṃ; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsiṃ. Ekamantaṃ ṭhito kho ahaṃ, mārisa moggallāna, bhagavantaṃ etadavocaṃ – ‘kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”’nti?

“Evaṃ vutte, mārisa moggallāna, bhagavā maṃ etadavoca – ‘idha, devānaminda, bhikkhuno sutaṃ hoti – sabbe dhammā nālaṃ abhinivesāyā’ti. Evaṃ cetaṃ devānaminda bhikkhuno sutaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho me, mārisa moggallāna, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsī”ti.

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya evameva – devesu tāvatiṃsesu antarahito pubbārāme migāramātupāsāde pāturahosi. Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkaṃ devānamindaṃ etadavocuṃ – “eso nu te, mārisa, so bhagavā satthā”ti? “Na kho me, mārisa, so bhagavā satthā. Sabrahmacārī me eso āyasmā mahāmoggallāno”ti. “Lābhā te, mārisa, (suladdhaṃ te, mārisa) [( ) natthi (sī. pī.)] yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo! Aho nūna te so bhagavā satthā”ti.

**395**. Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahāmoggallāno bhagavantaṃ etadavoca – “abhijānāti no, bhante, bhagavā ahu [ahunaññeva (sī. syā. kaṃ.)] ñātaññatarassa mahesakkhassa yakkhassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsitā”ti [abhāsitthāti (ka.)]? “Abhijānāmahaṃ, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, moggallāna, sakko devānamindo maṃ etadavoca – ‘kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti.

Evaṃ vutte ahaṃ, moggallāna, sakkaṃ devānamindaṃ etadavocaṃ “idha devānaminda bhikkhuno sutaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’ti. Evaṃ cetaṃ devānaminda bhikkhuno sutaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsitā”ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

Cūḷataṇhāsaṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Mahātaṇhāsaṅkhayasuttaṃ

**396**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”nti. Assosuṃ kho sambahulā bhikkhū – “sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”’nti. Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamiṃsu; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocuṃ – “saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”’nti? “Evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti. Atha kho te bhikkhū sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti – “mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – “evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”nti.

**397**. Yato kho te bhikkhū nāsakkhiṃsu sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocumha – ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti? Evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Atha kho mayaṃ, bhante, sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ti. Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmasā abhinivissa voharati – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha mayaṃ etamatthaṃ bhagavato ārocemā”ti.

**398**. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ bhikkhu, mama vacanena sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi – ‘satthā taṃ, āvuso sāti, āmantetī”’ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – “satthā taṃ, āvuso sāti, āmantetī”ti. “Evamāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātiṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadavoca – “saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”’nti? “Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti. “Katamaṃ taṃ, sāti, viññāṇa”nti? “Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī”ti. “Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ, aññatra paccayā natthi viññāṇassa sambhavoti? Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

**399**. Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinaye”ti? “Kiñhi siyā bhante? No hetaṃ, bhante”ti. Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – “paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmī”ti. Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatī”ti? “No hetaṃ, bhante! Anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. “Sādhu sādhu, bhikkhave! Sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati pasavati. Tañhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

**400**. “Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyaṃ gacchati [saṅkhaṃ gacchati (sī. pī.)]. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇaṃtveva saṅkhyaṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyaṃ gacchati; ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇaṃtveva saṅkhyaṃ gacchati; jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyaṃ gacchati; kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyaṃ gacchati; manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyaṃ gacchati.

“Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyaṃ gacchati. Kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyaṃ gacchati; sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyaṃ gacchati; tiṇañca paṭicca aggi jalati, tiṇaggitveva saṅkhyaṃ gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyaṃ gacchati; thusañca paṭicca aggi jalati, thusaggitveva saṅkhyaṃ gacchati; saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyaṃ gacchati. Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyaṃ gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇaṃtveva saṅkhyaṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyaṃ gacchati, ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇaṃtveva saṅkhyaṃ gacchati, jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyaṃ gacchati. Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyaṃ gacchati. Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyaṃ gacchati.

**401**. “Bhūtamidanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“No hetaṃ, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Evaṃ, bhante”.

**402**. “Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

“Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

“Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

“Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātiko saḷāyatanapabhavo.

“Saḷāyatanaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

“Nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.

“Viññāṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

“Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.”’

**403**. “Jātipaccayā jarāmaraṇanti iti kho panetaṃ vuttaṃ; jātipaccayā nu kho, bhikkhave, jarāmaraṇaṃ, no vā, kathaṃ vā ettha [kathaṃ vā vo ettha (?)] hotī”ti? “Jātipaccayā, bhante, jarāmaraṇaṃ; evaṃ no ettha hoti [evaṃ no ettha hotīti (ka.)] – jātipaccayā jarāmaraṇa”nti. “Bhavapaccayā jātīti iti kho panetaṃ vuttaṃ; bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī”ti? “Bhavapaccayā, bhante, jāti; evaṃ no ettha hoti – bhavapaccayā jātī”ti. “Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ; upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti? “Upādānapaccayā, bhante, bhavo; evaṃ no ettha hoti – upādānapaccayā bhavo”ti. “Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ, taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti? “Taṇhāpaccayā, bhante, upādānaṃ; evaṃ no ettha hoti – taṇhāpaccayā upādāna”nti. “Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ; vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti? “Vedanāpaccayā, bhante, taṇhā; evaṃ no ettha hoti – vedanāpaccayā taṇhā”ti. “Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ; phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti? “Phassapaccayā, bhante, vedanā; evaṃ no ettha hoti – phassapaccayā vedanā”ti. “Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ; saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī”ti? “Saḷāyatanapaccayā, bhante, phasso; evaṃ no ettha hoti – saḷāyatanapaccayā phasso”ti. “Nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ; nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanaṃ, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpapaccayā, bhante, saḷāyatanaṃ; evaṃ no ettha hoti – nāmarūpapaccayā saḷāyatana”nti. “Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ; viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇapaccayā, bhante, nāmarūpaṃ; evaṃ no ettha hoti – viññāṇapaccayā nāmarūpa”nti. “Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ; saṅkhārapaccayā nu kho, bhikkhave, viññāṇaṃ, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhārapaccayā, bhante, viññāṇaṃ; evaṃ no ettha hoti – saṅkhārapaccayā viññāṇa”nti. “Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ; avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī”ti? “Avijjāpaccayā, bhante, saṅkhārā; evaṃ no ettha hoti – avijjāpaccayā saṅkhārā”ti.

**404**. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**405**. “Jātinirodhā jarāmaraṇanirodhoti iti kho panetaṃ vuttaṃ; jātinirodhā nu kho, bhikkhave, jarāmaraṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Jātinirodhā, bhante, jarāmaraṇanirodho; evaṃ no ettha hoti – jātinirodhā jarāmaraṇanirodho”ti. “Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ; bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti? “Bhavanirodhā, bhante, jātinirodho; evaṃ no ettha hoti – bhavanirodhā jātinirodho”ti. “Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ; upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti? “Upādānanirodhā, bhante, bhavanirodho; evaṃ no ettha hoti – upādānanirodhā bhavanirodho”ti. “Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ; taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti? “Taṇhānirodhā, bhante, upādānanirodho; evaṃ no ettha hoti – taṇhānirodhā upādānanirodho”ti. “Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ; vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti? “Vedanānirodhā, bhante, taṇhānirodho; evaṃ no ettha hoti – vedanānirodhā taṇhānirodho”ti. “Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ; phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti? “Phassanirodhā, bhante, vedanānirodho; evaṃ no ettha hoti – phassanirodhā vedanānirodho”ti. “Saḷāyatananirodhā phassanirodhoti iti kho panetaṃ vuttaṃ; saḷāyatananirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti? Saḷāyatananirodhā, bhante, phassanirodho; evaṃ no ettha hoti – saḷāyatananirodhā phassanirodho”ti. “Nāmarūpanirodhā saḷāyatananirodhoti iti kho panetaṃ vuttaṃ; nāmarūpanirodhā nu kho, bhikkhave, saḷāyatananirodho, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpanirodhā, bhante, saḷāyatananirodho; evaṃ no ettha hoti – nāmarūpanirodhā saḷāyatananirodho”ti. “Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ; viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇanirodhā, bhante, nāmarūpanirodho; evaṃ no ettha hoti – viññāṇanirodhā nāmarūpanirodho”ti. “Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ; saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhāranirodhā, bhante, viññāṇanirodho; evaṃ no ettha hoti – saṅkhāranirodhā viññāṇanirodho”ti. “Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ; avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti? “Avijjānirodhā, bhante, saṅkhāranirodho; evaṃ no ettha hoti – avijjānirodhā saṅkhāranirodho”ti.

**406**. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**407**. “Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā paṭidhāveyyātha – ‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ, kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhāna”’nti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha – bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhāna”nti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathī assatha – ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmī bhavissatī”ti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – satthā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā”ti?

“No hetaṃ, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?

“No hetaṃ, bhante”.

“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadeva tumhe vadethā”ti.

“Evaṃ, bhante”.

“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi – iti yantaṃ vuttaṃ, idametaṃ paṭicca vutta”nti.

**408**. “Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti – evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti. Tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garubhāraṃ [garumbhāraṃ (sī. pī.)]. Tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ. Tamenaṃ jātaṃ samānaṃ sakena lohitena poseti. Lohitañhetaṃ, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīḷāpanakāni tehi kīḷati, seyyathidaṃ – vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti – cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi.

**409**. “So cakkhunā rūpaṃ disvā piyarūpe rūpe sārajjati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya piyarūpe dhamme sārajjati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

**410**. “Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ 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, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

**411**. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsitā hoti.

“Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

“So bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsidāsapaṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūḷahatthipadopame].

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

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

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

**412**. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [passa ma. ni. 1.296 cūḷahatthipadopame], iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, vivittaṃ senāsanaṃ bhajati – araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**413**. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati.

**414**. “So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārajjati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya piyarūpe dhamme na sārajjati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyasati ca viharati appamāṇacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsaṅkhayavimuttiṃ dhāretha, sātiṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālataṇhāsaṅghāṭappaṭimukka”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahātaṇhāsaṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Mahāassapurasuttaṃ

**415**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha; tesaṃ vo, bhikkhave, evaṃsamaññānaṃ sataṃ evaṃpaṭiññānaṃ sataṃ ‘ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā. Yesañca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**416**. “Katame ca, bhikkhave, dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca? ‘Hirottappena samannāgatā bhavissāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**417**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhakāyasamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti [nevattānukkaṃsissāma na paraṃ vambhissāmāti (sabbattha)] evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**418**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhavacīsamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**419**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhamanosamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**420**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhājīvatāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**421**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Indriyesu guttadvārā bhavissāma; cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttariṃ karaṇīye’.

**422**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāma navañca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjatā ca, phāsu vihāro cā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi sati uttariṃ karaṇīye’.

**423**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā’ti, evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti, tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi sati uttariṃ karaṇīye’.

**424**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Satisampajaññena samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī’ti, evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajaññena samannāgatā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi sati uttariṃ karaṇīye’.

**425**. “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? Idha, bhikkhave, bhikkhu vivittaṃ senāsanaṃ bhajati – araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**426**. “Seyyathāpi, bhikkhave, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyuṃ [sampajjeyyuṃ (syā. kaṃ. ka.)]. So yāni ca porāṇāni iṇamūlāni tāni ca byantī [byantiṃ (ka.), byanti (pī.)] kareyya, siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhiṃsu. Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantī akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bāḷhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito bāḷhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena [abyayena (sī. pī.)], na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahosiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṃgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahosiṃ anattādhīno parādhīno na yenakāmaṃgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya [sīlakkhandhavaggapāḷiyā kiñci visadisaṃ]. So aparena samayena tamhā kantārā nitthareyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ. Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathāpi, bhikkhave, āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

**427**. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya. Sāyaṃ nhānīyapiṇḍi 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 apphuṭaṃ hoti.

**428**. “Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidodako [ubbhitodako (ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

**429**. “Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa [na nesaṃ (sī.)] kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

**430**. “Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

**431**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ [agacchiṃ (sī. syā. kaṃ. pī.)], tatrapi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrapi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ; somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato’ti. Evameva kho, bhikkhave, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

**432**. “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, yathākammūpage satte pajānāti…pe… seyyathāpi, bhikkhave, dve agārā sadvārā [sannadvārā (ka.)]. Tattha cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi, anucaṅkamantepi anuvicarantepi. Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti…pe….

**433**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Seyyathāpi, bhikkhave, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi [sippikasambukampi (syā. kaṃ. ka.)] sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipīti. Evameva kho, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… nāparaṃ itthattāyāti pajānāti.

**434**. “Ayaṃ vuccati, bhikkhave, bhikkhu ‘samaṇo’ itipi ‘brāhmaṇo’itipi ‘nhātako’itipi ‘vedagū’itipi ‘sottiyo’itipi ‘ariyo’itipi ‘arahaṃ’itipi. Kathañca, bhikkhave, bhikkhu samaṇo hoti? Samitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu samaṇo hoti.

“Kathañca, bhikkhave, bhikkhu brāhmaṇo hoti? Bāhitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu brāhmaṇo hoti.

“Kathañca, bhikkhave, bhikkhu nhātako [nahātako (sī. syā. kaṃ. pī.)] hoti? Nhātāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu nhātako hoti.

“Kathañca, bhikkhave, bhikkhu vedagū hoti? Viditāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu vedagū hoti.

“Kathañca, bhikkhave, bhikkhu sottiyo hoti? Nissutāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu sottiyo hoti.

“Kathañca, bhikkhave, bhikkhu ariyo hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu ariyo hoti.

“Kathañca, bhikkhave, bhikkhu arahaṃ hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatiṃ, jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu arahaṃ hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāassapurasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūḷaassapurasuttaṃ

**435**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha. Tesaṃ vo, bhikkhave, evaṃsamaññānaṃ sataṃ evaṃpaṭiññānaṃ sataṃ – ‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma; evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā; yesañca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**436**. “Kathañca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, paḷāsissa paḷāso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa sāṭheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi appahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ appahānā ‘na samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi. Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ. Tadassa saṅghāṭiyā sampārutaṃ sampaliveṭhitaṃ. Tathūpamāhaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ vadāmi.

**437**. “Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, udakorohakassa udakorohaṇamattena [udakorohakamattena (sī. pī.)] sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, jaṭilakassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

“Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenaṃ mittāmaccā ñātisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ, saṅghāṭikattameva [saṃghāṭīkatte ceva (ka.)] samādapeyyuṃ – ‘ehi tvaṃ, bhadramukha, saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paḷāsissa paḷāso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa sāṭheyyaṃ pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchādiṭṭhi pahīyissatī’ti. Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ passāmi abhijjhāluṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādiṭṭhikaṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.

“Acelakassa ce, bhikkhave…pe… rajojallikassa ce, bhikkhave…pe… udakorohakassa ce, bhikkhave…pe… rukkhamūlikassa ce, bhikkhave…pe… abbhokāsikassa ce, bhikkhave…pe… ubbhaṭṭhakassa ce, bhikkhave…pe… pariyāyabhattikassa ce, bhikkhave…pe… mantajjhāyakassa ce, bhikkhave…pe… jaṭilakassa ce, bhikkhave, jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenaṃ mittāmaccā ñātisālohitā jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva [jaṭilakatte ceva (ka.)] samādapeyyuṃ – ‘ehi tvaṃ, bhadramukha, jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati…pe… pāpicchassa pāpikā icchā pahīyissati micchādiṭṭhikassa micchādiṭṭhi pahīyissatī’ti. Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhāluṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādiṭṭhiṃ, tasmā na jaṭilakassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

**438**. “Kathañca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paḷāsissa paḷāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa sāṭheyyaṃ pahīnaṃ hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi pahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ pahānā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati ( ) [(vimuttamattānaṃ samanupassati) (sī. syā. kaṃ. pī.)]. Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassato ( ) [(vimuttamattānaṃ samanupassato) (sī. syā. kaṃ. pī.)] pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

“So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathāpi, bhikkhave, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Puratthimāya cepi disāya puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. So taṃ pokkharaṇiṃ āgamma vineyya udakapipāsaṃ vineyya ghammapariḷāhaṃ…pe… pacchimāya cepi disāya puriso āgaccheyya…pe… uttarāya cepi disāya puriso āgaccheyya…pe… dakkhiṇāya cepi disāya puriso āgaccheyya. Yato kuto cepi naṃ puriso āgaccheyya ghammābhitatto ghammapareto, kilanto tasito pipāsito. So taṃ pokkharaṇiṃ āgamma vineyya udakapipāsaṃ, vineyya ghammapariḷāhaṃ. Evameva kho, bhikkhave, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ [tamahaṃ (ka.)] vūpasamaṃ [tamahaṃ (ka.)]. Ajjhattaṃ vūpasamā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi. Brāhmaṇakulā cepi…pe… vessakulā cepi…pe… suddakulā cepi…pe… yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ. Ajjhattaṃ vūpasamā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi.

“Khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti. So ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hoti. Brāhmaṇakulā cepi…pe… vessakulā cepi… suddakulā cepi… yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷaassapurasuttaṃ niṭṭhitaṃ dasamaṃ.

Mahāyamakavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Giñjakasālavanaṃ pariharituṃ, paññavato puna saccakanisedho;

Mukhavaṇṇapasīdanatāpindo, kevaṭṭaassapurajaṭilena.

# 5. Cūḷayamakavaggo

## 1. Sāleyyakasuttaṃ

**439**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalānaṃ brāhmaṇagāmo tadavasari. Assosuṃ kho sāleyyakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “ko nu kho, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma. Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu, yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāmā”ti. “Tena hi, gahapatayo, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bho”ti kho sāleyyakā brāhmaṇagahapatikā bhagavato paccassosuṃ. Bhagavā etadavoca –

**440**. “Tividhaṃ kho, gahapatayo, kāyena adhammacariyāvisamacariyā hoti, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco pāṇātipātī hoti, luddo [luddo dāruṇo (ka.) ṭīkā oloketabbā] lohitapāṇi hatappahate niviṭṭho adayāpanno pāṇabhūtesu [sabbapāṇabhūtesu (syā. kaṃ. ka.)].

“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 ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato 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 [so āha ajānaṃ vā ahaṃ jānāmīti jānaṃ vā ahaṃ na jānāmīti apassaṃ vā ahaṃ passāmīti passaṃ vā ahaṃ na passāmīti (ka.)]. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti.

“Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā [bhedakā (ka.), bhedetā (syā. kaṃ.), tadaṭṭhakathāyaṃ pana bhettāti dissati], bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitā hoti.

“Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā [kaṇḍakā (ka.)] kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti.

“Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī. Anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, tividhaṃ manasā adhammacariyāvisamacariyā hoti? Idha, gahapatayo, 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 [mā vā ahesuṃ iti vāti (sī. pī. ka.)].

“Micchādiṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnaṃ natthi yiṭṭhaṃ natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**441**. “Tividhaṃ kho, gahapatayo, kāyena dhammacariyāsamacariyā hoti, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti, tividhaṃ manasā dhammacariyāsamacariyā hoti.

“Kathañca, gahapatayo, tividhaṃ kāyena dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī 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 ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacariyāsamacariyā hoti.

“Kathañca, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti? Idha, gahapatayo, 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 āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti.

“Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā – tathārūpiṃ vācaṃ bhāsitā hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti.

“Kathañca, gahapatayo, tividhaṃ manasā dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti!

“Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti.

“Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dinnaṃ atthi yiṭṭhaṃ atthi hutaṃ, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividhaṃ manasā dhammacariyāsamacariyā hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**442**. “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brāhmaṇamahāsālānaṃ…pe… gahapatimahāsālānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā gahapatimahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā tāvatiṃsānaṃ devānaṃ…pe… yāmānaṃ devānaṃ… tusitānaṃ devānaṃ… nimmānaratīnaṃ devānaṃ… paranimmitavasavattīnaṃ devānaṃ… brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā parittābhānaṃ devānaṃ…pe… appamāṇābhānaṃ devānaṃ… ābhassarānaṃ devānaṃ… parittasubhānaṃ devānaṃ… appamāṇasubhānaṃ devānaṃ… subhakiṇhānaṃ devānaṃ… vehapphalānaṃ devānaṃ… avihānaṃ devānaṃ… atappānaṃ devānaṃ… sudassānaṃ devānaṃ… sudassīnaṃ devānaṃ… akaniṭṭhānaṃ devānaṃ… ākāsānañcāyatanūpagānaṃ devānaṃ… viññāṇañcāyatanūpagānaṃ devānaṃ … ākiñcaññāyatanūpagānaṃ devānaṃ… nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī”ti.

**443**. Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti. Evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete [pāṇupetaṃ (ka.)] saraṇaṃ gate”ti.

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Verañjakasuttaṃ

**444**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena verañjakā brāhmaṇagahapatikā sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena. Assosuṃ kho verañjakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “ko nu kho, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma. Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāmā”ti. “Tena hi, gahapatayo, suṇātha sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ bho”ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosuṃ. Bhagavā etadavoca –

**445**. “Tividhaṃ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya adhammacārī visamacārī hoti, tividhaṃ manasā adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco pāṇātipātī hoti. Luddo lohitapāṇi hatappahate niviṭṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ… taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti. Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā… tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā… sampajānamusā bhāsitā hoti. Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā… vaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā… tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpī kho pana hoti. Akālavādī… apariyantavatiṃ anatthasaṃhitaṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco abhijjhālu hoti…pe… taṃ mamassā’ti. Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ime sattā haññantu vā… mā vā ahesu’nti. Micchādiṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnaṃ, natthi yiṭṭhaṃ… sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**446**. “Tividhaṃ kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidhaṃ vācāya dhammacārī samacārī hoti, tividhaṃ manasā dhammacārī samacārī hoti.

“Kathañca, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti? Idha, gahapatayo, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa… taṃ nādinnaṃ theyyasaṅkhātaṃ ādātā hoti. Kāmesumicchācāraṃ pahāya… tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti.

“Kathañca, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti? Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā…pe… na sampajānamusā bhāsitā hoti. Pisuṇaṃ vācaṃ pahāya… samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya… tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya… kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti.

“Kathañca, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti ‘aho vata yaṃ parassa, taṃ mamassā’ti. Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti. Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dinnaṃ, atthi yiṭṭhaṃ… sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**447**. “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brāhmaṇamahāsālānaṃ gahapatimahāsālānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā gahapatimahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkeyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā tāvatiṃsānaṃ devānaṃ… yāmānaṃ devānaṃ… tusitānaṃ devānaṃ… nimmānaratīnaṃ devānaṃ… paranimmitavasavattīnaṃ devānaṃ… brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā parittābhānaṃ devānaṃ…pe… appamāṇābhānaṃ devānaṃ… ābhassarānaṃ devānaṃ… parittasubhānaṃ devānaṃ… appamāṇasubhānaṃ devānaṃ… subhakiṇhānaṃ devānaṃ … vehapphalānaṃ devānaṃ… avihānaṃ devānaṃ… atappānaṃ devānaṃ… sudassānaṃ devānaṃ… sudassīnaṃ devānaṃ… akaniṭṭhānaṃ devānaṃ… ākāsānañcāyatanūpagānaṃ devānaṃ… viññāṇañcāyatanūpagānaṃ devānaṃ… ākiñcaññāyatanūpagānaṃ devānaṃ… nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce gahapatayo dhammacārī samacārī – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti; ṭhānaṃ kho panetaṃ vijjati, ‘yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī”’ti.

**448**. Evaṃ vutte, verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “abhikkantaṃ, bho gotama, abhikkantaṃ bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Verañjakasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Mahāvedallasuttaṃ

**449**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca –

“‘Duppañño duppañño’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, duppaññoti vuccatī”ti?

“‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppaññoti vuccati.

“Kiñca nappajānāti? ‘Idaṃ dukkha’nti nappajānāti, ‘ayaṃ dukkhasamudayo’ti nappajānāti, ‘ayaṃ dukkhanirodho’ti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti. ‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppaññoti vuccatī”ti.

“‘Sādhāvuso’ti kho āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttariṃ pañhaṃ apucchi –

“‘Paññavā paññavā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, paññavāti vuccatī”ti?

“‘Pajānāti pajānātī’ti kho, āvuso, tasmā paññavāti vuccati.

“Kiñca pajānāti? ‘Idaṃ dukkha’nti pajānāti, ‘ayaṃ dukkhasamudayo’ti pajānāti, ‘ayaṃ dukkhanirodho’ti pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti pajānāti. ‘Pajānāti pajānātī’ti kho, āvuso, tasmā paññavāti vuccatī”ti.

“‘Viññāṇaṃ viññāṇa’nti, āvuso, vuccati. Kittāvatā nu kho, āvuso, viññāṇanti vuccatī”ti?

“‘Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccati.

“Kiñca vijānāti? Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. ‘Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī”ti.

“Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā? Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā [vinibbhujjitvā vinibbhujjitvā (ka.)] vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kaṃ. ka.)], pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti. Tasmā ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

“Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākaraṇa”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ. Idaṃ nesaṃ nānākaraṇa”nti.

**450**. “‘Vedanā vedanā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

“‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccati.

“Kiñca vedeti? Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. ‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

“‘Saññā saññā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

“‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccati.

“Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti. ‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccatī”ti.

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā? Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kaṃ. ka.)], vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti. Tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

**451**. “Nissaṭṭhena hāvuso [nissaṭṭhena panāvuso (?)], pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyya”nti?

“Nissaṭṭhena āvuso, pañcahi indriyehi parisuddhena manoviññāṇena ‘ananto ākāso’ti ākāsānañcāyatanaṃ neyyaṃ, ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ neyyaṃ, ‘natthi kiñcī’ti ākiñcaññāyatanaṃ neyya”nti.

“Neyyaṃ panāvuso, dhammaṃ kena pajānātī”ti?

“Neyyaṃ kho, āvuso, dhammaṃ paññācakkhunā pajānātī”ti.

“Paññā panāvuso, kimatthiyā”ti?

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

**452**. “Kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”ti?

“Dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāya – parato ca ghoso, yoniso ca manasikāro. Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

“Katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cā”ti?

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā ca. Idhāvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cā”ti.

**453**. “Kati panāvuso, bhavā”ti?

“Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo”ti.

“Kathaṃ panāvuso, āyatiṃ punabbhavābhinibbatti hotī”ti?

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsaṃyojanānaṃ tatratatrābhinandanā – evaṃ āyatiṃ punabbhavābhinibbatti hotī”ti.

“Kathaṃ panāvuso, āyatiṃ punabbhavābhinibbatti na hotī”ti?

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā – evaṃ āyatiṃ punabbhavābhinibbatti na hotī”ti.

**454**. “Katamaṃ panāvuso, paṭhamaṃ jhāna”nti?

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati – idaṃ vuccati, āvuso, paṭhamaṃ jhāna”nti.

“Paṭhamaṃ panāvuso, jhānaṃ katiaṅgika”nti?

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgikaṃ. Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca. Paṭhamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgika”nti.

“Paṭhamaṃ panāvuso, jhānaṃ kataṅgavippahīnaṃ kataṅgasamannāgata”nti?

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ. Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti; vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca. Paṭhamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgata”nti.

**455**. “Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotī”ti?

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotī”ti.

**456**. “Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhantī”ti?

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni āyuṃ paṭicca tiṭṭhantī”ti.

“Āyu panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“Āyu usmaṃ paṭicca tiṭṭhatī”ti.

“Usmā panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“Usmā āyuṃ paṭicca tiṭṭhatī”ti.

“Idāneva kho mayaṃ, āvuso, āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma – ‘āyu usmaṃ paṭicca tiṭṭhatī’ti. Idāneva pana mayaṃ, āvuso, āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma – ‘usmā āyuṃ paṭicca tiṭṭhatī’ti.

“Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?

“Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati; evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyuṃ paṭicca tiṭṭhatī”ti.

**457**. “Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti? “Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā. Te ca hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyatī”ti.

“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana”nti?

“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti – āyu usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana”nti.

“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno – imesaṃ kiṃ nānākaraṇa”nti?

“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni. Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vippasannāni. Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno – idaṃ nesaṃ nānākaraṇa”nti.

**458**. “Kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti?

“Cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā”ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā ṭhitiyā”ti?

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā ṭhitiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisaṅkhāro. Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā ṭhitiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya – sabbanimittānañca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti.

**459**. “Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – ime dhammā nānātthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nāna”nti?

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānātthā ceva nānābyañjanā ca; atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā, byañjanameva nānaṃ”.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānātthā ceva nānābyañjanā ca”?

“Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ vuccatāvuso, appamāṇā cetovimutti”.

“Katamā cāvuso, ākiñcaññā cetovimutti”?

“Idhāvuso, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccatāvuso, ākiñcaññā cetovimutti”.

“Katamā cāvuso, suññatā cetovimutti”?

“Idhāvuso, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ti. Ayaṃ vuccatāvuso, suññatā cetovimutti”.

“Katamā cāvuso, animittā cetovimutti”?

“Idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharati. Ayaṃ vuccatāvuso, animittā cetovimutti. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānātthā ceva nānābyañjanā ca”.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānaṃ”?

“Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nāna”nti.

Idamavocāyasmā sāriputto. Attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinandīti.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Cūḷavedallasuttaṃ

**460**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca – “‘sakkāyo sakkāyo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyo vutto bhagavatā”ti? “Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

“Sādhayye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ apucchi – “‘sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti? “Yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā; ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”ti.

“‘Sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo; ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.

“‘Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā’ti, ayye, vuccati. Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

“Taññeva nu kho, ayye, upādānaṃ te [teva (sī.)] pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna”nti.

**461**. “Kathaṃ panāyye, sakkāyadiṭṭhi hotī”ti? “Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

“Kathaṃ panāyye, sakkāyadiṭṭhi na hotī”ti?

“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ…pe… na saññaṃ… na saṅkhāre…pe… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi na hotī”ti.

**462**. “Katamo panāyye, ariyo aṭṭhaṅgiko maggo”ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti. “Ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?

“Ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

“Ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”ti?

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti.

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā”ti?

“Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesaṃyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhibhāvanā”ti.

**463**. “Kati panāyye, saṅkhārā”ti?

“Tayome, āvuso visākha, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

“Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

**464**. “Kathaṃ panāyye, saññāvedayitanirodhasamāpatti hotī”ti?

“Na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhaṃ samāpajjissa’nti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmī’ti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitaṃ hoti yaṃ taṃ tathattāya upanetī”ti.

“Saññāvedayitanirodhaṃ samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamaṃ nirujjhanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “Saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“Kathaṃ panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hotī”ti?

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissa’nti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī’ti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitaṃ hoti yaṃ taṃ tathattāya upanetī”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamaṃ uppajjanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitaṃ panāyye, bhikkhuṃ kati phassā phusantī”ti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhitaṃ kho, āvuso visākha, bhikkhuṃ tayo phassā phusanti – suññato phasso, animitto phasso, appaṇihito phasso”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panāyye, bhikkhuno kiṃninnaṃ cittaṃ hoti kiṃpoṇaṃ kiṃpabbhāra”nti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnaṃ cittaṃ hoti, vivekapoṇaṃ vivekapabbhāra”nti.

**465**. “Kati panāyye, vedanā”ti?

“Tisso kho imā, āvuso visākha, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātaṃ vedayitaṃ – ayaṃ sukhā vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ – ayaṃ dukkhā vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātaṃ nāsātaṃ vedayitaṃ – ayaṃ adukkhamasukhā vedanā”ti.

“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“Sukhā kho, āvuso visākha, vedanā ṭhitisukhā vipariṇāmadukkhā; dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā; adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anusetī”ti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anusetī”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetī”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetī”ti.

“Sukhāya panāyye, vedanāya kiṃ pahātabbaṃ, dukkhāya vedanāya kiṃ pahātabbaṃ, adukkhamasukhāya vedanāya kiṃ pahātabba”nti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. Idhāvuso visākha, bhikkhu iti paṭisañcikkhati – ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti? Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihāppaccayā domanassaṃ. Paṭighaṃ tena pajahati, na tattha paṭighānusayo anuseti. Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Avijjaṃ tena pajahati, na tattha avijjānusayo anusetī”ti.

**466**. “Sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Avijjāya panāyye, kiṃ paṭibhāgo”ti?

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Vijjāya panāyye, kiṃ paṭibhāgo”ti?

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Vimuttiyā panāyye, kiṃ paṭibhāgo”ti?

“Vimuttiyā kho, āvuso visākha, nibbānaṃ paṭibhāgo”ti.

“Nibbānassa panāyye, kiṃ paṭibhāgo”ti? “Accayāsi, āvuso [accasarāvuso (sī. pī.), accassarāvuso (syā. kaṃ.)] visākha, pañhaṃ, nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. Nibbānogadhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyanaṃ nibbānapariyosānaṃ. Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsī”ti.

**467**. Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā visākhaṃ upāsakaṃ etadavoca – “paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā bhikkhunī. Maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. Eso cevetassa [esovetassa (syā. kaṃ.)] attho. Evañca naṃ [evametaṃ (sī. syā. kaṃ.)] dhārehī”ti.

Idamavoca bhagavā. Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Cūḷadhammasamādānasuttaṃ

**468**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ”.

**469**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ? Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te kho moḷibaddhāhi [moḷibandhāhi (syā. kaṃ. ka.)] paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – ‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāmā’ti. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse māluvāsipāṭikā phaleyya. Atha kho taṃ, bhikkhave, māluvābījaṃ aññatarasmiṃ sālamūle nipateyya. Atha kho, bhikkhave, yā tasmiṃ sāle adhivatthā devatā sā bhītā saṃviggā santāsaṃ āpajjeyya. Atha kho, bhikkhave, tasmiṃ sāle adhivatthāya devatāya mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgamma samāgamma evaṃ samassāseyyuṃ – ‘mā bhavaṃ bhāyi, mā bhavaṃ bhāyi; appeva nāmetaṃ māluvābījaṃ moro vā gileyya [moro vā gileyya, godhā vā khādeyya (ka.)], mago vā khādeyya, davaḍāho [vanadāho (ka.)] vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā uṭṭhaheyyuṃ [udrabheyyuṃ (sī. pī. ka.)], abījaṃ vā panassā’ti. Atha kho taṃ, bhikkhave, māluvābījaṃ neva moro gileyya, na mago khādeyya, na davaḍāho ḍaheyya, na vanakammikā uddhareyyuṃ, na upacikā uṭṭhaheyyuṃ, bījañca panassa taṃ pāvussakena meghena abhippavuṭṭhaṃ sammadeva viruheyya. Sāssa māluvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālaṃ upaniseveyya. Atha kho, bhikkhave, tasmiṃ sāle adhivatthāya devatāya evamassa – ‘kiṃsu nāma te bhonto mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā māluvābīje anāgatabhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ [samassāseyyuṃ (ka.)] – “mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ māluvābījaṃ moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā uṭṭhaheyyuṃ, abījaṃ vā panassā”ti; sukho imissā māluvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso’ti. Sā taṃ sālaṃ anuparihareyya. Sā taṃ sālaṃ anupariharitvā upari viṭabhiṃ [viṭapaṃ (syā. ṭṭha.)] kareyya. Upari viṭabhiṃ karitvā oghanaṃ janeyya. Oghanaṃ janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho, bhikkhave, tasmiṃ sāle adhivatthāya devatāya evamassa – ‘idaṃ kho te bhonto mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā māluvābīje anāgatabhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ [samassāseyyuṃ (ka.)] – “mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ māluvābījaṃ moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā uṭṭhaheyyuṃ abījaṃ vā panassā”ti. Yañcāhaṃ [yaṃ vāhaṃ (ka.), svāhaṃ (syā. kaṃ.)] māluvābījahetu dukkhā tibbā kharā kaṭukā vedanā vedayāmī’ti. Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te moḷibaddhāhi paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti. Te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – ‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti. Ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāmā’ti. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**470**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ? Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko, natiṭṭhabhaddantiko, nābhihaṭaṃ, na uddissakataṃ, na nimantanaṃ sādiyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko…pe… sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti… sattahipi dattīhi yāpeti. Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti… sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti, āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto, kaṇṭakāpassayikopi hoti, kaṇṭakāpassaye seyyaṃ kappeti [passa ma. ni. 1.155 mahāsīhanādasutte], sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ.

**471**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ? Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**472**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ? Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohajātiko hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ. Imāni kho, bhikkhave, cattāri dhammasamādānānī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷadhammasamādānasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Mahādhammasamādānasuttaṃ

**473**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “yebhuyyena, bhikkhave, sattā evaṃkāmā evaṃchandā evaṃadhippāyā – ‘aho vata aniṭṭhā akantā amanāpā dhammā parihāyeyyuṃ, iṭṭhā kantā manāpā dhammā abhivaḍḍheyyu’nti. Tesaṃ, bhikkhave, sattānaṃ evaṃkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tatra tumhe, bhikkhave, kaṃ hetuṃ paccethā”ti? “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

**474**. “Idha, bhikkhave, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, sevitabbe dhamme na jānāti asevitabbe dhamme na jānāti, bhajitabbe dhamme na jānāti abhajitabbe dhamme na jānāti. So sevitabbe dhamme ajānanto asevitabbe dhamme ajānanto, bhajitabbe dhamme ajānanto abhajitabbe dhamme ajānanto, asevitabbe dhamme sevati sevitabbe dhamme na sevati, abhajitabbe dhamme bhajati bhajitabbe dhamme na bhajati. Tassa asevitabbe dhamme sevato sevitabbe dhamme asevato, abhajitabbe dhamme bhajato bhajitabbe dhamme abhajato aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ aviddasuno.

“Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, sevitabbe dhamme jānāti asevitabbe dhamme jānāti, bhajitabbe dhamme jānāti abhajitabbe dhamme jānāti. So sevitabbe dhamme jānanto asevitabbe dhamme jānanto, bhajitabbe dhamme jānanto abhajitabbe dhamme jānanto, asevitabbe dhamme na sevati sevitabbe dhamme sevati, abhajitabbe dhamme na bhajati bhajitabbe dhamme bhajati. Tassa asevitabbe dhamme asevato sevitabbe dhamme sevato, abhajitabbe dhamme abhajato bhajitabbe dhamme bhajato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ viddasuno.

**475**. “Cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

**476**. “Tatra, bhikkhave, yamidaṃ [yadidaṃ (sī.)] dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ aviddasuno.

**477**. “Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetaṃ, bhikkhave, hoti yathā taṃ viddasuno.

**478**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena samphappalāpī hoti, samphappalāpapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ.

**479**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ? Idha, bhikkhave, ekacco sahāpi sukhena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena samphappalāpī hoti, samphappalāpapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**480**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pisuṇāya vācāya paṭivirato hoti, pisuṇāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**481**. “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ? Idha, bhikkhave, ekacco sahāpi sukhena sahāpi somanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena pisuṇāya vācāya paṭivirato hoti, pisuṇāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukhena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ, vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ. Imāni kho, bhikkhave, cattāri dhammasamādānāni.

**482**. “Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi piva [pipa (sī. pī.)]. Tassa te pivato [pipato (sī. pī.)] ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā [pītvā (sī.)] ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ.

**483**. “Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, ayaṃ āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva. Tassa te pivatohi [pivatopi (ka.)] kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivatohi kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**484**. “Seyyathāpi, bhikkhave, pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ. Atha puriso āgaccheyya paṇḍukarogī. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivatohi kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivatohi kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**485**. “Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitañca ekajjhaṃ saṃsaṭṭhaṃ. Atha puriso āgaccheyya lohitapakkhandiko. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, idaṃ dadhiṃ ca madhuṃ ca sappiṃ ca phāṇitañca ekajjhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

**486**. “Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ tadaññe puthusamaṇabrāhmaṇaparappavāde abhivihacca bhāsate ca tapate ca virocate cā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahādhammasamādānasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vīmaṃsakasuttaṃ

**487**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena [ājānantena (pī. ka.), ajānantena kinti (?)] tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāṇāyā”ti. “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā; sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

**488**. “Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenaṃ samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti, tato naṃ uttariṃ samannesati – ‘ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenaṃ samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti, tato naṃ uttariṃ samannesati – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenaṃ samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’ti, tato naṃ uttariṃ samannesati – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, udāhu ittarasamāpanno’ti? Tamenaṃ samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti, tato naṃ uttariṃ samannesati – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādīnavā’ti? Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto. Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekacce ādīnavā saṃvijjanti. Tamenaṃ samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjantī’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjantī’ti, tato naṃ uttariṃ samannesati – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti? Tamenaṃ samannesamāno evaṃ jānāti – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti. Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyuṃ – ‘ke panāyasmato ākārā, ke anvayā, yenāyasmā evaṃ vadesi – abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu saṃdissanti, ye ca idhekacce āmisena anupalittā, nāyamāyasmā taṃ tena avajānāti. Sammukhā kho pana metaṃ bhagavato sutaṃ sammukhā paṭiggahitaṃ – abhayūparatohamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā rāgassā’ti.

**489**. “Tatra, bhikkhave, tathāgatova uttariṃ paṭipucchitabbo – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī”’ti.

“Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti.

“Ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassa; etaṃpathohamasmi, etaṃgocaro [etapathohamasmi etagocaro (sī. syā. kaṃ. pī.)], no ca tena tammayo’ti.

“Evaṃvādiṃ kho, bhikkhave, satthāraṃ arahati sāvako upasaṅkamituṃ dhammassavanāya. Tassa satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathā so tasmiṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari pasīdati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ti. Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyuṃ – ‘ke panāyasmato ākārā, ke anvayā, yenāyasmā evaṃ vadesi – sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ti? Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamiṃ dhammassavanāya. Tassa me bhagavā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me, āvuso, bhagavā dhammaṃ deseti uttaruttariṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmiṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari pasīdiṃ – sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgho’ti.

**490**. “Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā, ayaṃ vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, daḷhā; asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti. Evañca pana tathāgato dhammatāsusamanniṭṭho hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vīmaṃsakasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Kosambiyasuttaṃ

**491**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Te na ceva aññamaññaṃ saññāpenti na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ upenti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – “idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na ceva aññamaññaṃ saññāpenti, na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ upentī”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ, bhikkhu, mama vacanena te bhikkhū āmantehi – ‘satthā vo āyasmante āmantetī”’ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “satthā āyasmante āmantetī”ti. “Evamāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca – “saccaṃ kira tumhe, bhikkhave, bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattiṃ upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattiṃ upethā”ti? “Evaṃ, bhante”. “Taṃ kiṃ maññatha, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmiṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ…pe… mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā”ti? “No hetaṃ, bhante”. “Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmiṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ…pe… na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattiṃ upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattiṃ upetha? Tañhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

**492**. Atha kho bhagavā bhikkhū āmantesi – “chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame cha? Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekibhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Ime kho, bhikkhave, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Imesaṃ kho, bhikkhave, channaṃ sāraṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ [saṅgāhakaṃ (?)] etaṃ saṅghāṭanikaṃ – yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya. Seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghāṭanikaṃ yadidaṃ kūṭaṃ; evameva kho, bhikkhave, imesaṃ channaṃ sāraṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghāṭanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

**493**. “Kathañca, bhikkhave, yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyya’nti? Sace, bhikkhave, bhikkhu kāmarāgapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu byāpādapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu thīnamiddhapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu bhaṇḍanajāto kalahajāto vivādāpanno aññamaññaṃ mukhasattīhi vitudanto viharati, pariyuṭṭhitacittova hoti. So evaṃ pajānāti – ‘natthi kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ. Suppaṇihitaṃ me mānasaṃ saccānaṃ bodhāyā’ti. Idamassa paṭhamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**494**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti? So evaṃ pajānāti – ‘imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti. Idamassa dutiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**495**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathā rūpāyāhaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti? So evaṃ pajānāti – ‘yathārūpāyāhaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti. Idamassa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**496**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjati’. Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjati’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa catutthaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**497**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambañca ālumpati vacchakañca apacinati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa pañcamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**498**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṃkatvā manasikatvā sabbacetasā [sabbacetaso (sī. syā. kaṃ. pī.), sabbaṃ cetasā (ka.)] samannāharitvā ohitasoto dhammaṃ suṇāti. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa chaṭṭhaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**499**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa sattamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**500**. “Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpattiphalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpattiphalasamannāgato hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kosambiyasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Brahmanimantanikasuttaṃ

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

“Ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle. Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘idaṃ niccaṃ, idaṃ dhuvaṃ, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthī’ti. Atha khvāhaṃ, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – ukkaṭṭhāyaṃ subhagavane sālarājamūle antarahito tasmiṃ brahmaloke pāturahosiṃ. Addasā kho maṃ, bhikkhave, bako brahmā dūratova āgacchantaṃ; disvāna maṃ etadavoca – ‘ehi kho, mārisa, svāgataṃ, mārisa! Cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Idañhi, mārisa, niccaṃ, idaṃ dhuvaṃ, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇaṃ natthī”’ti.

Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – “avijjāgato vata, bho, bako brahmā; avijjāgato vata, bho, bako brahmā; yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, addhuvaṃyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati; yattha ca pana jāyati jīyati mīyati cavati upapajjati tañca vakkhati – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjatī’ti; santañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vakkhatī”ti.

**502**. “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘bhikkhu, bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā [sajjitā (syā. kaṃ. ka.), sañjitā (sī. pī.)] vasī pitā bhūtabhabyānaṃ. Ahesuṃ kho ye, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā – te kāyassa bhedā pāṇupacchedā hīne kāye patiṭṭhitā ahesuṃ. Ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīpasaṃsakā pathavābhinandino, āpapasaṃsakā āpābhinandino, tejapasaṃsakā tejābhinandino, vāyapasaṃsakā vāyābhinandino, bhūtapasaṃsakā bhūtābhinandino, devapasaṃsakā devābhinandino, pajāpatipasaṃsakā pajāpatābhinandino, brahmapasaṃsakā brahmābhinandino – te kāyassa bhedā pāṇupacchedā paṇīte kāye patiṭṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘iṅgha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho’. Sace kho tvaṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso siriṃ āgacchantiṃ daṇḍena paṭippaṇāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathaviṃ virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati. ‘Iṅghaṃ tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho. Nanu tvaṃ, bhikkhu, passasi brahmaparisaṃ sannipatita’nti? Iti kho maṃ, bhikkhave, māro pāpimā brahmaparisaṃ upanesi.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima; mā tvaṃ maññittho – na maṃ jānātī’ti. Māro tvamasi, pāpima. Yo ceva, pāpima, brahmā, yā ca brahmaparisā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasaṃgatā. Tuyhañhi, pāpima, evaṃ hoti – ‘esopi me assa hatthagato, esopi me assa vasaṃgato’ti. Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṃgato”ti.

**503**. “Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca – ‘ahañhi, mārisa, niccaṃyeva samānaṃ niccanti vadāmi, dhuvaṃyeva samānaṃ dhuvanti vadāmi, sassataṃyeva samānaṃ sassatanti vadāmi, kevalaṃyeva samānaṃ kevalanti vadāmi, acavanadhammaṃyeva samānaṃ acavanadhamma’nti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevāhaṃ vadāmi – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjatī’ti. Asantañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vadāmi. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesaṃ tapokammameva ahosi. Te kho evaṃ jāneyyuṃ – ‘santañca panaññaṃ uttari nissaraṇaṃ atthaññaṃ uttari nissaraṇanti, asantaṃ vā aññaṃ uttari nissaraṇaṃ natthaññaṃ uttari nissaraṇa’nti. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi. Sace kho tvaṃ, bhikkhu, pathaviṃ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. Sace āpaṃ… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti.

“Ahampi kho evaṃ, brahme, jānāmi – sace pathaviṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. ‘Sace āpaṃ… tejaṃ… vāyaṃ… bhūte… deve… pajāpatiṃ… brahmaṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti api ca te ahaṃ, brahme, gatiñca pajānāmi, jutiñca pajānāmi – evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

“Yathākathaṃ pana me tvaṃ, mārisa, gatiñca pajānāsi, jutiñca pajānāsi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ti?

“Yāvatā candimasūriyā, pariharanti disā bhanti virocanā;

Tāva sahassadhā loko, ettha te vattate [vattatī (sī. syā. kaṃ. pī.)] vaso.

“Paroparañca [parovarañca (sī. pī.)] jānāsi, atho rāgavirāginaṃ;

Itthabhāvaññathābhāvaṃ, sattānaṃ āgatiṃ gati”nti.

“Evaṃ kho te ahaṃ, brahme, gatiñca pajānāmi jutiñca pajānāmi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ti.

**504**. “Atthi kho, brahme, añño kāyo, taṃ tvaṃ na jānāsi na passasi; tamahaṃ jānāmi passāmi. Atthi kho, brahme, ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno. Tassa te aticiranivāsena sā sati pamuṭṭhā, tena taṃ tvaṃ na jānāsi na passasi; tamahaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvaṃ na jānāsi na passasi; tamahaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Āpaṃ kho ahaṃ, brahme…pe… tejaṃ kho ahaṃ, brahme…pe… vāyaṃ kho ahaṃ, brahme…pe… bhūte kho ahaṃ, brahme…pe… deve kho ahaṃ, brahme…pe… pajāpatiṃ kho ahaṃ, brahme…pe… brahmaṃ kho ahaṃ, brahme…pe… ābhassare kho ahaṃ, brahme…pe… subhakiṇhe kho ahaṃ, brahme… …pe… vehapphale kho ahaṃ, brahme…pe… abhibhuṃ kho ahaṃ, brahme…pe… sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmiṃ nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo”ti.

“Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ, tadabhiññāya mā heva te rittakameva ahosi, tucchakameva ahosī”ti.

“‘Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ’, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalatte ananubhūtaṃ, abhibhussa abhibhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ”.

“Handa carahi [handa ca hi (sī. pī.)] te, mārisa, passa antaradhāyāmī”ti. ‘Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī’ti. Atha kho, bhikkhave, bako brahmā ‘antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā’ti nevassu me sakkoti antaradhāyituṃ.

“Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – ‘handa carahi te brahme antaradhāyāmī’ti. ‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace visahasī’ti. Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsiṃ – ‘ettāvatā brahmā ca brahmaparisā ca brahmapārisajjā ca saddañca me sossanti [saddameva suyyanti (ka.)], na ca maṃ dakkhantī’ti. Antarahito imaṃ gāthaṃ abhāsiṃ –

“Bhavevāhaṃ bhayaṃ disvā, bhavañca vibhavesinaṃ;

Bhavaṃ nābhivadiṃ kiñci, nandiñca na upādiyi”nti.

“Atha kho, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhutacittajātā ahesuṃ – ‘acchariyaṃ vata bho, abbhutaṃ vata bho! Samaṇassa gotamassa mahiddhikatā mahānubhāvatā, na ca vata no ito pubbe diṭṭho vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathāyaṃ samaṇo gotamo sakyaputto sakyakulā pabbajito. Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahī’ti.

**505**. “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘sace kho tvaṃ, mārisa, evaṃ pajānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi, mā pabbajite; mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ; mā sāvakesu gedhimakāsi, mā pabbajitesu. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā. Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhimakaṃsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu, kāyassa bhedā pāṇupacchedā hīne kāye patiṭṭhitā. Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā. Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhimakaṃsu na pabbajitesu, te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhitacittā na pabbajitesu, kāyassa bhedā pāṇupacchedā paṇīte kāye patiṭṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – iṅgha tvaṃ, mārisa, appossukko diṭṭhadhammasukhavihāramanuyutto viharassu, anakkhātaṃ kusalañhi, mārisa, mā paraṃ ovadāhī’ti.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima, mā tvaṃ maññittho – na maṃ jānātī’ti. Māro tvamasi, pāpima. Na maṃ tvaṃ, pāpima, hitānukampī evaṃ vadesi; ahitānukampī maṃ tvaṃ, pāpima, evaṃ vadesi. Tuyhañhi, pāpima, evaṃ hoti – ‘yesaṃ samaṇo gotamo dhammaṃ desessati, te me visayaṃ upātivattissantī’ti. Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāmhāti paṭijāniṃsu. Ahaṃ kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti paṭijānāmi. Desentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova adesentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova. Upanentopi hi, pāpima, tathāgato sāvake tādisova, anupanentopi hi, pāpima, tathāgato sāvake tādisova. Taṃ kissa hetu? Tathāgatassa, pāpima, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā – te pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūḷhiyā; evameva kho, pāpima, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā – te pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti.

“Iti hidaṃ mārassa ca anālapanatāya brahmuno ca abhinimantanatāya, tasmā imassa veyyākaraṇassa brahmanimantanikaṃteva adhivacana”nti.

Brahmanimantanikasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Māratajjanīyasuttaṃ

**506**. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti koṭṭhamanupaviṭṭho. Atha kho āyasmato mahāmoggallānassa etadahosi – “kiṃ nu kho me kucchi garugaro viya [garu garu viya (sī. pī. ṭīkāyaṃ pāṭhantaraṃ)]? Māsācitaṃ maññe”ti. Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā mahāmoggallāno paccattaṃ yoniso manasākāsi. Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ koṭṭhamanupaviṭṭhaṃ. Disvāna māraṃ pāpimantaṃ etadavoca – “nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti. Atha kho mārassa pāpimato etadahosi – “ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ti. Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana [kuto ca pana (syā.)] maṃ ayaṃ sāvako jānissatī”ti? Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca – “evampi kho tāhaṃ, pāpima, jānāmi, mā tvaṃ maññittho – ‘na maṃ jānātī’ti. Māro tvamasi, pāpima; tuyhañhi, pāpima, evaṃ hoti – ‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī”’ti?

Atha kho mārassa pāpimato etadahosi – “jāname kho maṃ ayaṃ samaṇo passaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”’ti. Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsi.

**507**. Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ; disvāna māraṃ pāpimantaṃ etadavoca – ‘etthāpi kho tāhaṃ, pāpima, passāmi; mā tvaṃ maññittho “na maṃ passatī”ti. Eso tvaṃ, pāpima, paccaggaḷe ṭhito. Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahosiṃ, tassa me kāḷī nāma bhaginī. Tassā tvaṃ putto. So me tvaṃ bhāgineyyo ahosi. Tena kho pana, pāpima, samayena kakusandho bhagavā arahaṃ sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. Yāvatā kho pana, pāpima, kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā. Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho evaṃ [etaṃ (sī. syā. pī.)], pāpima, pariyāyena āyasmato vidhurassa vidhuroteva [vidhurassa vidhuro vidhurotveva (sī. syā. kaṃ. pī.)] samaññā udapādi.

“Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamūlagatopi suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati. Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmiṃ rukkhamūle saññāvedayitanirodhaṃ samāpanno nisinno hoti. Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmiṃ rukkhamūle saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ; disvāna tesaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato! Handa naṃ dahāmā’ti. Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇañca kaṭṭhañca gomayañca saṃkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggiṃ datvā pakkamiṃsu. Atha kho, pāpima, āyasmā sañjīvo tassā rattiyā accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ piṇḍāya pāvisi. Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ; disvāna nesaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato, svāyaṃ paṭisañjīvito’ti. Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva [sañjīvo sañjīvotveva (sī. syā. kaṃ. pī.)] samaññā udapādi.

**508**. “Atha kho, pāpima, dūsissa mārassa etadahosi – ‘imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā. Yaṃnūnāhaṃ brāhmaṇagahapatike anvāviseyyaṃ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti.

“Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisiṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosenti vihesenti – ‘ime pana muṇḍakā samaṇakā ibbhā kiṇhā [kaṇhā (syā. kaṃ. ka.)] bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma ulūko rukkhasākhāyaṃ mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma kotthu nadītīre macche maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma biḷāro sandhisamalasaṅkaṭīre mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyantī”ti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**509**. “Atha kho, pāpima, kakusandho bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti. Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha. Karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathā’ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihariṃsu. Karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihariṃsu.

**510**. “Atha kho, pāpima, dūsissa mārassa etadahosi – ‘evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā, yaṃnūnāhaṃ brāhmaṇagahapatike anvāviseyyaṃ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, brāhmaṇagahapatikā anvāviṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garuṃ karonti mānenti pūjenti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**511**. “Atha kho, pāpima, kakusandho bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāranti. Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino [anabhiratasaññīno (sī. syā. kaṃ. pī.)], sabbasaṅkhāresu aniccānupassino’ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassino kāye vihariṃsu, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino.

**512**. “Atha kho, pāpima, kakusandho bhagavā arahaṃ sammāsambuddho pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā vidhurena pacchāsamaṇena gāmaṃ piṇḍāya pāvisi. Atha kho, pāpima, dūsī māro aññataraṃ kumārakaṃ [kumāraṃ (sī. pī.)] anvāvisitvā sakkharaṃ gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsaṃ vobhindi [sīsaṃ te bhindissāmīti (ka.)]. Atha kho, pāpima, āyasmā vidhuro bhinnena sīsena lohitena gaḷantena kakusandhaṃyeva bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. Atha kho, pāpima, kakusandho bhagavā arahaṃ sammāsambuddho nāgāpalokitaṃ apalokesi – ‘na vāyaṃ dūsī māro mattamaññāsī’ti. Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā cavi mahānirayañca upapajji.

“Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyyā honti – chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi. Atha kho maṃ, pāpima, nirayapālā upasaṅkamitvā etadavocuṃ – yadā kho te [yato te (ka.)], mārisa, saṅkunā saṅku hadaye samāgaccheyya. Atha naṃ tvaṃ jāneyyāsi – ‘vassasahassaṃ me niraye paccamānassā’ti. So kho ahaṃ, pāpima, bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmiṃ mahāniraye apacciṃ. Dasavassasahassāni tasseva mahānirayassa ussade apacciṃ vuṭṭhānimaṃ nāma vedanaṃ vediyamāno. Tassa mayhaṃ, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa. Evarūpaṃ sīsaṃ hoti, seyyathāpi macchassa.

**513**.

“Kīdiso nirayo āsi, yattha dūsī apaccatha;

Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

“Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;

Īdiso nirayo āsi, yattha dūsī apaccatha;

Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Majjhe sarassa tiṭṭhanti, vimānā kappaṭṭhāyino;

Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;

Accharā tattha naccanti, puthu nānattavaṇṇiyo.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo ve buddhena codito, bhikkhu saṅghassa pekkhato;

Migāramātupāsādaṃ, pādaṅguṭṭhena kampayi.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo vejayantaṃ pāsādaṃ, pādaṅguṭṭhena kampayi;

Iddhibalenupatthaddho, saṃvejesi ca devatā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo vejayantapāsāde, sakkaṃ so paripucchati;

Api vāsava jānāsi, taṇhākkhayavimuttiyo;

Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo brahmaṃ paripucchati, sudhammāyābhito sabhaṃ;

Ajjāpi tyāvuso diṭṭhi, yā te diṭṭhi pure ahu;

Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.

“Tassa brahmā viyākāsi, anupubbaṃ yathātathaṃ;

Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.

“Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;

Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo mahāmeruno kūṭaṃ, vimokkhena aphassayi;

Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Na ve aggi cetayati [veṭhayati (sī.)], ‘ahaṃ bālaṃ ḍahāmī’ti;

Bālo ca jalitaṃ aggiṃ, āsajja naṃ sa ḍayhati.

“Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;

Sayaṃ ḍahissasi attānaṃ, bālo aggiṃva saṃphusaṃ.

“Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;

Kinnu maññasi pāpima, na me pāpaṃ vipaccati.

“Karoto cīyati pāpaṃ, cirarattāya antaka;

Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.

“Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;

Tato so dummano yakkho, natatthevantaradhāyathā”ti.

Māratajjanīyasuttaṃ niṭṭhitaṃ dasamaṃ.

Cūḷayamakavaggo niṭṭhito pañcamo.

Tassuddānaṃ –

Sāleyya verañjaduve ca tuṭṭhi, cūḷamahādhammasamādānañca;

Vīmaṃsakā kosambi ca brāhmaṇo, dūsī ca māro dasamo ca vaggo.

Sāleyyavaggo niṭṭhito pañcamo.

Idaṃ vaggānamuddānaṃ –

Mūlapariyāyo ceva, sīhanādo ca uttamo;

Kakaco ceva gosiṅgo, sāleyyo ca ime pañca.

Mūlapaṇṇāsakaṃ samattaṃ.