**GIÁO TRÌNH LỚP MAJJHIMANIKĀYA**

**(TRUNG BỘ)**

**MAJJHIMANIKĀYA**

**UPARIPAṆṆĀSA-PĀḶI**

**(Tập 3)**

**Hướng dẫn: Sư Thiện Hảo (Vāyama)**

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Namo tassa bhagavato arahato sammāsambuddhassa

**Majjhimanikāye**

**Uparipaṇṇāsapāḷi**

# 1. Devadahavaggo

## 1. Devadahasuttaṃ

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

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

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

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

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

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ 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’.

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

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

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

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

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

**4**. “Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocuṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāthaputto (sī.)] sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti. Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita’nti. So evamāha – ‘atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjīretha, yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpakammassa akaraṇaṃ. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, 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 camhā attamanā”ti.

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

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

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

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

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

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

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

**9**. “Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpasaṅgatikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Evaṃvādī, bhikkhave, nigaṇṭhā. Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. Evaṃ kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ padhānaṃ.

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

**11**. “Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. So taṃ itthiṃ passeyya aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyuṃ sokaparidevadukkhadomanassūpāyāsā”ti? “Evaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyuṃ sokaparidevadukkhadomanassūpāyāsā”ti. “Atha kho, bhikkhave, tassa purisassa evamassa – ‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tassa me amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassūpāyāsā. Yaṃnūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyya’nti. So yo amussā itthiyā chandarāgo taṃ pajaheyya. So taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyuṃ sokaparidevadukkhadomanassūpāyāsā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā virāgo. Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ na uppajjeyyuṃ sokaparidevadukkhadomanassūpāyāsā”ti.

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

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

**13**. “Puna caparaṃ, bhikkhave, idha tathāgato loke uppajjati 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.

**14**. “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. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.) ettha sācisaddo kuṭilapariyāyo] paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā 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.

**15**. “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 [sammiñjite (sī. syā. kaṃ. pī.)] pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

**16**. “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. 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.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

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

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

“Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

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

**18**. “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 – ‘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. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

**19**. “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. Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ [tathāgato, evaṃvādiṃ bhikkhave tathāgataṃ (sī. syā. kaṃ. pī.)] dasa sahadhammikā pāsaṃsaṭṭhānā āgacchanti.

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

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato; no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato; no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato; no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa sahadhammikā pāsaṃsaṭṭhānā āgacchantī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Devadahasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Pañcattayasuttaṃ**[pañcāyatanasutta (ka.)]**

**21**. 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 – “santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhivuttipadāni [adhimuttipadāni (syā. kaṃ. ka.)] abhivadanti. ‘Saññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; ‘asaññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; ‘nevasaññīnāsaññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti [paññāpenti (sī. syā. kaṃ. pī.)], diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti santaṃ vā attānaṃ paññapenti arogaṃ [paraṃ maraṇā. iti imāni (ka.)] paraṃ maraṇā, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti imāni pañca [paraṃ maraṇā. iti imāni (ka.)] hutvā tīṇi honti, tīṇi hutvā pañca honti – ayamuddeso pañcattayassa.

**22**. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamāṇasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, etaṃ [evaṃ (ka.)] vā panekesaṃ [panetesaṃ (syā. kaṃ.)] upātivattataṃ viññāṇakasiṇameke abhivadanti appamāṇaṃ āneñjaṃ. Tayidaṃ, bhikkhave, tathāgato abhijānāti [pajānāti (sī. syā. kaṃ. pī.) aṭṭhakathā oloketabbā]. Ye kho te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamāṇasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā [maraṇāti (ka.)], yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati – yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ. ‘Natthi kiñcī’ti ākiñcaññāyatanameke abhivadanti appamāṇaṃ āneñjaṃ. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

**23**. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Saññā rogo saññā gaṇḍo saññā sallaṃ, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – ‘asañña’nti. Tayidaṃ, bhikkhave, tathāgato abhijānāti ye kho te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya – ‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññāṇassa [aññatra viññāṇā (syā. kaṃ.), aññatra viññāṇena (ka.)] āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññapessāmī’ti – netaṃ ṭhānaṃ vijjati. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

**24**. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Saññā rogo saññā gaṇḍo saññā sallaṃ, asaññā sammoho, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – ‘nevasaññānāsañña’nti. [nevasaññānāsaññāti (syā. kaṃ. pī. ka.) etantipadaṃ manasikātabbaṃ] Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā [samaṇabrāhmaṇā (sī. pī.)] diṭṭhasutamutaviññātabbasaṅkhāramattena etassa āyatanassa upasampadaṃ paññapenti, byasanañhetaṃ, bhikkhave, akkhāyati [āyatanamakkhāyati (ka.)] etassa āyatanassa upasampadāya. Na hetaṃ, bhikkhave, āyatanaṃ saṅkhārasamāpattipattabbamakkhāyati; saṅkhārāvasesasamāpattipattabbametaṃ, bhikkhave, āyatanamakkhāyati. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

**25**. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Sabbepime bhonto samaṇabrāhmaṇā uddhaṃ saraṃ [uddhaṃsarā (sī. pī.), uddhaṃ parāmasanti (syā. kaṃ.)] āsattiṃyeva abhivadanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Seyyathāpi nāma vāṇijassa vāṇijjāya gacchato evaṃ hoti – ‘ito me idaṃ bhavissati, iminā idaṃ lacchāmī’ti, evamevime bhonto samaṇabrāhmaṇā vāṇijūpamā maññe paṭibhanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti te sakkāyabhayā sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti. Seyyathāpi nāma sā gaddulabaddho daḷhe thambhe vā khile [khīle (sī. syā. kaṃ. pī.)] vā upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati anuparivattati; evamevime bhonto samaṇabrāhmaṇā sakkāyabhayā sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

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

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

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

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

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

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

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

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Kintisuttaṃ

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

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

**35**. “Tasmātiha, bhikkhave, ye vo [ye te (ka.)] mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbaṃ. Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyaṃsu [siyuṃ (sī. syā. kaṃ.) saddanīti oloketabbā] dve bhikkhū abhidhamme nānāvādā. Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nāna’nti, tattha yaṃ bhikkhuṃ suvacataraṃ [subbacataraṃ (ka.)] maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetaṃ [tadimināpetaṃ (syā. kaṃ.)] āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetaṃ āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ. Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā [iti duggahitaṃ duggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretvā (sī. syā. kaṃ. pī.) anantaravārattaye pana idaṃ pāṭhanānattaṃ natthi] yo dhammo yo vinayo so bhāsitabbo.

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

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

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

**39**. “Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyā aññatarassa bhikkhuno āpatti siyā vītikkamo, tatra, bhikkhave, na codanāya taritabbaṃ [coditabbaṃ (syā. kaṃ. ka.) turitabbaṃ (?)]. Puggalo upaparikkhitabbo – ‘iti mayhañca avihesā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adaḷhadiṭṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho avihesā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī adaḷhadiṭṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – parassa [yadidaṃ mayhañca vihesā bhavissati parassa ca (ka.)] puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho vihesā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī daḷhadiṭṭhī duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhaṃ vihesā [mayhañca vihesā bhavissati parassa ca puggalassa upaghāto (ka.)]. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī daḷhadiṭṭhī duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhañca vihesā bhavissati parassa ca puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī daḷhadiṭṭhī duppaṭinissaggī, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

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

“Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha, so upasaṅkamitvā evamassa vacanīyo – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti. Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā”’ti.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kintisuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Sāmagāmasuttaṃ

**41**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati sāmagāme. Tena kho pana samayena nigaṇṭho nāṭaputto [nāthaputto (sī. pī.)] pāvāyaṃ adhunākālaṅkato [kālakato (sī. syā. kaṃ. pī.)] hoti. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā [dveḷhakajātā (syā. kaṃ. ka.)] bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi! Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ [aviciṇṇaṃ (sī. pī.)] te viparāvattaṃ. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbeṭhehi vā sace pahosī”ti. Vadhoyeva kho [vadhoyeveko (syā. kaṃ. ka.)] maññe nigaṇṭhesu nāṭaputtiyesu vattati. Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā [nibbindarūpā (syā. kaṃ. ka.)] virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṃvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

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

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, cundo samaṇuddeso evamāha – ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā…pe… bhinnathūpe appaṭisaraṇe’ti. Tassa mayhaṃ, bhante, evaṃ hoti – ‘māheva bhagavato accayena saṅghe vivādo uppajji; svāssa [so (sī. pī.), svāyaṃ (ka.)] vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussāna”’nti.

**43**. “Taṃ kiṃ maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti? “Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū nānāvāde. Ye ca kho [santi ca kho (syā. kaṃ.), santi ca (ka.)], bhante, puggalā bhagavantaṃ patissayamānarūpā viharanti tepi bhagavato accayena saṅghe vivādaṃ janeyyuṃ ajjhājīve vā adhipātimokkhe vā. Svāssa [sossa (sī. pī.), svāyaṃ (ka.)] vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussāna”nti. Appamattako so, ānanda, vivādo yadidaṃ – ajjhājīve vā adhipātimokkhe vā. Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ.

**44**. “Chayimāni, ānanda, vivādamūlāni. Katamāni cha? Idhānanda, bhikkhu kodhano hoti upanāhī. Yo so, ānanda, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme… saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṅghe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti.

**45**. “Puna caparaṃ, ānanda, bhikkhu makkhī hoti paḷāsī…pe… issukī hoti maccharī…pe… saṭho hoti māyāvī…pe… pāpiccho hoti micchādiṭṭhi [micchādiṭṭhī (syā. kaṃ. pī. ka.)] …pe… sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, ānanda, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme… saṅghe… sikkhāya na paripūrakārī hoti so saṅghe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti. Imāni kho, ānanda, cha vivādamūlāni.

**46**. “Cattārimāni, ānanda, adhikaraṇāni. Katamāni cattāri? Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ – imāni kho, ānanda, cattāri adhikaraṇāni. Satta kho panime, ānanda, adhikaraṇasamathā – uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

**47**. “Kathañcānanda, sammukhāvinayo hoti? Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā dhammanetti samanumajjitabbā. Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Evaṃ kho, ānanda, sammukhāvinayo hoti; evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – sammukhāvinayena.

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

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

**50**. “Kathañcānanda, amūḷhavinayo hoti? Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? (So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tamenaṃ so nibbeṭhentaṃ ativeṭheti – ‘iṅghāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti.) [( ) etthantare pāṭho cūḷava. 237 natthi tassapāpiyasikāvāreevetena bhavitabbaṃ] So evamāha – ‘ahaṃ kho, āvuso, ummādaṃ pāpuṇiṃ cetaso vipariyāsaṃ. Tena me ummattakena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ [bhāsitaparikantaṃ (sī. syā. kaṃ. pī.)]. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Tassa kho [tassa kho evaṃ (syā. kaṃ. ka.)], ānanda, bhikkhuno amūḷhavinayo dātabbo. Evaṃ kho, ānanda, amūḷhavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – amūḷhavinayena.

**51**. “Kathañcānanda, paṭiññātakaraṇaṃ hoti? Idhānanda, bhikkhu codito vā acodito vā āpattiṃ sarati, vivarati uttānīkaroti [uttāniṃ karoti (ka.)]. Tena, ānanda, bhikkhunā vuḍḍhataraṃ bhikkhuṃ [vuḍḍhataro bhikkhu (sī. syā. kaṃ. pī.)] upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemī’ti. So evamāha – ‘passasī’ti? ‘Āma passāmī’ti. ‘Āyatiṃ saṃvareyyāsī’ti. (‘Saṃvarissāmī’ti.) [( ) vinaye natthi] Evaṃ kho, ānanda, paṭiññātakaraṇaṃ hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – paṭiññātakaraṇena.

**52**. “Kathañcānanda, tassapāpiyasikā hoti? Idhānanda, bhikkhu bhikkhuṃ evarūpāya garukāya āpattiyā codeti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tamenaṃ so nibbeṭhentaṃ ativeṭheti – ‘iṅghāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā; sarāmi ca kho ahaṃ, āvuso, evarūpiṃ appamattikaṃ āpattiṃ āpajjitā’ti. Tamenaṃ so nibbeṭhentaṃ ativeṭheti – ‘iṅghāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti? So evamāha – ‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho paṭijānissāmi. Kiṃ panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantaṃ vā puṭṭho napaṭijānissāmī’ti? So evamāha – ‘imañhi nāma tvaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho napaṭijānissasi, kiṃ pana tvaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantaṃ vā puṭṭho [apuṭṭho (syā. kaṃ. ka.)] paṭijānissasi? Iṅghāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evamāha – ‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā. Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ – nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantaṃ vā’ti. Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – tassapāpiyasikāya.

**53**. “Kathañcānanda, tiṇavatthārako hoti? Idhānanda, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena [byattatarena (sī. pī. ka.)] bhikkhunā uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā gihipaṭisaṃyutta”’nti.

“Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā gihipaṭisaṃyutta”’nti.

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

**54**. “Chayime, ānanda, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame cha? Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparaṃ, ānanda, bhikkhu – ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi – apaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādhāraṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

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

“Puna caparaṃ, ānanda, bhikkhu – yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayā tathārūpāya diṭṭhiyā – diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati. Ime kho, ānanda, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti.

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

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Sāmagāmasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Sunakkhattasuttaṃ

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

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

**57**. “Pañca kho ime, sunakkhatta, 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, sunakkhatta, pañca kāmaguṇā.

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

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

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

**61**. “Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa. Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṇṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya [chaddeyya (?)]. Taṃ kiṃ maññasi, sunakkhatta, api nu tassa purisassa tasmiṃ bhatte [vante (ka. sī.), bhutte (ka. sī. ka.)] puna bhottukamyatā assā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Aduñhi, bhante, bhattaṃ [vantaṃ (sī.)] paṭikūlasammata”nti. “Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasaṃyojane se vante. So evamassa veditabbo – ‘ākiñcaññāyatanasaṃyojanena hi kho visaṃyutto nevasaññānāsaññāyatanādhimutto purisapuggalo’ti.

**62**. “Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo sammā nibbānādhimutto assa. Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṇṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati; nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati. Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḷhiyā; evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanasaṃyojane se ucchinnamūle tālāvatthukate anabhāvaṃkate [anabhāvakate (sī. pī.), anabhāvaṅgate (syā. kaṃ.)] āyatiṃ anuppādadhamme. So evamassa veditabbo – ‘nevasaññānāsaññāyatanasaṃyojanena hi kho visaṃyutto sammā nibbānādhimutto purisapuggalo”’ti.

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

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gāḷhūpalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. Satthena vaṇamukhaṃ parikantitvā esaniyā sallaṃ eseyya. Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ saupādisesaṃ. Saupādisesoti [anupādisesoti (sabbattha) ayaṃ hi tathāgatassa visayo] jānamāno so evaṃ vadeyya – ‘ambho purisa, ubbhataṃ kho te sallaṃ, apanīto visadoso saupādiseso [anupādiseso (sabbattha) ayampi tathāgatassa visayo]. Analañca te antarāyāya. Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Kālena kālañca vaṇaṃ dhoveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi, mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi. Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhaṃsesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti [vaṇassāropīti (ka.) vaṇa + saṃ + ropī = vaṇasāropī-iti padavibhāgo]. Tassa evamassa – ‘ubbhataṃ kho me sallaṃ, apanīto visadoso anupādiseso. Analañca me antarāyāyā’ti. So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Na ca kālena kālaṃ vaṇaṃ dhoveyya, na ca kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa na kālena kālaṃ vaṇaṃ dhovato, na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandheyya. Vātātape ca cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhaṃseyya. Na ca vaṇānurakkhī vihareyya na vaṇasāropī. Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttaṃ gaccheyya. So puthuttaṃ gatena vaṇena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

“Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti. Evaṃmāni assa atathaṃ samānaṃ. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhaṃseyya. So rāgānuddhaṃsitena cittena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Maraṇañhetaṃ, sunakkhatta, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati; maraṇamattañhetaṃ, sunakkhatta, dukkhaṃ yaṃ aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpajjati.

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

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

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

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

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

Idamavoca bhagavā. Attamano sunakkhatto licchaviputto bhagavato bhāsitaṃ abhinandīti.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Āneñjasappāyasuttaṃ

**66**. 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 – “aniccā, bhikkhave, kāmā tucchā musā mosadhammā. Māyākatame taṃ, bhikkhave, bālalāpanaṃ. Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ māradheyyaṃ, mārassesa [mārasseva (ka.)] visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi saṃvattanti. Teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti. Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ māradheyyaṃ, mārassesa visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi saṃvattanti, teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti. Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi te na bhavissanti. Tesaṃ pahānā aparittañca me cittaṃ bhavissati appamāṇaṃ subhāvita’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedā paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ. Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati”.

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

“Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā – ubhayametaṃ aniccaṃ. Yadaniccaṃ taṃ nālaṃ abhinandituṃ, nālaṃ abhivadituṃ, nālaṃ ajjhositu’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedā paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ. Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.

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

**69**. “Puna caparaṃ, bhikkhave, ariyasāvako araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedā paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ. Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

**70**. “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘nāhaṃ kvacani [kvacini (syā. kaṃ. sī. aṭṭha.)] kassaci kiñcanatasmiṃ [kiñcanatasmi (?)], na ca mama kvacani kismiñci kiñcanaṃ natthī’ti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedā paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ. Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

“Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā – sabbā saññā. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ – yadidaṃ nevasaññānāsaññāyatana’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedā paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa nevasaññānāsaññāyatanūpagaṃ. Ayaṃ, bhikkhave, nevasaññānāsaññāyatanasappāyā paṭipadā akkhāyatī”ti.

**71**. Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – “idha, bhante, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yaṃ, bhūtaṃ – taṃ pajahāmī’ti. Evaṃ upekkhaṃ paṭilabhati. Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā”ti? “Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā”ti. “Ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā”ti? “Idhānanda, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ – taṃ pajahāmī’ti. Evaṃ upekkhaṃ paṭilabhati. So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati. Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti viññāṇaṃ tadupādānaṃ. Saupādāno, ānanda, bhikkhu na parinibbāyatī”ti. “Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyatī”ti? “Nevasaññānāsaññāyatanaṃ, ānandā”ti. “Upādānaseṭṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyatī”ti? “Upādānaseṭṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati. Upādānaseṭṭhañhetaṃ, ānanda, yadidaṃ – nevasaññānāsaññāyatanaṃ”.

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

**73**. “Acchariyaṃ, bhante, abbhutaṃ, bhante! Nissāya nissāya kira no, bhante, bhagavatā oghassa nittharaṇā akkhātā. Katamo pana, bhante, ariyo vimokkho”ti? “Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā, yā ca nevasaññānāsaññāyatanasaññā – esa sakkāyo yāvatā sakkāyo. Etaṃ amataṃ yadidaṃ anupādā cittassa vimokkho. Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanasappāyā paṭipadā, desitā nevasaññānāsaññāyatanasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho. Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī”’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Āneñjasappāyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Gaṇakamoggallānasuttaṃ

**74**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho gaṇakamoggallāno [gaṇakamoggalāno (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca –

“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – yāva pacchimasopānakaḷevarāः imesampi hi, bho gotama, brāhmaṇānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – ajjheneः imesampi hi, bho gotama, issāsānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – issatthe [issatte (ka.)]. Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ – saṅkhāne. Mayañhi, bho gotama, antevāsiṃ labhitvā paṭhamaṃ evaṃ gaṇāpema – ‘ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ti; satampi mayaṃ, bho gotama, gaṇāpema, bhiyyopi gaṇāpema. Sakkā nu kho, bho gotama, imasmimpi dhammavinaye evameva anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññapetu”nti?

**75**. “Sakkā, brāhmaṇa, imasmimpi dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññapetuṃ. Seyyathāpi, brāhmaṇa, dakkho assadammako bhaddaṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti, atha uttariṃ kāraṇaṃ kāreti; evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhitvā paṭhamaṃ evaṃ vineti – ‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū”’ti.

“Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjāhi. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye saṃvaraṃ āpajjāhī”’ti.

“Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, bhojane mattaññū hohi. Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi – 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 cā”’ti.

“Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehī”’ti.

“Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, satisampajaññena samannāgato hohi, 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.

“Yato kho, brāhmaṇa, bhikkhu satisampajaññena samannāgato hoti, tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, vivittaṃ senāsanaṃ bhajāhi araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñja’nti. So 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; thinamiddhaṃ [thīnamiddhaṃ (sī. syā. kaṃ. pī.)] 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.

**76**. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ…pe… dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā… tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā… catutthaṃ jhānaṃ upasampajja viharati.

“Ye kho te, brāhmaṇa, bhikkhū sekkhā [sekhā (sabbattha)] apattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti tesu me ayaṃ evarūpī anusāsanī hoti. Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā tesaṃ ime dhammā diṭṭhadhammasukhavihārāya ceva saṃvattanti, satisampajaññāya cā”ti.

Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca – “kiṃ nu kho bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā sabbe accantaṃ niṭṭhaṃ nibbānaṃ ārādhentntti udāhu ekacce nārādhentī”ti? “Appekacce kho, brāhmaṇa, mama sāvakā mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhentī”ti.

“Ko nu kho, bho gotama, hetu ko paccayo yaṃ tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavaṃ gotamo samādapetā; atha ca pana bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhentī”ti?

**77**. “Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, kusalo tvaṃ rājagahagāmissa maggassā”ti? “Evaṃ, bho, kusalo ahaṃ rājagahagāmissa maggassā”ti. “Taṃ kiṃ maññasi, brāhmaṇa, idha puriso āgaccheyya rājagahaṃ gantukāmo. So taṃ upasaṅkamitvā evaṃ vadeyya – ‘icchāmahaṃ, bhante, rājagahaṃ gantuṃ; tassa me rājagahassa maggaṃ upadisā’ti. Tamenaṃ tvaṃ evaṃ vadeyyāsi – ‘ehambho [evaṃ bho (sī. pī.)] purisa, ayaṃ maggo rājagahaṃ gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka’nti. So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno ummaggaṃ gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya rājagahaṃ gantukāmo. So taṃ upasaṅkamitvā evaṃ vadeyya – ‘icchāmahaṃ, bhante, rājagahaṃ gantuṃ; tassa me rājagahassa maggaṃ upadisā’ti. Tamenaṃ tvaṃ evaṃ vadeyyāsi – ‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka’nti. So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno sotthinā rājagahaṃ gaccheyya. Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagahaṃ, tiṭṭhati rājagahagāmī maggo, tiṭṭhasi tvaṃ samādapetā; atha ca pana tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā rājagahaṃ gaccheyyā”ti? “Ettha kyāhaṃ, bho gotama, karomi? Maggakkhāyīhaṃ, bho gotamā”ti.

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhāmahaṃ samādapetā; atha ca pana mama sāvakā mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti. Ettha kyāhaṃ, brāhmaṇa, karomi? Maggakkhāyīhaṃ, brāhmaṇa, tathāgato”ti.

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

“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 nabāhulikā nasāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānusāri tesaṃ aggamakkhāyati; ye keci sāragandhā, lohitacandanaṃ tesaṃ aggamakkhāyati; ye keci pupphagandhā, vassikaṃ tesaṃ aggamakkhāyati; evameva bhoto gotamassa ovādo paramajjadhammesu.

“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.

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Gopakamoggallānasuttaṃ

**79**. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe aciraparinibbute bhagavati. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagahaṃ paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno. Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho āyasmato ānandassa etadahosi – “atippago kho tāva rājagahe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyya”nti.

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

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaññāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – “kāyanuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha – ‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahosi arahaṃ sammāsambuddho’ti. Evaṃ vutte ahaṃ, brāhmaṇa, gopakamoggallānaṃ brāhmaṇaṃ etadavocaṃ – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi arahaṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti. Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā. Atha tvaṃ anuppatto”ti.

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

“‘Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti – vadesi; ‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggiyā’ti iti puṭṭho samāno ‘na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa; dhammappaṭisaraṇā’ti vadesi. Imassa pana, bho ānanda, bhāsitassa kathaṃ attho daṭṭhabbo”ti?

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

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

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

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

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

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

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

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

“Anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ [tirokuḍḍaṃ (sī. syā. kaṃ. pī.)] tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati [parāmasati (ka.)] parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti.

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

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

“Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi 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.

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

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

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

**83**. Evaṃ vutte vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmantesi – “taṃ kiṃ maññati bhavaṃ senāpati [maññasi evaṃ senāpati (syā. kaṃ. pī.), maññasi senāpati (sī.), maññasi bhavaṃ senāpati (ka.)] yadime bhonto sakkātabbaṃ sakkaronti, garuṃ kātabbaṃ garuṃ karonti, mānetabbaṃ mānenti, pūjetabbaṃ pūjenti”? “Tagghime [taggha me (ka.)] bhonto sakkātabbaṃ sakkaronti, garuṃ kātabbaṃ garuṃ karonti, mānetabbaṃ mānenti, pūjetabbaṃ pūjenti. Imañca hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyuṃ na pūjeyyuṃ; atha kiñcarahi te bhonto sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyu”nti? Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – “kahaṃ pana bhavaṃ ānando etarahi viharatī”ti? “Veḷuvane khohaṃ, brāhmaṇa, etarahi viharāmī”ti. “Kacci pana, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddañca appanigghosañca vijanavātaṃ manussarāhasseyyakaṃ [manussarāhaseyyakaṃ (sī. syā. kaṃ. pī.)] paṭisallānasāruppa”nti? “Taggha, brāhmaṇa, veḷuvanaṃ ramaṇīyañceva appasaddañca appanigghosañca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppaṃ, yathā taṃ tumhādisehi rakkhakehi gopakehī”ti. “Taggha, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddañca appanigghosañca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi. Jhāyino ceva bhavanto jhānasīlino ca”.

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

**84**. “Na ca kho, brāhmaṇa, so bhagavā sabbaṃ jhānaṃ vaṇṇesi, napi so bhagavā sabbaṃ jhānaṃ na vaṇṇesīti. Kathaṃ rūpañca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi? Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so uddhaccakukkuccaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti; so vicikicchaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.

“Kathaṃ rūpañca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ 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. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesī”ti.

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

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

Gopakamoggallānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Mahāpuṇṇamasuttaṃ

**85**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho aññataro bhikkhu uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca –

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

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

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ pucchi – “ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti. “Taṃyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, bhikkhu, taṃyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna”nti.

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

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

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

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya. Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā”ti.

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

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

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

**89**. “Kathaṃ pana, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī”ti? “Yaṃ kiñci, bhikkhu, 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… 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 passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī”ti.

**90**. Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi – “iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā; anattakatāni kammāni kamattānaṃ [kathamattānaṃ (saṃ. ni. 3.82)] phusissantī”ti? Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi – “ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthu sāsanaṃ atidhāvitabbaṃ maññeyya – ‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā; anattakatāni kammāni kamattānaṃ phusissantī’ti. Paṭivinītā [paṭicca vinītā (sī. pī.), paṭipucchāmi vinītā (syā. kaṃ.)] kho me tumhe, bhikkhave, tatra tatra dhammesu”.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kiṃ maññatha, bhikkhave, vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No 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… 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. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti.

Mahāpuṇṇamasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūḷapuṇṇamasuttaṃ

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

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

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

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

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

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

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

“Kathañca, bhikkhave, asappuriso asappurisadiṭṭhi hoti? Idha, bhikkhave, asappuriso evaṃdiṭṭhi [evaṃdiṭṭhī (sī. pī.), evaṃdiṭṭhiko (syā. kaṃ.)] hoti – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ [sukkaṭadukkaṭānaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti.

“Kathañca, bhikkhave, asappuriso asappurisadānaṃ deti? Idha, bhikkhave, asappuriso asakkaccaṃ dānaṃ deti, asahatthā dānaṃ deti, acittīkatvā dānaṃ deti, apaviṭṭhaṃ dānaṃ deti anāgamanadiṭṭhiko dānaṃ deti. Evaṃ kho, bhikkhave, asappuriso asappurisadānaṃ deti.

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

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

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

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

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

“Kathañca, bhikkhave, sappuriso sappurisamantī hoti? Idha, bhikkhave, sappuriso nevattabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti. Evaṃ kho, bhikkhave, sappuriso sappurisamantī hoti.

“Kathañca, bhikkhave, sappuriso sappurisavāco hoti? Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisavāco hoti.

“Kathañca, bhikkhave, sappuriso sappurisakammanto hoti? Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisakammanto hoti.

“Kathañca, bhikkhave, sappuriso sappurisadiṭṭhi hoti? Idha, bhikkhave, sappuriso evaṃdiṭṭhi hoti – ‘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, bhikkhave, sappuriso sappurisadiṭṭhi hoti.

“Kathañca, bhikkhave, sappuriso sappurisadānaṃ deti? Idha, bhikkhave, sappuriso sakkaccaṃ dānaṃ deti, sahatthā dānaṃ deti, cittīkatvā dānaṃ deti, anapaviṭṭhaṃ dānaṃ deti, āgamanadiṭṭhiko dānaṃ deti. Evaṃ kho, bhikkhave, sappuriso sappurisadānaṃ deti.

“So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisabhatti, evaṃ sappurisacintī, evaṃ sappurisamantī, evaṃ sappurisavāco, evaṃ sappurisakammanto, evaṃ sappurisadiṭṭhi; evaṃ sappurisadānaṃ datvā kāyassa bhedā paraṃ maraṇā yā sappurisānaṃ gati tattha upapajjati. Kā ca, bhikkhave, sappurisānaṃ gati? Devamahattatā vā manussamahattatā vā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷapuṇṇamasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamo.

Tassuddānaṃ –

Devadahaṃ pañcattayaṃ, kinti-sāma-sunakkhattaṃ;

Sappāya-gaṇa-gopaka-mahāpuṇṇacūḷapuṇṇañcāti.

# 2. Anupadavaggo

## 1. Anupadasuttaṃ

**93**. 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 –

“Paṇḍito, bhikkhave, sāriputto; mahāpañño, bhikkhave, sāriputto; puthupañño, bhikkhave, sāriputto; hāsapañño [hāsupañño (sī. pī.)], bhikkhave, sāriputto; javanapañño, bhikkhave, sāriputto; tikkhapañño, bhikkhave, sāriputto; nibbedhikapañño, bhikkhave, sāriputto; sāriputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati. Tatridaṃ, bhikkhave, sāriputtassa anupadadhammavipassanāya hoti.

**94**. “Idha, bhikkhave, sāriputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ye ca paṭhame jhāne [paṭhamajjhāne (ka. sī. pī. ka.)] dhammā vitakko ca vicāro ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho [appaṭibandho (ka.)] vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa [atthitevassa (sī. pī.)] hoti.

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

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

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

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

“Puna caparaṃ, bhikkhave, sāriputto sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Ye ca viññāṇañcāyatane dhammā – viññāṇañcāyatanasaññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sāriputto sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Ye ca ākiñcaññāyatane dhammā – ākiñcaññāyatanasaññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

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

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

**97**. “Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti, sāriputtameva taṃ sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti, sāriputtameva taṃ sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti. Sāriputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavattetī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Anupadasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Chabbisodhanasuttaṃ

**98**. 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 –

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā pañho pucchitabbo – ‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame cattāro? Diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā – ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṃyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharāmi. Sute kho ahaṃ, āvuso…pe… mute kho ahaṃ, āvuso… viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

**99**. “‘Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho – ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṃyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ [virāgaṃ (sī. pī.), virāgutaṃ (ṭīkā)] anassāsikanti viditvā ye rūpe upāyūpādānā [upayūpādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Vedanaṃ kho ahaṃ, āvuso…pe… saññaṃ kho ahaṃ, āvuso… saṅkhāre kho ahaṃ, āvuso… viññāṇaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ anassāsikanti viditvā ye viññāṇe upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

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

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

**102**. “‘Kathaṃ jānato panāyasmato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā’ti [susamūhatāti (sī. syā. kaṃ. pī.)]? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṃyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu ahosiṃ. Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi. Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhiṃ. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhiṃ – 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, āvuso, 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 pabbajiṃ. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato ahosiṃ nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī vihāsiṃ. Adinnādānaṃ pahāya adinnādānā paṭivirato ahosiṃ dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā vihāsiṃ. Abrahmacariyaṃ pahāya brahmacārī ahosiṃ ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato ahosiṃ saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahosiṃ, 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 ahosiṃ. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahosiṃ; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā ahosiṃ. Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahosiṃ; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā ahosiṃ kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

“So bījagāmabhūtagāmasamārambhā paṭivirato ahosiṃ, ekabhattiko ahosiṃ rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato ahosiṃ. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato ahosiṃ. Uccāsayanamahāsayanā paṭivirato ahosiṃ. Jātarūparajatapaṭiggahaṇā paṭivirato ahosiṃ, āmakadhaññapaṭiggahaṇā paṭivirato ahosiṃ, āmakamaṃsapaṭiggahaṇā paṭivirato ahosiṃ; itthikumārikapaṭiggahaṇā paṭivirato ahosiṃ, dāsidāsapaṭiggahaṇā paṭivirato ahosiṃ, ajeḷakapaṭiggahaṇā paṭivirato ahosiṃ, kukkuṭasūkarapaṭiggahaṇā paṭivirato ahosiṃ, hatthigavassavaḷavapaṭiggahaṇā paṭivirato ahosiṃ, khettavatthupaṭiggahaṇā paṭivirato ahosiṃ. Dūteyyapahiṇagamanānuyogā paṭivirato ahosiṃ, kayavikkayā paṭivirato ahosiṃ, tulākūṭakaṃsakūṭamānakūṭā paṭivirato ahosiṃ, ukkoṭanavañcananikatisāciyogā paṭivirato ahosiṃ, chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahosiṃ.

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

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

“So abhikkante paṭikkante sampajānakārī ahosiṃ, ālokite vilokite sampajānakārī ahosiṃ, samiñjite pasārite sampajānakārī ahosiṃ, saṅghāṭipattacīvaradhāraṇe sampajānakārī ahosiṃ, asite pīte khāyite sāyite sampajānakārī ahosiṃ, uccārapassāvakamme sampajānakārī ahosiṃ, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī ahosiṃ.

“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 bhajiṃ araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdiṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

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

**104**. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe 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…pe… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja vihāsiṃ.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Sappurisasuttaṃ

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

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

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

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

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

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

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

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

**107**. “Puna caparaṃ, bhikkhave, asappuriso āraññiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi āraññiko ime panaññe bhikkhū na āraññikā’ti. So tena āraññikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho āraññikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi āraññiko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena āraññikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

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

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

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

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

**108**. “Puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi paṭhamajjhānasamāpattiyā lābhī, ime panaññe bhikkhū paṭhamajjhānasamāpattiyā na lābhino’ti. So tāya paṭhamajjhānasamāpattiyā attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayataññeva antaraṃ karitvā tāya paṭhamajjhānasamāpattiyā nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

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

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

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

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

“Puna caparaṃ, bhikkhave, asappuriso sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi nevasaññānāsaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanasamāpattiyā na lābhino’ti. So tāya nevasaññānāsaññāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘nevasaññānāsaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayataññeva antaraṃ karitvā tāya nevasaññānāsaññāyatanasamāpattiyā nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisadhammo.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Sevitabbāsevitabbasuttaṃ

**109**. 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 – “sevitabbāsevitabbaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Kāyasamācāraṃpāhaṃ [pahaṃ (sabbattha)], bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāraṃ. Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāraṃ. Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāraṃ. Cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppādaṃ. Saññāpaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābhaṃ. Diṭṭhipaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābhaṃ. Attabhāvapaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha”nti.

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

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

**111**. “Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco pāṇātipātī hoti luddo lohitapāṇi hatappahate niviṭṭho adayāpanno pāṇabhūtesu; 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 – evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, 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 – evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

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

**112**. “Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti, sabhāgato [sabhaggato (bahūsu)] vā parisāgato [parisaggato (bahūsu)] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha – ‘jānāmī’ti, jānaṃ vā āha – ‘na jānāmī’ti; apassaṃ vā āha – ‘passāmī’ti, passaṃ vā āha – ‘na passāmī’ti – iti [passa ma. ni. 1.440 sāleyyakasutte] attahetu vā parahetu vā āmisakiñcikkhahetu [kiñcakkhahetu (sī.)] 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, bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ bhāsitā hoti; pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā 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 – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha – ‘na jānāmī’ti, jānaṃ vā āha – ‘jānāmī’ti, apassaṃ vā āha – ‘na passāmī’ti, passaṃ vā āha – ‘passāmī’ti – iti attahetu vā parahetu vā 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 – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

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

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

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

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

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

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

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

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

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

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

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘natthi 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 – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘atthi 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 – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Diṭṭhipaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

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

“Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhaṃ [sabyāpajjhaṃ (sī. syā. kaṃ. pī. ka.)], bhante, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmī”ti.

**118**. “Sādhu sādhu, sāriputta! Sādhu kho tvaṃ, sāriputta, imassa mayā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.

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

“Kathaṃrūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, sāriputta, ekacco pāṇātipātī hoti luddo lohitapāṇi hatappahate niviṭṭho adayāpanno pāṇabhūtesu; 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 – evarūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, sāriputta, 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 – evarūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

“Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi …pe… manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi…pe… cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi…pe… saññāpaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi…pe… diṭṭhipaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi…pe….

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

“Kathaṃrūpaṃ, sāriputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhaṃ, sāriputta, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhaṃ, sāriputta, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. Imassa kho, sāriputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

**119**. “Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; sotaviññeyyaṃ saddaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi asevitabbampi; ghānaviññeyyaṃ gandhaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; jivhāviññeyyaṃ rasaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; kāyaviññeyyaṃ phoṭṭhabbaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; manoviññeyyaṃ dhammaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī”ti.

Evaṃ vutte, āyasmā sāriputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi. ‘Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevitabbaṃ; yathārūpañca kho, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevitabbaṃ. ‘Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Sotaviññeyyaṃ saddaṃpāhaṃ, sāriputta…pe… evarūpo sotaviññeyyo saddo na sevitabbo… evarūpo sotaviññeyyo saddo sevitabbo… evarūpo ghānaviññeyyo gandho na sevitabbo… evarūpo ghānaviññeyyo gandho sevitabbo… evarūpo jivhāviññeyyo raso na sevitabbo… evarūpo jivhāviññeyyo raso sevitabbo… kāyaviññeyyaṃ phoṭṭhabbaṃpāhaṃ, sāriputta … evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo… evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“‘Manoviññeyyaṃ dhammaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manoviññeyyo dhammo na sevitabbo; yathārūpañca kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyaṃ dhammaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmī”ti.

**120**. “Sādhu sādhu, sāriputta! Sādhu kho tvaṃ, sāriputta, imassa mayā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi. ‘Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sāriputta, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevitabbaṃ; yathārūpañca kho, sāriputta, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevitabbaṃ. ‘Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

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

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

**121**. “Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi…pe… piṇḍapātaṃpāhaṃ, sāriputta… senāsanaṃpāhaṃ, sāriputta… gāmaṃpāhaṃ, sāriputta… nigamaṃpāhaṃ, sāriputta… nagaraṃpāhaṃ, sāriputta… janapadaṃpāhaṃ, sāriputta… puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī”ti.

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

“Piṇḍapātaṃpāhaṃ, sāriputta…pe… evarūpo piṇḍapāto na sevitabbo… evarūpo piṇḍapāto sevitabbo… senāsanaṃpāhaṃ, sāriputta…pe… evarūpaṃ senāsanaṃ na sevitabbaṃ… evarūpaṃ senāsanaṃ sevitabbaṃ… gāmaṃpāhaṃ, sāriputta …pe… evarūpo gāmo na sevitabbo… evarūpo gāmo sevitabbo… evarūpo nigamo na sevitabbo… evarūpo nigamo sevitabbo… evarūpaṃ nagaraṃ na sevitabbaṃ… evarūpaṃ nagaraṃ sevitabbaṃ… evarūpo janapado na sevitabbo… evarūpo janapado sevitabbo.

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

**122**. “Sādhu sādhu, sāriputta! Sādhu kho tvaṃ, sāriputta, imassa mayā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi. ‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sāriputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitabbaṃ; yathārūpañca kho, sāriputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitabbaṃ. ‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. (Yathā paṭhamaṃ tathā vitthāretabbaṃ) evarūpo piṇḍapāto… evarūpaṃ senāsanaṃ… evarūpo gāmo… evarūpo nigamo… evarūpaṃ nagaraṃ… evarūpo janapado.

“‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sāriputta, puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpañca kho, sāriputta, puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo. ‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ. Imassa kho, sāriputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

**123**. “Sabbepi ce, sāriputta, khattiyā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyuṃ, sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbepi ce, sāriputta, brāhmaṇā…pe… sabbepi ce, sāriputta, vessā… sabbepi ce, sāriputta, suddā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyuṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevakopi ce, sāriputta, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Bahudhātukasuttaṃ

**124**. 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 –

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

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

**125**. “Kittāvatā pana, bhante, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti? “Aṭṭhārasa kho imā, ānanda, dhātuyo – cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu; sotadhātu, saddadhātu, sotaviññāṇadhātu; ghānadhātu, gandhadhātu, ghānaviññāṇadhātu; jivhādhātu, rasadhātu, jivhāviññāṇadhātu; kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu; manodhātu, dhammadhātu, manoviññāṇadhātu. Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃ vacanāyā”ti.

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

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

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

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

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

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

“Kittāvatā pana, bhante, ‘paṭiccasamuppādakusalo bhikkhū’ti alaṃ vacanāyā”ti? “Idhānanda, bhikkhu evaṃ pajānāti – ‘imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā 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 sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti’. Ettāvatā kho, ānanda, ‘paṭiccasamuppādakusalo bhikkhū’ti alaṃ vacanāyā”ti.

**127**. “Kittāvatā pana, bhante, ‘ṭhānāṭhānakusalo bhikkhū’ti alaṃ vacanāyā”ti? “Idhānanda, bhikkhu ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci [kiñci (syā. kaṃ. ka.)] saṅkhāraṃ niccato upagaccheyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, ṭhānametaṃ vijjatī’ti pajānāti; ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti, ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya, ṭhānametaṃ vijjatī’ti pajānāti.

**128**. “‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voropeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano mātaraṃ jīvitā voropeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvitā voropeyya…pe… arahantaṃ jīvitā voropeyya, ṭhānametaṃ vijjatī’ti pajānāti; ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano saṅghaṃ bhindeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya, ṭhānametaṃ vijjatī’ti pajānāti.

**129**. “‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahaṃ sammāsambuddho uppajjeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, ṭhānametaṃ vijjatī’ti pajānāti.

**130**. “‘Aṭṭhānametaṃ anavakāso yaṃ itthī arahaṃ assa sammāsambuddho, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puriso arahaṃ assa sammāsambuddho, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ itthī rājā assa cakkavattī, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puriso rājā assa cakkavattī, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ itthī sakkattaṃ kareyya … mārattaṃ kareyya… brahmattaṃ kareyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puriso sakkattaṃ kareyya… mārattaṃ kareyya… brahmattaṃ kareyya, ṭhānametaṃ vijjatī’ti pajānāti.

**131**. “‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritassa…pe… yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritassa…pe… yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatīti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritassa…pe… yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritassa…pe… yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti.

“‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritasamaṅgī…pe… yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī…pe… yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjatī’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī…pe… yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī…pe… yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjatī’ti pajānāti. Ettāvatā kho, ānanda, ‘ṭhānāṭhānakusalo bhikkhū’ti alaṃ vacanāyā”ti.

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

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Bahudhātukasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Isigilisuttaṃ

**133**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati isigilismiṃ pabbate. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

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

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

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

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

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

“Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmiṃ isigilismiṃ pabbate ciranivāsino ahesuṃ. Te imaṃ pabbataṃ pavisantā dissanti, paviṭṭhā na dissanti. Tamenaṃ manussā disvā evamāhaṃsu – ‘ayaṃ pabbato ime isī [isayo (ka.)] gilatī’ti; ‘isigili isigili’ tveva samaññā udapādi. Ācikkhissāmi [acikkhissāmi vo (ka.)], bhikkhave, paccekabuddhānaṃ nāmāni; kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni; desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

**134**. “Ariṭṭho nāma, bhikkhave, paccekasambuddho [paccekabuddho (ka. sī. pī.)] imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; upariṭṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; tagarasikhī [taggarasikhī (ka.)] nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; yasassī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; sudassano nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; piyadassī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; gandhāro nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; piṇḍolo nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; upāsabho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; nīto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; tatho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi, sutavā nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi; bhāvitatto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi.

**135**. “Ye sattasārā anīghā nirāsā,

Paccekamevajjhagamaṃsu bodhiṃ [paccekamevajjhagamuṃ subodhiṃ (sī. syā. kaṃ. pī.)];

Tesaṃ visallāna naruttamānaṃ,

Nāmāni me kittayato suṇātha.

“Ariṭṭho upariṭṭho tagarasikhī yasassī,

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

Gandhāro piṇḍolo upāsabho ca,

Nīto tatho sutavā bhāvitatto.

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

Athassumegho [aṭṭhasumedho (ka.)] anīgho sudāṭho;

Paccekabuddhā bhavanettikhīṇā,

Hiṅgū ca hiṅgo ca mahānubhāvā.

“Dve jālino munino aṭṭhako ca,

Atha kosallo buddho atho subāhu;

Upanemiso nemiso santacitto,

Sacco tatho virajo paṇḍito ca.

“Kāḷūpakāḷā vijito jito ca,

Aṅgo ca paṅgo ca guttijito ca;

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

Aparājito mārabalaṃ ajesi.

“Satthā pavattā sarabhaṅgo lomahaṃso,

Uccaṅgamāyo asito anāsavo;

Manomayo mānacchido ca bandhumā,

Tadādhimutto vimalo ca ketumā.

“Ketumbharāgo ca mātaṅgo ariyo,

Athaccuto accutagāmabyāmako;

Sumaṅgalo dabbilo supatiṭṭhito,

Asayho khemābhirato ca sorato.

“Durannayo saṅgho athopi ujjayo,

Aparo muni sayho anomanikkamo;

Ānando nando upanando dvādasa,

Bhāradvājo antimadehadhārī [antimadehadhāri (sī.)].

“Bodhi mahānāmo athopi uttaro,

Kesī sikhī sundaro dvārabhājo;

Tissūpatissā bhavabandhanacchidā,

Upasikhi taṇhacchido ca sikhari [upasīdarī taṇhacchido ca sīdarī (sī. syā. kaṃ. pī.)].

“Buddho ahu maṅgalo vītarāgo,

Usabhacchidā jāliniṃ dukkhamūlaṃ;

Santaṃ padaṃ ajjhagamopanīto,

Uposatho sundaro saccanāmo.

“Jeto jayanto padumo uppalo ca,

Padumuttaro rakkhito pabbato ca;

Mānatthaddho sobhito vītarāgo,

Kaṇho ca buddho suvimuttacitto.

“Ete ca aññe ca mahānubhāvā,

Paccekabuddhā bhavanettikhīṇā;

Te sabbasaṅgātigate mahesī,

Parinibbute vandatha appameyye”ti.

Isigilisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Mahācattārīsakasuttaṃ

**136**. 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 – “ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro? Seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā – ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi. Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhiṃ ‘micchādiṭṭhī’ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhī’ti pajānāti – sāssa hoti sammādiṭṭhi.

“Katamā ca, bhikkhave, micchādiṭṭhi? ‘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 – ayaṃ, bhikkhave, micchādiṭṭhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhiṃpahaṃ [sammādiṭṭhimahaṃ (ka.) evaṃ sammāsaṅkappaṃpahaṃkyādīsupi], bhikkhave, dvāyaṃ [dvayaṃ (sī. syā. kaṃ. pī.) ṭīkā oloketabbā] vadāmi – atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā? ‘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 – ayaṃ, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

“Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ [maggaṅgā (sī. pī.)] – ayaṃ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā, upasampadāya, svāssa [svāyaṃ (ka.)] hoti sammāvāyāmo. So sato micchādiṭṭhiṃ pajahati, sato sammādiṭṭhiṃ upasampajja viharati, sāssa [sāyaṃ (ka.)] hoti sammāsati. Itiyime [itime (sī.), itissime (syā. kaṃ. pī.)] tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

**137**. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsaṅkappaṃ ‘micchāsaṅkappo’ti pajānāti, sammāsaṅkappaṃ ‘sammāsaṅkappo’ti pajānāti, sāssa hoti sammādiṭṭhi.

“Katamo ca, bhikkhave, micchāsaṅkappo? Kāmasaṅkappo, byāpādasaṅkappo, vihiṃsāsaṅkappo – ayaṃ, bhikkhave, micchāsaṅkappo.

“Katamo ca, bhikkhave, sammāsaṅkappo? Sammāsaṅkappaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo – ‘ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko”’.

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

**138**. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācaṃ ‘micchāvācā’ti pajānāti, sammāvācaṃ ‘sammāvācā’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – ayaṃ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

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

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

**141**. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho [aṭṭhaṅgasamannāgatā sekhā paṭipadā (sī.), aṭṭhaṅgasamannāgato sekho pāṭipado (pī. ka.) ( ) natthi sī. syā. kaṃ. pī. potthakesu], dasaṅgasamannāgato arahā hoti. (Tatrapi sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṃ gacchanti).

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

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Ānāpānassatisuttaṃ

**144**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena [mahāmoggalānena (ka.)] āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

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

**145**. Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyosomattāya vīriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamessāmī”ti. Assosuṃ kho jānapadā bhikkhū – “bhagavā kira tattheva sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamessatī”ti. Te jānapadā bhikkhū sāvatthiṃ [sāvatthiyaṃ (syā. kaṃ. pī. ka.)] osaranti bhagavantaṃ dassanāya. Te ca kho therā bhikkhū bhiyyosomattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.

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

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

“Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti…pe… catunnaṃ iddhipādānaṃ… pañcannaṃ indriyānaṃ… pañcannaṃ balānaṃ… sattannaṃ bojjhaṅgānaṃ… ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti… karuṇābhāvanānuyogamanuyuttā viharanti… muditābhāvanānuyogamanuyuttā viharanti… upekkhābhāvanānuyogamanuyuttā viharanti… asubhabhāvanānuyogamanuyuttā viharanti… aniccasaññābhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

**148**. “Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? 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. kaṃ. pī.)] passasati.

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

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

“‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

“‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati; ‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati. Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

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

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ – assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati; citte cittānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati; ‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati; dhammesu dhammānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjhupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

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

**150**. “Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti? Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā [appammuṭṭhā (syā. kaṃ.)]. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

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

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhiyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

**151**. “Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu…pe… citte… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhiyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti.

**152**. “Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ānāpānassatisuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Kāyagatāsatisuttaṃ

**153**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati [kāyagatā sati (syā. kaṃ. pī.)] bhāvitā bahulīkatā mahapphalā vuttā mahānisaṃsā”ti. Ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulīkatā mahapphalā vuttā mahānisaṃsā’ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

**154**. “Kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova 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. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā [gehassitā (ṭīkā)] sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti [ekodī hoti (sī.), ekodibhoti (syā. kaṃ.)] samādhiyati. Evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ [kāyagataṃ satiṃ (syā. kaṃ. pī.)] bhāveti.

“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. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

“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. kaṃ. 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.

“Seyyathāpi, bhikkhave, ubhatomukhā putoḷi [mūtoḷī (sī. syā. kaṃ. 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 nakhā dantā taco maṃsaṃ nhāru 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. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“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. kaṃ. pī.)] bilaso vibhajitvā [paṭivibhajitvā (sī. syā. kaṃ. pī.)] nisinno assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya [sīvathikāya (sī. syā. kaṃ. pī.)] chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti [etaṃ anatītoti (sī.)]. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“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 (sī. syā. kaṃ. pī.)] khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Tassa evaṃ appamattassa…pe… evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ…pe… aṭṭhikasaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ…pe… aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ…pe… aṭṭhikāni apagatasambandhāni [apagatanahārūsambandhāni (syā. kaṃ.)] disāvidisāvikkhittāni [disāvidisāsu vikkhitāni (sī. pī.)] aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphakaṭṭhikaṃ [aññena gopphakaṭṭhikanti idaṃ sī. syā. kaṃ. pī. potthakesu natthi] aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ [aññena kaṭaṭṭhikaṃ aññena piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. syā. kaṃ. pī.)] aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ [aññena kaṭaṭṭhikaṃ aññena piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. syā. kaṃ. pī.)]. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Tassa evaṃ appamattassa…pe… evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

**155**. “Puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi…pe… 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 [sāssa nahānīyapiṇḍī (sī. syā. kaṃ. pī.)] snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Tassa evaṃ appamattassa…pe… evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kaṃ. ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā 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. Tassa evaṃ appamattassa…pe… evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā…pe… 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 [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni, nāssa [na nesaṃ (?)] 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. Tassa evaṃ appamattassa…pe… evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā…pe… 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 pārupitvā 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. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

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

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

**157**. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāra”nti? “No hetaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ sasnehaṃ [sasnehaṃ ārakā udakā thale nikkhittaṃ (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “No hetaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana”nti? “No hetaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ”.

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

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

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

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

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

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

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

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

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

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

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

“Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime dasānisaṃsā pāṭikaṅkhā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Saṅkhārupapattisuttaṃ

**160**. 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 – “saṅkhārupapattiṃ [saṅkhārūpapattiṃ (syā. kaṃ.), saṅkhāruppattiṃ (sī. pī.)] vo, bhikkhave, desessāmi, taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

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

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

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

**164**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutaṃ hoti – tāvatiṃsā devā…pe… yāmā devā… tusitā devā… nimmānaratī devā… paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**165**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutaṃ hoti – ‘sahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Sahasso, bhikkhave, brahmā sahassilokadhātuṃ [sahassiṃ lokadhātuṃ (sī.)] pharitvā adhimuccitvā [adhimuñcitvā (ka.)] viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ hatthe karitvā paccavekkheyya; evameva kho, bhikkhave, sahasso brahmā sahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā sahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**166**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – dvisahasso brahmā…pe… tisahasso brahmā… catusahasso brahmā… pañcasahasso brahmā dīghāyuko vaṇṇavā sukhabahuloti. Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karitvā paccavekkheyya; evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā pañcasahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**167**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ‘dasasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Dasasahasso, bhikkhave, brahmā dasasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca [bhāsati ca tapati ca (sī. syā. kaṃ. pī.)] virocati ca; evameva kho, bhikkhave, dasasahasso brahmā dasasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā dasasahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**168**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Satasahasso, bhikkhave, brahmā satasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nikkhaṃ jambonadaṃ [nekkhaṃ (sī. syā. kaṃ. pī.)] dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca virocati ca; evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā satasahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**169**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ābhā devā…pe… parittābhā devā… appamāṇābhā devā… ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā ābhassarānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**170**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena … sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – parittasubhā devā…pe… appamāṇasubhā devā… subhakiṇhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā subhakiṇhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**171**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – vehapphalā devā…pe… avihā devā… atappā devā… sudassā devā… sudassī devā… akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā akaniṭṭhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**172**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā ākāsānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**173**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ‘viññāṇañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā viññāṇañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

**174**. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena… sutena… cāgena… paññāya samannāgato hoti. Tassa sutaṃ hoti – ākiñcaññāyatanūpagā devā…pe… nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Saṅkhārupapattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

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

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

# 3. Suññatavaggo

## 1. Cūḷasuññatasuttaṃ

**176**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo. Tattha me, bhante, bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ – ‘suññatāvihārenāhaṃ, ānanda, etarahi bahulaṃ viharāmī’ti. Kacci metaṃ, bhante, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhārita”nti? “Taggha te etaṃ, ānanda, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ. Pubbepāhaṃ [pubbecāhaṃ (sī. syā. kaṃ. pī.)], ānanda, etarahipi [etarahi ca (sabbattha)] suññatāvihārena bahulaṃ viharāmi. Seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātarūparajatena, suñño itthipurisasannipātena atthi cevidaṃ asuññataṃ yadidaṃ – bhikkhusaṅghaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu amanasikaritvā gāmasaññaṃ, amanasikaritvā manussasaññaṃ, araññasaññaṃ paṭicca manasi karoti ekattaṃ. Tassa araññasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā gāmasaññaṃ paṭicca tedha na santi, ye assu darathā manussasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – araññasaññaṃ paṭicca ekatta’nti. So ‘suññamidaṃ saññāgataṃ gāmasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ manussasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – araññasaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī”’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

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

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

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

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

**181**. “Puna caparaṃ, ānanda bhikkhu amanasikaritvā viññāṇañcāyatanasaññaṃ, amanasikaritvā ākiñcaññāyatanasaññaṃ, nevasaññānāsaññāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. Tassa nevasaññānāsaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā viññāṇañcāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – nevasaññānāsaññāyatanasaññaṃ paṭicca ekatta’nti. So ‘suññamidaṃ saññāgataṃ viññāṇañcāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – nevasaññānāsaññāyatanasaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

**182**. “Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṃ, amanasikaritvā nevasaññānāsaññāyatanasaññaṃ, animittaṃ cetosamādhiṃ paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā ākiñcaññāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā nevasaññānāsaññāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. So ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ nevasaññānāsaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

**183**. “Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṃ, amanasikaritvā nevasaññānāsaññāyatanasaññaṃ, animittaṃ cetosamādhiṃ paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ayampi kho animitto cetosamādhi abhisaṅkhato abhisañcetayito’. ‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’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. So evaṃ pajānāti – ‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. So ‘suññamidaṃ saññāgataṃ kāmāsavenā’ti pajānāti, ‘suññamidaṃ saññāgataṃ bhavāsavenā’ti pajānāti, ‘suññamidaṃ saññāgataṃ avijjāsavenā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

**184**. “Yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu. Yepi [ye (sī. pī.)] hi keci, ānanda, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Yepi [ye (sī. pī.)] hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. Tasmātiha, ānanda, ‘parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā’ti [viharissāmīti (pī. ka.)] – evañhi vo [te (ka.)], ānanda, sikkhitabba”nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Cūḷasuññatasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Mahāsuññatasuttaṃ

**185**. 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 kāḷakhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya. Tena kho pana samayena kāḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti. Addasā kho bhagavā kāḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni. Disvāna bhagavato etadahosi – “sambahulāni kho kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho idha bhikkhū viharantī”ti.

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

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

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

“Nāhaṃ, ānanda, ekaṃ rūpampi [ekarūpampi (sī.)] samanupassāmi yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyuṃ sokaparidevadukkhadomanassūpāyāsā.

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

**188**. “Kathañcānanda, bhikkhu ajjhattameva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti [ekodikaroti (sī. syā. kaṃ. pī.)] samādahati? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati…pe… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, ānanda, bhikkhu ajjhattameva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati. So ajjhattaṃ suññataṃ manasi karoti. Tassa ajjhattaṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatī’ti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasi karoti…pe… so ajjhattabahiddhā suññataṃ manasi karoti …pe… so āneñjaṃ manasi karoti. Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatī’ti. Itiha tattha sampajāno hoti.

“Tenānanda, bhikkhunā tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapetabbaṃ sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ. So ajjhattaṃ suññataṃ manasi karoti. Tassa ajjhattaṃ suññataṃ manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasi karoti…pe… so ajjhattabahiddhā suññataṃ manasi karoti…pe… so āneñjaṃ manasi karoti. Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ti. Itiha tattha sampajāno hoti.

**189**. “Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati – ‘evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati – ‘evaṃ maṃ ṭhitaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati – ‘evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati – ‘evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti.

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

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

**190**. “Pañca kho ime, ānanda, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, ānanda, pañca kāmaguṇā yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – ‘atthi nu kho me imesu pañcasu kāmaguṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro’ti? Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘atthi kho me imesu pañcasu kāmaguṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametaṃ [evaṃ santaṃ (aṭṭha.)], ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me nappahīno’ti. Itiha tattha sampajāno hoti. Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘natthi kho me imesu pañcasu kāmaguṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me pahīno’ti. Itiha tattha sampajāno hoti.

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

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

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

**193**. “Kathañcānanda, ācariyūpaddavo hoti? Idhānanda, ekacco satthā vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti [anvāvaṭṭanti (sī. syā. kaṃ. pī.)] brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati [mucchati kāmayati (sī. pī.) aṭṭhakathāyaṃ pana na tathā dissati], gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo [upadduto (sī. pī.)] ācariyo. Ācariyūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā [ponobhavikā (sī. pī.)] sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, ānanda, ācariyūpaddavo hoti.

**194**. “Kathañcānanda, antevāsūpaddavo hoti? Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo antevāsī. Antevāsūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, ānanda, antevāsūpaddavo hoti.

**195**. “Kathañcānanda, brahmacārūpaddavo hoti? Idhānanda, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na mucchaṃ nikāmayati, na gedhaṃ āpajjati, na āvattati bāhullāya. Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo brahmacārī. Brahmacārūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, ānanda, brahmacārūpaddavo hoti.

“Tatrānanda, yo cevāyaṃ ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya saṃvattati.

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

“Kathañcānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya? Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti. Evaṃ kho, ānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya.

“Kathañcānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya? Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. Tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkama satthusāsanā vattanti. Evaṃ kho, ānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya.

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

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāsuññatasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Acchariyaabbhutasuttaṃ

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

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

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

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

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

**200**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsi idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

**201**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāva’nti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

**202**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ ārakkhāya upagacchanti – mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭhesī’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

**203**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati kāmaguṇūpasaṃhitaṃ, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāretī’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

**204**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tamenaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato, tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti. Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriya’nti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

**205**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjatī’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

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

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

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

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

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena [uddena (sī. syā. kaṃ. pī.)] amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado [visuddho (syā.)]. Seyyathāpi, ānanda, maṇiratanaṃ kāsike vatthe nikkhittaṃ neva maṇiratanaṃ kāsikaṃ vatthaṃ makkheti nāpi kāsikaṃ vatthaṃ maṇiratanaṃ makkheti. Taṃ kissa hetu? Ubhinnaṃ suddhattā. Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

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

**207**. “Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācaṃ bhāsati – aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāva’nti. Yampi, bhante…pe… idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

**208**. “Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Idampi kho, tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehī”ti. “Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā… viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

Idamavoca āyasmā ānando. Samanuñño satthā ahosi; attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinandunti.

Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Bākulasuttaṃ

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

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

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

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

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

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavitakkaṃ…pe… vihiṃsāvitakkaṃ uppannapubbaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāvitakkaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

**211**. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sāditā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaraṃ sāditā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chinditā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaraṃ chinditā…pe… dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā…pe… nābhijānāmi rajanena cīvaraṃ rajitā… nābhijānāmi kathine [kaṭhine (sī. syā. kaṃ. pī.)] cīvaraṃ sibbitā… nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā [sabrahmacārī cīvarakamme byāpāritā (sī. pī.)] … nābhijānāmi nimantanaṃ sāditā… nābhijānāmi evarūpaṃ cittaṃ uppannapubbaṃ – ‘aho vata maṃ koci nimanteyyā’ti… nābhijānāmi antaraghare nisīditā… nābhijānāmi antaraghare bhuñjitā… nābhijānāmi mātugāmassa anubyañjanaso nimittaṃ gahetā… nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppadampi gāthaṃ… nābhijānāmi bhikkhunupassayaṃ upasaṅkamitā… nābhijānāmi bhikkhuniyā dhammaṃ desitā… nābhijānāmi sikkhamānāya dhammaṃ desitā… nābhijānāmi sāmaṇeriyā dhammaṃ desitā… nābhijānāmi pabbājetā… nābhijānāmi upasampādetā… nābhijānāmi nissayaṃ dātā… nābhijānāmi sāmaṇeraṃ upaṭṭhāpetā… nābhijānāmi jantāghare nhāyitā… nābhijānāmi cuṇṇena nhāyitā… nābhijānāmi sabrahmacārīgattaparikamme vicāritā [byāpāritā (sī. pī.)] … nābhijānāmi ābādhaṃ uppannapubbaṃ, antamaso gaddūhanamattampi… nābhijānāmi bhesajjaṃ upaharitā, antamaso haritakikhaṇḍampi… nābhijānāmi apassenakaṃ apassayitā… nābhijānāmi seyyaṃ kappetā. Yaṃpāyasmā…pe… dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassaṃ upagantā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti gāmantasenāsane vassaṃ upagantā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Sattāhameva kho ahaṃ, āvuso, saraṇo raṭṭhapiṇḍaṃ bhuñjiṃ; atha aṭṭhamiyaṃ aññā udapādi. Yaṃpāyasmā bākulo sattāhameva saraṇo raṭṭhapiṇḍaṃ bhuñji; atha aṭṭhamiyaṃ aññā udapādi idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

**212**. “Labheyyāhaṃ, āvuso bākula, imasmiṃ dhammavinaye pabbajjaṃ, labheyyaṃ upasampada”nti. Alattha kho acelakassapo imasmiṃ dhammavinaye pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā kassapo arahataṃ ahosi.

Atha kho āyasmā bākulo aparena samayena avāpuraṇaṃ [apāpuraṇaṃ (sī. syā. kaṃ. pī.)] ādāya vihārena vihāraṃ upasaṅkamitvā evamāha – “abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānaṃ bhavissatī”ti. “Yaṃpāyasmā bākulo avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā evamāha – ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānaṃ bhavissatī’ti, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”.

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi. “Yaṃpāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhāremā”ti.

Bākulasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Dantabhūmisuttaṃ

**213**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena aciravato samaṇuddeso araññakuṭikāyaṃ viharati. Atha kho jayaseno rājakumāro jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca –

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

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

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

Evaṃ vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca – “taṃ kutettha, aggivessana, labbhā. Yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmapariyesanāya ussuko [ussukko (sabbattha)] ñassati vā dakkhati vā sacchi vā karissatī”ti – netaṃ ṭhānaṃ vijjati.

**215**. “Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi, aggivessana, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyuṃ, dantāva dantabhūmiṃ sampāpuṇeyyu”nti? “Evaṃ, bhante”. “Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyuṃ, adantāva dantabhūmiṃ sampāpuṇeyyuṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti? “No hetaṃ, bhante”. “Evameva kho, aggivessana, yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti – netaṃ ṭhānaṃ vijjati.

**216**. “Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato. Tamenaṃ dve sahāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyuṃ; upasaṅkamitvā eko sahāyako heṭṭhā pabbatapāde tiṭṭheyya, eko sahāyako uparipabbataṃ āroheyya. Tamenaṃ heṭṭhā pabbatapāde ṭhito sahāyako uparipabbate ṭhitaṃ sahāyakaṃ evaṃ vedayya – ‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka”’nti.

“So evaṃ vadeyya – ‘aṭṭhānaṃ kho etaṃ, samma, anavakāso yaṃ tvaṃ uparipabbate ṭhito passeyyāsi ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka’nti. Tamenaṃ uparipabbate ṭhito sahāyako heṭṭhimapabbatapādaṃ orohitvā taṃ sahāyakaṃ bāhāyaṃ gahetvā uparipabbataṃ āropetvā muhuttaṃ assāsetvā evaṃ vadeyya – ‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka”’nti.

“So evaṃ vadeyya – ‘idāneva kho te, samma, bhāsitaṃ – mayaṃ evaṃ ājānāma – aṭṭhānaṃ kho etaṃ samma, anavakāso yaṃ tvaṃ uparipabbate ṭhito passeyyāsi ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka’nti. Idāneva ca pana te bhāsitaṃ mayaṃ evaṃ ājānāma – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyaka’nti. So evaṃ vadeyya – ‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto [āvaṭo (sī. aṭṭha. pī.), āvuṭo (syā. kaṃ. ka.)] daṭṭheyyaṃ nāddasa”’nti.

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

**217**. “Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti – ‘ehi tvaṃ, samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanaṃ pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhāhī’ti. ‘Evaṃ, devā’ti kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanaṃ pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhati. Tamenaṃ rañño nāgo abbhokāsaṃ nīharati. Ettāvatā kho, aggivessana, āraññako nāgo abbhokāsaṃ gato hoti. Etthagedhā [etagedhā (sī. pī.)] hi, aggivessana, āraññakā nāgā yadidaṃ – nāgavanaṃ. Tamenaṃ nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi – ‘abbhokāsagato kho [kho te (syā. kaṃ. ka.)], deva, āraññako nāgo’ti. Atha kho aggivessana, tamenaṃ rājā khattiyo muddhāvasitto hatthidamakaṃ āmantesi – ‘ehi tvaṃ, samma hatthidamaka, āraññakaṃ nāgaṃ damayāhi āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāyā”’ti [samādāpanāyāti (?)].

“‘Evaṃ, devā’ti kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambhaṃ pathaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāya. Tamenaṃ hatthidamako yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati. Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno sussūsati, sotaṃ odahati, aññā cittaṃ upaṭṭhāpeti; tamenaṃ hatthidamako uttari tiṇaghāsodakaṃ anuppavecchati.

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

**218**. “Evameva kho, aggivessana, 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 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. Ettāvatā kho, aggivessana, ariyasāvako abbhokāsagato hoti. Etthagedhā hi, aggivessana, devamanussā yadidaṃ – pañca kāmaguṇā. Tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū”’ti.

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

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

**220**. “Tamenaṃ tathāgato uttariṃ vineti – ‘ehi tvaṃ, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasaṃhitaṃ vitakkaṃ vitakkesi. Vedanāsu… citte… dhammesu dhammānupassī viharāhi, mā ca kāmūpasaṃhitaṃ vitakkaṃ vitakkesī”’ti.

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

**221**. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate…pe… yathākammūpage satte pajānāti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’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.

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

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

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

Idamavoca bhagavā. Attamano aciravato samaṇuddeso bhagavato bhāsitaṃ abhinandīti.

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Bhūmijasuttaṃ

**223**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca – “santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āsañcepi karitvā brahmacariyaṃ caranti, abhabbā [carati, abhabbo (sī. pī.) evamuparipi ekavacaneneva dissati] phalassa adhigamāya; anāsañcepi [āsañca anāsañca cepi (aṭṭha.)] karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti. Idha bhoto bhūmijassa satthā kiṃvādī [kiṃvādī kiṃdiṭṭhī (syā. kaṃ. ka.)] kimakkhāyī”ti? “Na kho metaṃ, rājakumāra, bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ. Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya – ‘āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā’ti. Na kho me taṃ, rājakumāra, bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ. Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā”ti. “Sace kho bhoto bhūmijassa satthā evaṃvādī [evaṃvādī evaṃdiṭṭhī (syā. kaṃ. ka.)] evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ [buddhānaṃ (ka.) muddhānantimuddhaṃ, matthakanti attho] maññe āhacca tiṭṭhatī”ti. Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

**224**. Atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca – “idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdiṃ. Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhante, jayaseno rājakumāro maṃ etadavoca – ‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti. ‘Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti? Evaṃ vutte ahaṃ, bhante, jayasenaṃ rājakumāraṃ etadavocaṃ – ‘na kho me taṃ, rājakumāra, bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ. Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya – āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyāti. Na kho me taṃ, rājakumāra, bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ. Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā’ti. ‘Sace bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatī’ti. ‘Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”’ti?

“Taggha tvaṃ, bhūmija, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

**225**. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya. Āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; āsañca anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; nevāsaṃ nānāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñcheyya [āviñjeyya (sī. syā. kaṃ. pī.)]. Āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino…pe… micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

**226**. “Seyyathāpi, bhūmija, puriso navanītatthiko navanītagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena [manthena (sī.), mattena (ka.)] āviñcheyya. Āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino…pe… micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggitthiko [aggatthiko (sī.)] aggigavesī aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya [abhimattheyya (syā. kaṃ. pī. ka.)]. Āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino…pe… micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā…pe…āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

**227**. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya. Āsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino…pe… sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā…pe… āsañca anāsañcepi karitvā…pe… nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

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

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

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

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

Idamavoca bhagavā. Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Anuruddhasuttaṃ

**229**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati aññataraṃ purisaṃ āmantesi – “ehi tvaṃ, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi [vandāhi, evañca vadehi (sī. pī.)] – ‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti; evañca vadehi [evañca vadeti (sī. pī.)] – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacatuttho bhattaṃ; yena ca kira, bhante, āyasmā anuruddho pagevataraṃ āgaccheyya; pañcakaṅgo, bhante, thapati [pañcakaṅgo thapati (sī. pī.)] bahukicco bahukaraṇīyo rājakaraṇīyenā”’ti. “Evaṃ, bhante”ti kho so puriso pañcakaṅgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamitvā āyasmantaṃ anuruddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ anuruddhaṃ etadavoca – “pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evañca vadeti – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacatuttho bhattaṃ; yena ca kira, bhante, āyasmā anuruddho pagevataraṃ āgaccheyya; pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā”’ti. Adhivāsesi kho āyasmā anuruddho tuṇhībhāvena.

**230**. Atha kho āyasmā anuruddho tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena pañcakaṅgassa thapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ etadavoca –

“Idha maṃ, bhante, therā bhikkhū upasaṅkamitvā evamāhaṃsu – ‘appamāṇaṃ, gahapati, cetovimuttiṃ bhāvehī’ti [appamāṇā gahapati cetovimutti bhāvetabbāti (ka.)]. Ekacce therā evamāhaṃsu – ‘mahaggataṃ, gahapati, cetovimuttiṃ bhāvehī’ti. Yā cāyaṃ, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti – ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanameva nāna”nti? “Tena hi, gahapati, taṃ yevettha paṭibhātu. Apaṇṇakante ito bhavissatī”ti. “Mayhaṃ kho, bhante, evaṃ hoti – ‘yā cāyaṃ appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanameva nāna”’nti. “Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca. Tadamināpetaṃ, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca”.

“Katamā ca, gahapati, appamāṇā cetovimutti? Idha, gahapati, 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… 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 vuccati, gahapati, appamāṇā cetovimutti.

**231**. “Katamā ca, gahapati, mahaggatā cetovimutti? Idha, gahapati, bhikkhu yāvatā ekaṃ rukkhamūlaṃ mahaggatanti pharitvā adhimuccitvā viharati. Ayaṃ vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni mahaggatanti pharitvā adhimuccitvā viharati. Ayampi [ayaṃ (syā. kaṃ. ka.)] vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā ekaṃ gāmakkhettaṃ mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā ekaṃ mahārajjaṃ mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā samuddapariyantaṃ pathaviṃ mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Iminā kho etaṃ, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

**232**. “Catasso kho imā gahapati, bhavūpapattiyo. Katamā catasso? Idha, gahapati, ekacco ‘parittābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā paraṃ maraṇā parittābhānaṃ devānaṃ sahabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā paraṃ maraṇā appamāṇābhānaṃ devānaṃ sahabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ sahabyataṃ upapajjati. Idha pana, gahapati, ekacco ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā paraṃ maraṇā parisuddhābhānaṃ devānaṃ sahabyataṃ upapajjati. Imā kho, gahapati, catasso bhavūpapattiyo.

“Hoti kho so, gahapati, samayo, yā tā devatā ekajjhaṃ sannipatanti, tāsaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati no ca ābhānānattaṃ. Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya. Tesaṃ ekaṃ gharaṃ pavesitānaṃ accinānattañhi kho paññāyetha, no ca ābhānānattaṃ; evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhaṃ sannipatanti tāsaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati, no ca ābhānānattaṃ.

“Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tāsaṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca. Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya. Tesaṃ tato nīhatānaṃ [nīharantānaṃ (sī. syā. kaṃ. pī.)] accinānattañceva paññāyetha ābhānānattañca; evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tāsaṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca.

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

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

“Tena hāvuso kaccāna, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ rukkhamūlaṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyaṃ [yopāyaṃ (ka.)] bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

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

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

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyaṃ bhikkhu yāvatā ekaṃ mahārajjaṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ mahārajjaṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ mahārajjaṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyaṃ bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyaṃ bhikkhu yāvatā samuddapariyantaṃ pathaviṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā samuddapariyantaṃ pathaviṃ ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti? “Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo, yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti.

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

“Tena, hāvuso kaccāna, upamaṃ te karissāmi. Upamāyapidhekacce [upamāyamidhekacce (ka.)] viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparisuddhaṃ vaṭṭipi aparisuddhā. So telassapi aparisuddhattā vaṭṭiyāpi aparisuddhattā andhandhaṃ viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati, tassa kāyaduṭṭhullampi na suppaṭippassaddhaṃ hoti, thinamiddhampi na susamūhataṃ hoti, uddhaccakukkuccampi na suppaṭivinītaṃ hoti. So kāyaduṭṭhullassapi na suppaṭippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkuccassapi na suppaṭivinītattā andhandhaṃ viya jhāyati. So kāyassa bhedā paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ sahabyataṃ upapajjati. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddhaṃ vaṭṭipi parisuddhā. So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na andhandhaṃ viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati. Tassa kāyaduṭṭhullampi suppaṭippassaddhaṃ hoti, thinamiddhampi susamūhataṃ hoti, uddhaccakukkuccampi suppaṭivinītaṃ hoti. So kāyaduṭṭhullassapi suppaṭippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkuccassapi suppaṭivinītattā na andhandhaṃ viya jhāyati. So kāyassa bhedā paraṃ maraṇā parisuddhābhānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.

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

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

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Upakkilesasuttaṃ

**236**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so bhikkhu bhagavantaṃ etadavoca – “idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Sādhu, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ, mā vivāda”nti.

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

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ piṇḍāya pāvisi. Kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi –

**237**.

“Puthusaddo samajano, na bālo koci maññatha;

Saṅghasmiṃ bhijjamānasmiṃ, nāññaṃ bhiyyo amaññaruṃ.

“Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;

Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū.

“Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;

Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

“Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;

Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

“Na hi verena verāni, sammantīdha kudācanaṃ;

Averena ca sammanti, esa dhammo sanantano.

“Pare ca na vijānanti, mayamettha yamāmase;

Ye ca tattha vijānanti, tato sammanti medhagā.

“Aṭṭhicchinnā pāṇaharā, gavassadhanahārino;

Raṭṭhaṃ vilumpamānānaṃ, tesampi hoti saṅgati;

Kasmā tumhākaṃ no siyā.

“Sace labhetha nipakaṃ sahāyaṃ,

Saddhiṃ caraṃ sādhuvihāri dhīraṃ;

Abhibhuyya sabbāni parissayāni,

Careyya tenattamano satīmā.

“No ce labhetha nipakaṃ sahāyaṃ,

Saddhiṃ caraṃ sādhuvihāri dhīraṃ;

Rājāva raṭṭhaṃ vijitaṃ pahāya,

Eko care mātaṅgaraññeva nāgo.

“Ekassa caritaṃ seyyo, natthi bāle sahāyatā;

Eko care na ca pāpāni kayirā,

Appossukko mātaṅgaraññeva nāgo”ti.

**238**. Atha kho bhagavā ṭhitakova imā gāthā bhāsitvā yena bālakaloṇakāragāmo [bālakaloṇakagāmo (ka.), tathā vinayepi] tenupasaṅkami. Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati. Addasā kho āyasmā bhagu bhagavantaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññapesi udakañca pādānaṃ dhovanaṃ [udakañca pādānaṃ (sī. syā. kaṃ. pī.)]. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho bhagu bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaguṃ bhagavā etadavoca – “kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamasī”ti? “Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ, bhante, piṇḍakena kilamāmī”ti. Atha kho bhagavā āyasmantaṃ bhaguṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā yena pācīnavaṃsadāyo tenupasaṅkami.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo [bhaddiyo (ma. ni. 2.166 naḷakapāne] āyasmā ca kimilo [kimbilo (sī. syā. kaṃ. pī.)] pācīnavaṃsadāye viharanti. Addasā kho dāyapālo bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “mā, mahāsamaṇa, 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.

**239**. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā 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 upaṭṭhapesi. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Tepi kho āyasmanto bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca – “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 kho, 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.

**240**. “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 apāṇake vā udake opilāpeti – so āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, bhattaggaṃ sammajjati. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhāpeti. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema [upaṭṭhapeti (sī.)], na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

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

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

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

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

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

“So kho ahaṃ, anuruddhā…pe… tassa mayhaṃ, anuruddhā, etadahosi – ‘uppilaṃ [ubbillaṃ (sī. pī.), ubbilaṃ (syā. kaṃ.)] kho me udapādi, uppilādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañcanidhimukhāni adhigaccheyya, tassa tatonidānaṃ uppilaṃ uppajjeyya; evameva kho me, anuruddhā, uppilaṃ udapādi, uppilādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppila”’nti.

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

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

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

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

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

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

**242**. “So kho ahaṃ, anuruddhā, ‘vicikicchā cittassa upakkileso’ti – iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajahiṃ, ‘amanasikāro cittassa upakkileso’ti – iti viditvā amanasikāraṃ cittassa upakkilesaṃ pajahiṃ, ‘thinamiddhaṃ cittassa upakkileso’ti – iti viditvā thinamiddhaṃ cittassa upakkilesaṃ pajahiṃ, ‘chambhitattaṃ cittassa upakkileso’ti – iti viditvā chambhitattaṃ cittassa upakkilesaṃ pajahiṃ, ‘uppilaṃ cittassa upakkileso’ti – iti viditvā uppilaṃ cittassa upakkilesaṃ pajahiṃ, ‘duṭṭhullaṃ cittassa upakkileso’ti – iti viditvā duṭṭhullaṃ cittassa upakkilesaṃ pajahiṃ, ‘accāraddhavīriyaṃ cittassa upakkileso’ti – iti viditvā accāraddhavīriyaṃ cittassa upakkilesaṃ pajahiṃ, ‘atilīnavīriyaṃ cittassa upakkileso’ti – iti viditvā atilīnavīriyaṃ cittassa upakkilesaṃ pajahiṃ, ‘abhijappā cittassa upakkileso’ti – iti viditvā abhijappaṃ cittassa upakkilesaṃ pajahiṃ, ‘nānattasaññā cittassa upakkileso’ti – iti viditvā nānattasaññaṃ cittassa upakkilesaṃ pajahiṃ, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkileso’ti – iti viditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ pajahiṃ.

**243**. “So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañhi kho sañjānāmi, na ca rūpāni passāmi; rūpāni hi kho passāmi, na ca obhāsaṃ sañjānāmi – ‘kevalampi rattiṃ, kevalampi divaṃ [divasaṃ (sī. syā. kaṃ. pī.)], kevalampi rattindivaṃ’ [rattidivaṃ (ka.)]. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāhaṃ obhāsañhi kho sañjānāmi na ca rūpāni passāmi; rūpāni hi kho [kho tasmiṃ samaye (sī. ka.)] passāmi na ca obhāsaṃ sañjānāmi – kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindiva’nti. Tassa mayhaṃ, anuruddhā, etadahosi – ‘yasmiñhi kho ahaṃ samaye rūpanimittaṃ amanasikaritvā obhāsanimittaṃ manasi karomi, obhāsañhi kho tasmiṃ samaye sañjānāmi, na ca rūpāni passāmi. Yasmiṃ panāhaṃ samaye obhāsanimittaṃ amanasikaritvā rūpanimittaṃ manasi karomi, rūpāni hi kho tasmiṃ samaye passāmi na ca obhāsaṃ sañjānāmi – kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindiva”’nti.

“So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi; appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāhaṃ parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi; appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindiva’nti. Tassa mayhaṃ, anuruddhā, etadahosi – ‘yasmiṃ kho me samaye paritto samādhi hoti, parittaṃ me tasmiṃ samaye cakkhu hoti. Sohaṃ parittena cakkhunā parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi. Yasmiṃ pana me samaye appamāṇo samādhi hoti, appamāṇaṃ me tasmiṃ samaye cakkhu hoti. Sohaṃ appamāṇena cakkhunā appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi – kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindiva”’nti.

**244**. Yato kho me, anuruddhā, ‘vicikicchā cittassa upakkileso’ti – iti viditvā vicikicchā cittassa upakkileso pahīno ahosi, ‘amanasikāro cittassa upakkileso’ti – iti viditvā amanasikāro cittassa upakkileso pahīno ahosi, ‘thinamiddhaṃ cittassa upakkileso’ti – iti viditvā thinamiddhaṃ cittassa upakkileso pahīno ahosi, ‘chambhitattaṃ cittassa upakkileso’ti – iti viditvā chambhitattaṃ cittassa upakkileso pahīno ahosi, ‘uppilaṃ cittassa upakkileso’ti – iti viditvā uppilaṃ cittassa upakkileso pahīno ahosi, ‘duṭṭhullaṃ cittassa upakkileso’ti – iti viditvā duṭṭhullaṃ cittassa upakkileso pahīno ahosi, ‘accāraddhavīriyaṃ cittassa upakkileso’ti – iti viditvā accāraddhavīriyaṃ cittassa upakkileso pahīno ahosi, ‘atilīnavīriyaṃ cittassa upakkileso’ti – iti viditvā atilīnavīriyaṃ cittassa upakkileso pahīno ahosi, ‘abhijappā cittassa upakkileso’ti – iti viditvā abhijappā cittassa upakkileso pahīno ahosi, ‘nānattasaññā cittassa upakkileso’ti – iti viditvā nānattasaññā cittassa upakkileso pahīno ahosi, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkileso’ti – iti viditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkileso pahīno ahosi.

**245**. “Tassa mayhaṃ, anuruddhā, etadahosi – ‘ye kho me cittassa upakkilesā te me pahīnā. Handa, dānāhaṃ tividhena samādhiṃ bhāvemī’ti [bhāvesinti (sī. syā. kaṃ.)]. So kho ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhiṃ bhāvesiṃ [bhāvemi (ka.)], avitakkampi vicāramattaṃ samādhiṃ bhāvesiṃ, avitakkampi avicāraṃ samādhiṃ bhāvesiṃ, sappītikampi samādhiṃ bhāvesiṃ, nippītikampi samādhiṃ bhāvesiṃ, sātasahagatampi samādhiṃ bhāvesiṃ, upekkhāsahagatampi samādhiṃ bhāvesiṃ. Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahosi, avitakkopi vicāramatto samādhi bhāvito ahosi, avitakkopi avicāro samādhi bhāvito ahosi, sappītikopi samādhi bhāvito ahosi, nippītikopi samādhi bhāvito ahosi, sātasahagatopi samādhi bhāvito ahosi, upekkhāsahagatopi samādhi bhāvito ahosi. Ñāṇañca pana me dassanaṃ udapādi, akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Bālapaṇḍitasuttaṃ

**246**. 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 –

“Tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tīṇi? Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca. No cetaṃ [no cedaṃ (saṃ. ni. 3.27-28)], bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsitabhāsī ca dukkaṭakammakārī ca kena naṃ [na tena naṃ (ka.), na naṃ (?)] paṇḍitā jāneyyuṃ – ‘bālo ayaṃ bhavaṃ asappuriso’ti? Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca tasmā naṃ paṇḍitā jānanti – ‘bālo ayaṃ bhavaṃ asappuriso’ti. Sa kho so, bhikkhave, bālo tividhaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti. Sace, bhikkhave, bālo sabhāyaṃ vā nisinno hoti, rathikāya [rathiyāya (bahūsu)] vā nisinno hoti, siṅghāṭake vā nisinno hoti; tatra ce jano tajjaṃ tassāruppaṃ kathaṃ manteti. Sace, bhikkhave, bālo pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti, tatra, bhikkhave, bālassa evaṃ hoti – ‘yaṃ kho jano tajjaṃ tassāruppaṃ kathaṃ manteti, saṃvijjanteva te [saṃvijjante te ca (sī. syā. kaṃ. pī.)] dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idaṃ, bhikkhave, bālo paṭhamaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

**247**. “Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tāḷente vettehipi tāḷente addhadaṇḍakehipi tāḷente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi [khārāpaṭicchakampi (ka.)] karonte palighaparivattikampi karonte palālapīṭhakampi [palālapiṭṭhakampi (pī.)] karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante. Tatra, bhikkhave, bālassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti…pe… asināpi sīsaṃ chindanti; saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi. Maṃ cepi rājāno [sace mampi (ka.)] jāneyyuṃ, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyuṃ – kasāhipi tāḷeyyuṃ…pe… jīvantampi sūle uttāseyyuṃ, asināpi sīsaṃ chindeyyu’nti. Idampi, bhikkhave, bālo dutiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

**248**. “Puna caparaṃ, bhikkhave, bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ [chamāya (sī. pī.)] vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, bālassa evaṃ hoti – ‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ; kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ. Yāvatā, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmī’ti. So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

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

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

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

“Tamenaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti – tattaṃ ayokhilaṃ [ayokhīlaṃ (sī. syā. kaṃ. pī.)] hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti [byantihoti (pī. ka.)]. Tamenaṃ, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi [kudhārīhi (ka.)] tacchanti. So tattha dukkhā tibbā…pe… byantīhoti. Tamenaṃ, bhikkhave, nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā vāsīhi tacchanti. So tattha dukkhā tibbā…pe… byantīhoti. Tamenaṃ, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā. kaṃ. pī.)] sārentipi paccāsārentipi. So tattha dukkhā tibbā…pe… byantīhoti. Tamenaṃ, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ, bhikkhave, nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakaṃ paccati. So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ, bhikkhave, nirayapālā [nirayapālā punappunaṃ (ka.)] mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;

Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasā yutā;

Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā”.

“Anekapariyāyenapi kho ahaṃ, bhikkhave, nirayakathaṃ katheyyaṃ; yāvañcidaṃ, bhikkhave, na sukarā akkhānena pāpuṇituṃ yāva dukkhā nirayā.

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

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

“Santi, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti [jiyyanti (ka.)] andhakāre mīyanti [miyyanti (ka.)]. Katame ca, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti? Kīṭā puḷavā [paṭaṅgā (syā. kaṃ. ka.)] gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesaṃ sattānaṃ sahabyataṃ upapajjati ye te sattā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

“Santi, bhikkhave, tiracchānagatā pāṇā udakasmiṃ jāyanti udakasmiṃ jīyanti udakasmiṃ mīyanti. Katame ca, bhikkhave, tiracchānagatā pāṇā udakasmiṃ jāyanti udakasmiṃ jīyanti udakasmiṃ mīyanti? Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā pāṇā udakasmiṃ jāyanti udakasmiṃ jīyanti udakasmiṃ mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesaṃ sattānaṃ sahabyataṃ upapajjati ye te sattā udakasmiṃ jāyanti udakasmiṃ jīyanti udakasmiṃ mīyanti.

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

“Anekapariyāyenapi kho ahaṃ, bhikkhave, tiracchānayonikathaṃ katheyyaṃ; yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva dukkhā tiracchānayoni.

**252**. “Seyyathāpi, bhikkhave, puriso ekacchiggalaṃ yugaṃ mahāsamudde pakkhipeyya. Tamenaṃ puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya. Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa [vassasatassa vassasahassassa vassasatasahassassa (sī.), vassasatassa (syā. kaṃ. pī.)] accayena sakiṃ ummujjeyya. Taṃ kiṃ maññatha, bhikkhave, api nu so kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā”ti? (“No hetaṃ, bhante”.) [( ) natthi sī. pī. potthakesu] ”Yadi pana [yadi nūna (sī. syā. kaṃ. pī.)], bhante, kadāci karahaci dīghassa addhuno accayenā”ti. “Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyya, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakiṃ vinipātagatena bālena. Taṃ kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriyā puññakiriyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā”.

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

“Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ [anubandhaṃ (sī. pī.), addhubandhaṃ (syā. kaṃ.)] nigaccheyya. Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya. Atha kho ayameva tato mahantataro kaliggaho yaṃ so bālo kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ, bhikkhave, kevalā paripūrā [kevalaparipūrā (sī. pī.) ma. ni. 1.244 pāḷiyā saṃsandetabbā] bālabhūmī”ti.

**253**. “Tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni. Katamāni tīṇi? Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca. No cetaṃ, bhikkhave, paṇḍito sucintitacintī ca abhavissa subhāsitabhāsī ca sukatakammakārī ca, kena naṃ [na tena naṃ (ka.), na naṃ (?)] paṇḍitā jāneyyuṃ – ‘paṇḍito ayaṃ bhavaṃ sappuriso’ti? Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā jānanti – ‘paṇḍito ayaṃ bhavaṃ sappuriso’ti. Sa kho so, bhikkhave, paṇḍito tividhaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti. Sace, bhikkhave, paṇḍito sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti; tatra ce jano tajjaṃ tassāruppaṃ kathaṃ manteti. Sace, bhikkhave, paṇḍito pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti; tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘yaṃ kho jano tajjaṃ tassāruppaṃ kathaṃ manteti; saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idaṃ, bhikkhave, paṇḍito paṭhamaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

**254**. “Puna caparaṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tāḷente vettehipi tāḷente addhadaṇḍakehipi tāḷente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante. Tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi 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, balisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti, na te dhammā mayi saṃvijjanti, ahañca na tesu dhammesu sandissāmī’ti. Idampi, bhikkhave, paṇḍito dutiyaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

**255**. “Puna caparaṃ, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti…pe… seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisaṃ; kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttāṇaṃ. Yāvatā, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmī’ti. So na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Idampi, bhikkhave, paṇḍito tatiyaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

“Sa kho so, bhikkhave, paṇḍito kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpa’nti, saggameva taṃ sammā vadamāno vadeyya – ‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpa’nti. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva sukhā saggā”ti.

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

“Atha kho, bhikkhave, rājā khattiyo muddhāvasitto vāmena hatthena bhiṅkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati – ‘pavattatu bhavaṃ cakkaratanaṃ, abhivijinātu bhavaṃ cakkaratana’nti. Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ disaṃ pavattati. Anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ patiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhiṃ caturaṅginiyā senāya. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja [svāgataṃ mahārāja (sī. syā. kaṃ. pī.)]! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātabbaṃ, yathābhuttañca bhuñjathā’ti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavanti [ahesuṃ (syā. kaṃ. ka.)].

**257**. “Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ samuddaṃ ajjhogāhetvā [ajjhogahetvā (sī. syā. kaṃ. pī.)] paccuttaritvā dakkhiṇaṃ disaṃ pavattati…pe… dakkhiṇaṃ samuddaṃ ajjhogāhetvā paccuttaritvā pacchimaṃ disaṃ pavattati… pacchimaṃ samuddaṃ ajjhogāhetvā paccuttaritvā uttaraṃ disaṃ pavattati anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ patiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhiṃ caturaṅginiyā senāya.

“Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātabbaṃ; yathābhuttañca bhuñjathā’ti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

“Atha kho taṃ, bhikkhave, cakkaratanaṃ samuddapariyantaṃ pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhataṃ maññe tiṭṭhati rañño cakkavattissa antepuradvāraṃ upasobhayamānaṃ. Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanaṃ pātubhavati.

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

“Puna caparaṃ, bhikkhave, rañño cakkavattissa assaratanaṃ pātubhavati – sabbaseto kāḷasīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā. Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati – ‘bhaddakaṃ vata, bho, assayānaṃ, sace damathaṃ upeyyā’ti. Atha kho taṃ, bhikkhave, assaratanaṃ seyyathāpi nāma bhaddo assājānīyo dīgharattaṃ suparidanto evameva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva assaratanaṃ vīmaṃsamāno pubbaṇhasamayaṃ abhiruhitvā samuddapariyantaṃ pathaviṃ anusaṃyāyitvā tameva rājadhāniṃ paccāgantvā pātarāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanaṃ pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa maṇiratanaṃ pātubhavati. So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanaṃ phuṭā hoti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva maṇiratanaṃ vīmaṃsamāno caturaṅginiṃ senaṃ sannayhitvā maṇiṃ dhajaggaṃ āropetvā rattandhakāratimisāya pāyāsi. Ye kho pana, bhikkhave, samantā gāmā ahesuṃ te tenobhāsena kammante payojesuṃ ‘divā’ti maññamānā. Rañño, bhikkhave, cakkavattissa evarūpaṃ maṇiratanaṃ pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa itthiratanaṃ pātubhavati. Sā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithūlā nātikāḷikā [nātikāḷī (sī. pī.)] nāccodātā, atikkantā mānusaṃ vaṇṇaṃ, appattā dibbaṃ vaṇṇaṃ. Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti seyyathāpi nāma tūlapicuno vā kappāsapicuno vā. Tassa kho pana, bhikkhave, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni gattāni honti. Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati. Taṃ kho pana, bhikkhave, itthiratanaṃ rañño cakkavattissa pubbuṭṭhāyinī hoti pacchānipātinī kiṃkārapaṭissāvinī manāpacārinī piyavādinī. Taṃ kho pana, bhikkhave, itthiratanaṃ rājānaṃ cakkavattiṃ manasāpi no aticarati, kuto pana kāyena? Rañño, bhikkhave, cakkavattissa evarūpaṃ itthiratanaṃ pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa gahapatiratanaṃ pātubhavati. Tassa kammavipākajaṃ dibbacakkhu pātubhavati, yena nidhiṃ passati sassāmikampi assāmikampi. So rājānaṃ cakkavattiṃ upasaṅkamitvā evamāha – ‘appossukko tvaṃ, deva, hohi. Ahaṃ te dhanena dhanakaraṇīyaṃ [dhanena karaṇīyaṃ (ka.)] karissāmī’ti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva gahapatiratanaṃ vīmaṃsamāno nāvaṃ abhiruhitvā majjhe gaṅgāya nadiyā sotaṃ ogāhitvā [ogahetvā (sī. pī.)] gahapatiratanaṃ etadavoca – ‘attho me, gahapati, hiraññasuvaṇṇenā’ti. ‘Tena hi, mahārāja, ekaṃ tīraṃ nāvā upetū’ti. ‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti. Atha kho taṃ, bhikkhave, gahapatiratanaṃ ubhohi hatthehi udake omasitvā pūraṃ hiraññasuvaṇṇassa kumbhiṃ uddharitvā rājānaṃ cakkavattiṃ etadavoca – ‘alamettāvatā, mahārāja! Katamettāvatā, mahārāja! Pūjitamettāvatā, mahārājā’ti. Rājā cakkavattī evamāha – ‘alamettāvatā, gahapati! Katamettāvatā, gahapati! Pūjitamettāvatā, gahapatī’ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanaṃ pātubhavati.

“Puna caparaṃ, bhikkhave, rañño cakkavattissa pariṇāyakaratanaṃ pātubhavati – paṇḍito byatto medhāvī paṭibalo rājānaṃ cakkavattiṃ upayāpetabbaṃ upayāpetuṃ [upaṭṭhapetabbaṃ upaṭṭhapetuṃ (sī. syā. kaṃ. pī.)] apayāpetabbaṃ apayāpetuṃ ṭhapetabbaṃ ṭhapetuṃ. So rājānaṃ cakkavattiṃ upasaṅkamitvā evamāha – ‘appossukko tvaṃ, deva, hohi. Ahamanusāsissāmī’ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanaṃ pātubhavati. Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti.

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

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

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

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

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

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

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Bālapaṇḍitasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Devadūtasuttaṃ

**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 –

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

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

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

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetaṃ pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”’ti.

**263**. “Tamenaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā dutiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu dutiyaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante”’ti.

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

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”’ti.

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

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

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”’ti.

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tāḷente vettehipi tāḷente addhadaṇḍakehipi tāḷente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante’ti? So evamāha – ‘addasaṃ, bhante”’ti.

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”’ti.

**266**. “Tamenaṃ, bhikkhave, yamo rājā catutthaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā pañcamaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu pañcamaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante”’ti.

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

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

“Tamenaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”’ti.

**267**. “Tamenaṃ, bhikkhave, yamo rājā pañcamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā tuṇhī hoti. Tamenaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti – tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti…pe… tamenaṃ, bhikkhave, nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā vāsīhi tacchanti…pe… tamenaṃ, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi…pe… tamenaṃ, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi…pe… tamenaṃ, bhikkhave, nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakaṃ paccati. So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenaṃ, bhikkhave, nirayapālā mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;

Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasāyutā;

Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā”.

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

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati [avāpurīyati (sī.)]. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādisameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati [pithīyati (sī. syā. kaṃ. pī.)]. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa pacchimaṃ dvāraṃ apāpurīyati…pe… uttaraṃ dvāraṃ apāpurīyati…pe… dakkhiṇaṃ dvāraṃ apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādisameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādisameva hoti. So tena dvārena nikkhamati.

**269**. “Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahitameva mahanto gūthanirayo. So tattha patati. Tasmiṃ kho pana, bhikkhave, gūthaniraye sūcimukhā pāṇā chaviṃ chindanti, chaviṃ chetvā cammaṃ chindanti, cammaṃ chetvā maṃsaṃ chindanti, maṃsaṃ chetvā nhāruṃ chindanti, nhāruṃ chetvā aṭṭhiṃ chindanti, aṭṭhiṃ chetvā aṭṭhimiñjaṃ khādanti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

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

“Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahitameva mahantaṃ simbalivanaṃ uddhaṃ [uccaṃ (syā. kaṃ.), ubbhato (ka.)] yojanamuggataṃ soḷasaṅgulakaṇṭakaṃ [soḷasaṅgulakaṇḍakaṃ (sī.)] ādittaṃ sampajjalitaṃ sajotibhūtaṃ. Tattha āropentipi oropentipi. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

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

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

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

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

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

**271**. Idamavoca bhagavā. Idaṃ vatvāna [idaṃ vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato athāparaṃ etadavoca satthā –

“Coditā devadūtehi, ye pamajjanti māṇavā;

Te dīgharattaṃ socanti, hīnakāyūpagā narā.

“Ye ca kho devadūtehi, santo sappurisā idha;

Coditā nappamajjanti, ariyadhamme kudācanaṃ.

“Upādāne bhayaṃ disvā, jātimaraṇasambhave;

Anupādā vimuccanti, jātimaraṇasaṅkhaye.

“Te khemappattā sukhino, diṭṭhadhammābhinibbutā;

Sabbaverabhayātītā, sabbadukkhaṃ [sabbadukkhā (ka.)] upaccagu”nti.

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Dvidhāva suññatā hoti, abbhutadhammabākulaṃ;

Aciravatabhūmijanāmo, anuruddhupakkilesaṃ;

Bālapaṇḍito devadūtañca te dasāti.

# 4. Vibhaṅgavaggo

## 1. Bhaddekarattasuttaṃ

**272**. 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 – “bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

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

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

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

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

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

**273**. “Kathañca, bhikkhave, atītaṃ anvāgameti? ‘Evaṃrūpo ahosiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃvedano ahosiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsañño ahosiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahosiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahosiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti – evaṃ kho, bhikkhave, atītaṃ anvāgameti.

“Kathañca, bhikkhave, atītaṃ nānvāgameti? ‘Evaṃrūpo ahosiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahosiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahosiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahosiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahosiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti – evaṃ kho, bhikkhave, atītaṃ nānvāgameti.

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

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

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

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Ānandabhaddekarattasuttaṃ

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

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

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “yathā kathaṃ pana tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī”ti? “Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesiṃ samādapesiṃ samuttejesiṃ sampahaṃsesiṃ, bhaddekarattassa uddesañca vibhaṅgañca abhāsiṃ –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate muni”.

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

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

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

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

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

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesiṃ samādapesiṃ samuttejesiṃ sampahaṃsesiṃ, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”nti.

**278**. “Sādhu, sādhu, ānanda! Sādhu kho tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Kathañca, ānanda, atītaṃ anvāgameti…pe… evaṃ kho, ānanda, atītaṃ anvāgameti. Kathañca, ānanda, atītaṃ nānvāgameti…pe… evaṃ kho, ānanda, atītaṃ nānvāgameti. Kathañca, ānanda, anāgataṃ paṭikaṅkhati…pe… evaṃ kho, ānanda, anāgataṃ paṭikaṅkhati. Kathañca, ānanda, anāgataṃ nappaṭikaṅkhati…pe… evaṃ kho, ānanda, anāgataṃ nappaṭikaṅkhati. Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati…pe… evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati. Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati…pe… evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Mahākaccānabhaddekarattasuttaṃ

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

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

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodo tenupasaṅkamiṃ gattāni parisiñcituṃ. Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno. Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā maṃ etadavoca – ‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā”’ti?

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

Atha kho 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.

**281**. 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 –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi – idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”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.

“Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃ sampadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha [maññetha (pī.)]. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo 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 satthuceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajatāyasmā mahākaccāno agaruṃ karitvā”ti [agarukaritvā (sī. syā. kaṃ. pī.)].

“Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ. Āyasmā mahākaccāno etadavoca –

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

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

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

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

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

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

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

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

**285**. “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

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 –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“‘Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti? Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ 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 naṃ dhārethā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahākaccānabhaddekarattasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Lomasakaṅgiyabhaddekarattasuttaṃ

**286**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā lomasakaṅgiyo [lomasakakaṅgiyo (ṭīkā)] sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho candano devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etadavoca – “dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā”ti? “Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā”ti. “Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā”ti? “Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatiṃsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca candano devaputto. Idaṃ vatvā tatthevantaradhāyi.

**287**. Atha kho āyasmā lomasakaṅgiyo tassā rattiyā accayena 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 nisinno kho āyasmā lomasakaṅgiyo bhagavantaṃ etadavoca –

“Ekamidāhaṃ, bhante, samayaṃ sakkesu viharāmi kapilavatthusmiṃ nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, so devaputto maṃ etadavoca – ‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā’ti? Evaṃ vutte ahaṃ, bhante, taṃ devaputtaṃ etadavocaṃ – ‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ti? ‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti? ‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ti. ‘Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā’ti? Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatiṃsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya…pe…

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, so devaputto; idaṃ vatvā tatthevantaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū”ti.

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

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā;

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate muni”.

“Kathañca, bhikkhu, atītaṃ anvāgameti…pe… evaṃ kho, bhikkhu, atītaṃ anvāgameti. Kathañca, bhikkhu, atītaṃ nānvāgameti…pe… evaṃ kho, bhikkhu, atītaṃ nānvāgameti. Kathañca, bhikkhu, anāgataṃ paṭikaṅkhati…pe… evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati. Kathañca, bhikkhu, anāgataṃ nappaṭikaṅkhati…pe… evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati. Kathañca, bhikkhu, paccuppannesu dhammesu saṃhīrati…pe… evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati. Kathañca, bhikkhu, paccuppannesu dhammesu na saṃhīrati…pe… evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;

Asaṃhīraṃ asaṃkuppaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;

Na hi no saṅgaraṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

**5. Cūḷakammavibhaṅgasuttaṃ [subhasuttantipi vuccati]**

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

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

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

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

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

“Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dīghāyuko hoti. Dīghāyukasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

**291**. “Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati bavhābādho hoti. Bavhābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ viheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

“Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appābādho hoti. Appābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ aviheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

**292**. “Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dubbaṇṇo hoti. Dubbaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti.

“Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati pāsādiko hoti. Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti.

**293**. “Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appesakkho hoti. Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.

“Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahesakkho hoti. Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

**294**. “Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appabhogo hoti. Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

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

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

“Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati uccākulīno hoti. Uccākulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

**296**. “Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati duppañño hoti. Duppaññasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī”’ti?

“Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahāpañño hoti. Mahāpaññasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī”’ti?

**297**. “Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti; bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti; dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti; appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti; appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti; nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti; duppaññasaṃvattanikā paṭipadā duppaññattaṃ upaneti, mahāpaññasaṃvattanikā paṭipadā mahāpaññattaṃ upaneti. Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītatāyā”ti.

Evaṃ vutte, subho māṇavo todeyyaputto 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 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.

Cūḷakammavibhaṅgasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Mahākammavibhaṅgasuttaṃ

**298**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā samiddhi araññakuṭikāyaṃ viharati. Atha kho potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmatā samiddhinā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca – “sammukhā metaṃ, āvuso samiddhi, samaṇassa gotamassa sutaṃ, sammukhā paṭiggahitaṃ – ‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva sacca’nti. Atthi ca sā [atthi cesā (sī. ka.)] samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti? “Mā hevaṃ, āvuso potaliputta, avaca; (mā hevaṃ, āvuso potaliputta, avaca;) [( ) syā. kaṃ. potthakesu natthi] mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya – ‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva sacca’nti. Atthi ca kho [atthi ceva kho (sī. ka.)] sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti. “Kīvaciraṃ pabbajitosi, āvuso samiddhī”ti? “Na ciraṃ, āvuso! Tīṇi vassānī”ti. “Ettha dāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃnavo bhikkhu [navakena bhikkhunā (ka.)] satthāraṃ parirakkhitabbaṃ maññissati. Sañcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī”ti? “Sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhaṃ so vediyatī”ti. Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappaṭikkosi; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi.

**299**. Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtena paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato ānandassa ārocesi.

Evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca – “atthi kho idaṃ, āvuso samiddhi, kathāpābhataṃ bhagavantaṃ dassanāya. Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti. “Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtena paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca – “dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ? Iminā ca, ānanda, samiddhinā moghapurisena potaliputtassa paribbājakassa vibhajjabyākaraṇīyo pañho ekaṃsena byākato”ti. Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca – “sace pana [kiṃ pana (ka.)], bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ – yaṃ kiñci vedayitaṃ taṃ dukkhasmi”nti.

**300**. Atha kho [evaṃ vutte (syā. kaṃ.)] bhagavā āyasmantaṃ ānandaṃ āmantesi – “passasi no tvaṃ, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ [ummaggaṃ (sī. syā. kaṃ. pī.), umaṅgaṃ (ka.)]? Aññāsiṃ kho ahaṃ, ānanda – ‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti. Ādiṃyeva [ādisova (sī. pī.), ādiyeva (ka.)], ānanda, potaliputtena paribbājakena tisso vedanā pucchitā. Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya – ‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedanīyaṃ sukhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedanīyaṃ dukkhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayatī’ti. Evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa sammā (byākaramāno) [( ) natthi (sī. syā. kaṃ. pī.)] byākareyya. Api ca, ānanda, ke ca [keci (ka.)] aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa mahākammavibhaṅgaṃ jānissanti? Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassā”ti.

“Etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

“Idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

**301**. “Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātiṃ adinnādāyiṃ kāmesumicchācāriṃ musāvādiṃ pisuṇavācaṃ pharusavācaṃ samphappalāpiṃ abhijjhāluṃ byāpannacittaṃ micchādiṭṭhiṃ kāyassa bhedā paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ. So evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccaritassa vipāko. Amāhaṃ [apāhaṃ (sī. pī. ka.) amuṃ + ahaṃ = amāhaṃ-iti padavibhāgo] puggalaṃ addasaṃ idha pāṇātipātiṃ adinnādāyiṃ…pe… micchādiṭṭhiṃ kāyassa bhedā paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī…pe… micchādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti [micchā te sañjānanti (ka.)]. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā [parāmassa (sī. pī.)] abhinivissa voharati – ‘idameva saccaṃ, moghamañña”’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātiṃ adinnādāyiṃ…pe… micchādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passati sugatiṃ saggaṃ lokaṃ upapannaṃ. So evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātiṃ adinnādāyiṃ…pe… micchādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī…pe… micchādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña”’nti.

“Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ pisuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ abyāpannacittaṃ sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passati sugatiṃ saggaṃ lokaṃ upapannaṃ. So evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ…pe… sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi sabbo so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña”’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātā paṭivirataṃ…pe… sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ. So evamāha – ‘natthi kira, bho kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ…pe… sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña”’nti.

**302**. “Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccaritassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātiṃ adinnādāyiṃ…pe… micchādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī…pe… micchādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccaritassa vipāko’ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātiṃ adinnādāyiṃ…pe… micchādiṭṭhiṃ kāyassa bhedā paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī…pe… micchādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjatī’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ…pe… sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjatī’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ…pe… sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi, sabbo so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī’ti idamassa nānujānāmi; yañca kho so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

**303**. “Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī…pe… micchādiṭṭhi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti…pe… micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā [upapajjaṃ vā (sī. pī.), upapajja vā (syā. kaṃ. ka.) upapajjitvāti saṃvaṇṇanāya saṃsandetabbā] apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī…pe… micchādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti…pe… micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti…pe… sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti…pe… sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Iti kho, ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ, atthi kammaṃ bhabbañceva bhabbābhāsañca, atthi kammaṃ bhabbaṃ abhabbābhāsa”nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Saḷāyatanavibhaṅgasuttaṃ

**304**. 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 – “saḷāyatanavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“‘Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chattiṃsa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitumarahati, so vuccati yoggācariyānaṃ [yogācariyānaṃ (ka.)] anuttaro purisadammasārathī’ti – ayamuddeso saḷāyatanavibhaṅgassa.

**305**. “‘Cha ajjhattikāni āyatanāni veditabbānī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ – cha ajjhattikāni āyatanāni veditabbānī’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“‘Cha bāhirāni āyatanāni veditabbānī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ – cha bāhirāni āyatanāni veditabbānī’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“‘Cha viññāṇakāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – cha viññāṇakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“‘Cha phassakāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – cha phassakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“‘Aṭṭhārasa manopavicārā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati. Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, aṭṭhārasa manopavicārā veditabbā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**306**. “‘Chattiṃsa sattapadā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cha gehasitāni [gehassitāni (?)] somanassāni, cha nekkhammasitāni [nekkhammassitāni (ṭīkā)] somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā. Tattha katamāni cha gehasitāni somanassāni? Cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. Sotaviññeyyānaṃ saddānaṃ… ghānaviññeyyānaṃ gandhānaṃ… jivhāviññeyyānaṃ rasānaṃ… kāyaviññeyyānaṃ phoṭṭhabbānaṃ… manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ…pe… somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. Imāni cha gehasitāni somanassāni.

“Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānaṃtveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ [vipariṇāmaṃ virāgaṃ nirodhaṃ (ka.)], ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Saddānaṃtveva… gandhānaṃtveva… rasānaṃtveva… phoṭṭhabbānaṃtveva… dhammānaṃtve aniccataṃ viditvā vipariṇāmavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Imāni cha nekkhammasitāni somanassāni.

**307**. “Tattha katamāni cha gehasitāni domanassāni? Cakkhuviññeyyānaṃ rūpānaṃ…pe… sotaviññeyyānaṃ saddānaṃ… ghānaviññeyyānaṃ gandhānaṃ… jivhāviññeyyānaṃ rasānaṃ… kāyaviññeyyānaṃ phoṭṭhabbānaṃ… manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ domanassaṃ. Imāni cha gehasitāni domanassāni.

“Tattha katamāni cha nekkhammasitāni domanassāni? Rūpānaṃtveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu [kadāssu (syā. kaṃ. pī.)] nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Saddānaṃtveva…pe… gandhānaṃtveva… rasānaṃtveva… phoṭṭhabbānaṃtveva… dhammānaṃtveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Imāni cha nekkhammasitāni domanassāni.

**308**. “Tattha katamā cha gehasitā upekkhā? Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa ( ) [(mandassa) (ka.)] puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, rūpaṃ sā nātivattati. Tasmā sā [sāyaṃ (ka.)] upekkhā ‘gehasitā’ti vuccati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, dhammaṃ sā nātivattati. Tasmā sā upekkhā ‘gehasitā’ti vuccati. Imā cha gehasitā upekkhā.

“Tattha katamā cha nekkhammasitā upekkhā? Rūpānaṃtveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, rūpaṃ sā ativattati. Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati. Saddānaṃtveva… gandhānaṃtveva… rasānaṃtveva… phoṭṭhabbānaṃtveva… dhammānaṃtveva aniccataṃ viditvā vipariṇāmavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, dhammaṃ sā ativattati. Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati. Imā cha nekkhammasitā upekkhā. ‘Chattiṃsa sattapadā veditabbā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**309**. “Tatra idaṃ nissāya idaṃ pajahathā”ti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgamma yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yā cha gehasitā upekkhā tā pajahatha, tā samatikkamatha. Evametāsaṃ pahānaṃ hoti, evametāsaṃ samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti.

**310**. “Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā. Katamā ca, bhikkhave, upekkhā nānattā nānattasitā? Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu – ayaṃ, bhikkhave, upekkhā nānattā nānattasitā. Katamā ca, bhikkhave, upekkhā ekattā ekattasitā? Atthi, bhikkhave, upekkhā ākāsānañcāyatananissitā, atthi viññāṇañcāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā – ayaṃ, bhikkhave, upekkhā ekattā ekattasitā.

“Tatra, bhikkhave, yāyaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyaṃ upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

“Atammayataṃ, bhikkhave, nissāya atammayataṃ āgamma yāyaṃ upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānaṃ hoti, evametissā samatikkamo hoti. ‘Tatra idaṃ nissāya idaṃ pajahathā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**311**. “‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatī’ti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, paṭhamaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati.

“Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. Tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti; ekacce sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti; na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti. Anattamanatā ca attamanatā ca – tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno. Idaṃ vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati.

“Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. Tassa sāvakā sussūsanti, sotaṃ odahanti, aññācittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati. ‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatī’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**312**. “‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Hatthidamakena, bhikkhave, hatthidammo sārito ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadamakena, bhikkhave, assadammo sārito ekaññeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Godamakena, bhikkhave, godammo sārito ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārito aṭṭha disā vidhāvati. Rūpī rūpāni passati – ayaṃ ekā disā; ajjhattaṃ arūpasaññī bahiddhā rūpāni passati – ayaṃ dutiyā disā; subhantveva adhimutto hoti – ayaṃ tatiyā disā; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati – ayaṃ catutthī disā; sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati – ayaṃ pañcamī disā; sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati – ayaṃ chaṭṭhī disā; sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati – ayaṃ sattamī disā; sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati – ayaṃ aṭṭhamī disā. Tathāgatena, bhikkhave, arahatā sammāsambuddhena purisadammo sārito imā aṭṭha disā vidhāvati. ‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Saḷāyatanavibhaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Uddesavibhaṅgasuttaṃ

**313**. 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 – “uddesavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā [yathā yathāssa (sī. syā. kaṃ. pī.)] upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī”ti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

**314**. Atha kho tesaṃ bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’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 – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti. Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti. “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.

**315**. “‘Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadamidaṃ 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 karitvā’ti. ‘Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’ti. ‘Evamāvuso’ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ. Āyasmā mahākaccāno etadavoca –

‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya, bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti. Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

**316**. “Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitaṃ […gathitaṃ (sī. pī.)] rūpanimittassādavinibandhaṃ […vinibandhaṃ (sī. pī.)] rūpanimittassādasaṃyojanasaṃyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya dhammanimittānusārī viññāṇaṃ hoti; dhammanimittassādagadhitaṃ dhammanimittassādavinibandhaṃ dhammanimittassādasaṃyojanasaṃyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Evaṃ kho āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

**317**. “Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitaṃ na rūpanimittassādavinibandhaṃ na rūpanimittassādasaṃyojanasaṃyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na dhammanimittānusārī viññāṇaṃ hoti na dhammanimittassādagadhitaṃ na dhammanimittassādavinibandhaṃ na dhammanimittassādasaṃyojanasaṃyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Evaṃ kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

**318**. “Kathañcāvuso, ajjhattaṃ [ajjhattaṃ cittaṃ (sī. syā. kaṃ. pī.)] saṇṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Tassa vivekajapītisukhānusāri viññāṇaṃ hoti vivekajapītisukhassādagadhitaṃ vivekajapītisukhassādavinibandhaṃ vivekajapītisukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ saṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Tassa samādhijapītisukhānusāri viññāṇaṃ hoti samādhijapītisukhassādagadhitaṃ samādhijapītisukhassādavinibandhaṃ samādhijapītisukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ saṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Tassa upekkhānusāri viññāṇaṃ hoti upekkhāsukhassādagadhitaṃ upekkhāsukhassādavinibandhaṃ upekkhāsukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ saṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tassa adukkhamasukhānusāri viññāṇaṃ hoti adukkhamasukhassādagadhitaṃ adukkhamasukhassādavinibandhaṃ adukkhamasukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ saṇṭhitanti vuccati. Evaṃ kho, āvuso, ajjhattaṃ [ajjhattaṃ cittaṃ (sī. syā. kaṃ. pī.)] saṇṭhitanti vuccati.

**319**. “Kathañcāvuso, ajjhattaṃ [ajjhattaṃ cittaṃ (sī. syā. kaṃ. pī.)] asaṇṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Tassa na vivekajapītisukhānusāri viññāṇaṃ hoti na vivekajapītisukhassādagadhitaṃ na vivekajapītisukhassādavinibandhaṃ na vivekajapītisukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ asaṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. Tassa na samādhijapītisukhānusāri viññāṇaṃ hoti na samādhijapītisukhassādagadhitaṃ na samādhijapītisukhassādavinibandhaṃ na samādhijapītisukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ asaṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. Tassa na upekkhānusāri viññāṇaṃ hoti na upekkhāsukhassādagadhitaṃ na upekkhāsukhassādavinibandhaṃ na upekkhāsukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ asaṇṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tassa na adukkhamasukhānusāri viññāṇaṃ hoti na adukkhamasukhassādagadhitaṃ na adukkhamasukhassādavinibandhaṃ na adukkhamasukhassādasaṃyojanasaṃyuttaṃ ajjhattaṃ cittaṃ asaṇṭhitanti vuccati. Evaṃ kho, āvuso, ajjhattaṃ [ajjhattaṃ cittaṃ (sī. syā. kaṃ. pī.)] asaṇṭhitanti vuccati.

**320**. “Kathañcāvuso, anupādā paritassanā hoti? Idhāvuso, 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. Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Vedanaṃ …pe… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Evaṃ kho, āvuso, anupādā paritassanā hoti.

**321**. “Kathañcāvuso, anupādānā aparitassanā hoti? Idhāvuso, sutavā ariyasāvako 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. Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā [na ca uttāsavā (sī.)] hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati. Na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā na ca viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, āvuso, anupādā aparitassanā hoti.

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī’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 vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

**322**. 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 – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotī”’ti.

“Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatiṃ jātijarāmaraṇadukkhasamudayasambhavo na hotīti. 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 evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ. Eso cevetassa [eso cetassa (sī. pī.), eso ceva tassa (syā. kaṃ.), esoyeva tassa (ka.)] attho. Evañca naṃ dhāreyyāthā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Araṇavibhaṅgasuttaṃ

**323**. 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 – “araṇavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anatthasaṃhitaṃ. Ete kho, bhikkhave [ete kho (sī.), ete te (syā. kaṃ. pī.)], ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya [nāpasādeyya (sī.)], dhammameva deseyya. Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyya. Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ [nātikhīṇaṃ (syā. kaṃ. ka.)] bhaṇe. Ataramānova bhāseyya, no taramāno. Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyāti – ayamuddeso araṇavibhaṅgassa.

**324**. “‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anatthasaṃhita’nti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Yo attakilamathānuyogo dukkho anariyo anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anatthasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. ‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ anatthasaṃhita’nti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**325**. “‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. ‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**326**. “‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – iti vadaṃ [iti paraṃ (ka.)] ittheke apasādeti.

“‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti.

“‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – iti vadaṃ ittheke apasādeti.

“‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti.

“‘Yesaṃ kesañci bhavasaṃyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – iti vadaṃ ittheke apasādeti.

“‘Yesaṃ kesañci bhavasaṃyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti. Evaṃ kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

**327**. “Kathañca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca [dhammadesanāva (syā. kaṃ.)]? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā’ti – iti vadaṃ dhammameva deseti.

“‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā’ti – iti vadaṃ dhammameva deseti.

“‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā’ti – iti vadaṃ dhammameva deseti.

“‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anatthasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā’ti – iti vadaṃ dhammameva deseti.

“‘Yesaṃ kesañci bhavasaṃyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti – na evamāha. ‘Bhavasaṃyojane ca kho appahīne bhavopi appahīno hotī’ti – iti vadaṃ dhammameva deseti.

“‘Yesaṃ kesañci bhavasaṃyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā’ti – na evamāha. ‘Bhavasaṃyojane ca kho pahīne bhavopi pahīno hotī’ti – iti vadaṃ dhammameva deseti. Evaṃ kho, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca. ‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**328**. “‘Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā… 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 idaṃ vuccati kāmasukhaṃ mīḷhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ. ‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ, bhāyitabbaṃ etassa sukhassā’ti – vadāmi. 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…pe… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ. ‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ etassa sukhassā’ti – vadāmi. ‘Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**329**. “‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anatthasaṃhitaṃ sasakkaṃ [sampattaṃ (ka.)] taṃ rahovādaṃ na bhāseyya. Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anatthasaṃhitaṃ tassapi sikkheyya avacanāya. Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yaṃ jaññā sammukhā khīṇavādaṃ abhūtaṃ atacchaṃ anatthasaṃhitaṃ sasakkaṃ taṃ sammukhā khīṇavādaṃ na bhāseyya. Yampi jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ anatthasaṃhitaṃ tassapi sikkheyya avacanāya. Yañca kho jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya. ‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**330**. “‘Ataramānova bhāseyya no taramāno’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati [ūhaññati (sī.)], saropi upahaññati [ūhaññati (sī.)], kaṇṭhopi āturīyati, avisaṭṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ. Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇṭhopi na āturīyati, visaṭṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ. ‘Ataramānova bhāseyya, no taramāno’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**331**. “‘Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti [viṭṭhanti (syā. kaṃ.)] sañjānanti, ‘sarāva’nti sañjānanti ‘dhāropa’nti [harosanti (syā. kaṃ.)] sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti [pisīlanti (sī. pī.), pipilanti (syā. kaṃ.)] sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā [parāmassa (sī.)] abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti. Evaṃ kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

**332**. “Kathañca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti sañjānanti, ‘sarāva’nti sañjānanti, ‘dhāropa’nti sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idaṃ kira me [idaṃ kira te ca (ka.)] āyasmanto sandhāya voharantī’ti tathā tathā voharati aparāmasaṃ. Evaṃ kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro. ‘Janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**333**. “Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**334**. “Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anatthasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**335**. “Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**336**. “Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**337**. “Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**338**. “Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**339**. “Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo abhūto ataccho anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anatthasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**340**. “Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

**341**. “Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

“Tasmātiha, bhikkhave, ‘saraṇañca dhammaṃ jānissāma, araṇañca dhammaṃ jānissāma; saraṇañca dhammaṃ ñatvā araṇañca dhammaṃ ñatvā araṇapaṭipadaṃ paṭipajjissāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ paṭipanno”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Dhātuvibhaṅgasuttaṃ

**342**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca – “sace te, bhaggava, agaru viharemu āvesane [viharāmāvesane (sī. pī.), viharāma nivesane (syā. kaṃ.), viharemu nivesane (ka.)] ekaratta”nti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamaṃ vāsūpagato. Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukha”nti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantaṃ uddissa saddhāya agārasmā anagāriyaṃ pabbajito. So tasmiṃ kumbhakārāvesane [kumbhakāranivesane (syā. kaṃ. ka.)] paṭhamaṃ vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ etadavoca – “sace te, bhikkhu, agaru viharemu āvesane ekaratta”nti. “Urundaṃ, āvuso [ūrūndaṃ (sī. syā. kaṃ. pī.), urūddhaṃ (ka.) dī. ni. 2 sakkapañhasuttaṭīkā oloketabbā], kumbhakārāvesanaṃ. Viharatāyasmā yathāsukha”nti.

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ [tiṇasantharikaṃ (sī.), tiṇasantharakaṃ (syā. kaṃ.)] paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

Atha kho bhagavato etadahosi – “pāsādikaṃ kho ayaṃ kulaputto iriyati. Yaṃnūnāhaṃ puccheyya”nti. Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca – “kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesī”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tāhaṃ bhagavantaṃ uddissa pabbajito. So ca me bhagavā satthā. Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti. “Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti. “Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti. “Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsī”ti? “Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāhaṃ na jāneyya”nti.

Atha kho bhagavato etadahosi – “mamañca khvāyaṃ [maṃ tvāyaṃ (sī.), mamaṃ khvāyaṃ (syā. kaṃ.), maṃ khvāyaṃ (pī.)] kulaputto uddissa pabbajito. Yaṃnūnassāhaṃ dhammaṃ deseyya”nti. Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi – “dhammaṃ te, bhikkhu, desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi. Bhagavā etadavoca –

**343**. “‘Chadhāturo [chaddhāturo (sī.)] ayaṃ, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno; yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – ayamuddeso dhātuvibhaṅgassa [chadhātuvibhaṅgassa (sī. syā. kaṃ. pī.)].

**344**. “‘Chadhāturo ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? (Chayimā, bhikkhu, dhātuyo) [( ) natthi sī. pī. potthakesu] – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu. ‘Chadhāturo ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**345**. “‘Chaphassāyatano ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Chaphassāyatano ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**346**. “‘Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati – iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**347**. “‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**348**. “‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhu, paññaṃ nappamajjati? Chayimā, bhikkhu, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

**349**. “Katamā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ [upādiṇṇaṃ (pī. ka.)], seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ [aṭṭhimiñjā (sī. pī.)] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, 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.

**350**. “Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, 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.

**351**. “Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, 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.

**352**. “Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā [koṭṭhasayā (sī. syā. kaṃ. pī.)] vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

**353**. “Katamā ca, bhikkhu, ākāsadhātu? Ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ – kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ [adhobhāgā (sī. syā. kaṃ. pī.) devadūtasuttena sameti] nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ – ayaṃ vuccati bhikkhu ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

**354**. “Athāparaṃ viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ. Tena ca viññāṇena kiṃ [tena viññāṇena kiñca (sī.)] vijānāti? ‘Sukha’ntipi vijānāti, ‘dukkha’ntipi vijānāti, ‘adukkhamasukha’ntipi vijānāti. Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**355**. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**356**. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**357**. “Seyyathāpi, bhikkhu, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭā [samphassa (sī. pī.), saṅghaṭā (syā. kaṃ.)] samodhānā usmā jāyati, tejo abhinibbattati, tesaṃyeva dvinnaṃ kaṭṭhānaṃ nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati; evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**358**. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**359**. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

**360**. “Athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyya, ukkāmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya, tamenaṃ kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjhupekkheyya, taṃ hoti jātarūpaṃ [jātarūpaṃ dhantaṃ (sī. pī.)] sudhantaṃ niddhantaṃ nīhaṭaṃ [nihataṃ (syā. kaṃ. ka.)] ninnītakasāvaṃ [nihatakasāvaṃ (ka.)] mudu ca kammaññañca pabhassarañca, yassā yassā ca piḷandhanavikatiyā ākaṅkhati – yadi paṭṭikāya [pavaṭṭikāya (sī. syā.)] yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti; evameva kho, bhikkhu, athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

**361**. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā”’ti.

**362**. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatameta”’nti.

“So neva taṃ abhisaṅkharoti, na abhisañcetayati bhavāya vā vibhavāya vā. So anabhisaṅkharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

**363**. “So sukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, **‘anajjhositā’ti****pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.**

**364**. “So sukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti; dukkhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti; adukkhamasukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti. So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

**365**. “Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā [anupāhārā (sī. pī.), anupādānā (ka.)] anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti. Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ – sabbadukkhakkhaye ñāṇaṃ.

**366**. “Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti. Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ – amosadhammaṃ nibbānaṃ.

**367**. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnā. Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ – sabbūpadhipaṭinissaggo.

**368**. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ – rāgadosamohānaṃ upasamo. ‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

**369**. “‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahamasmī’ti maññitametaṃ, ‘bhavissa’nti maññitametaṃ, ‘na bhavissa’nti maññitametaṃ, ‘rūpī bhavissa’nti maññitametaṃ, ‘arūpī bhavissa’nti maññitametaṃ, ‘saññī bhavissa’nti maññitametaṃ, ‘asaññī bhavissa’nti maññitametaṃ, ‘nevasaññīnāsaññī bhavissa’nti maññitametaṃ. Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ. Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa [kiṃ (ka.)] pihessati? ‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Imaṃ kho me tvaṃ, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehī”ti.

**370**. Atha kho āyasmā pukkusāti – “satthā kira me anuppatto, sugato kira me anuppatto sammāsambuddho kira me anuppatto”ti uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – “accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti. “Taggha tvaṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ maṃ tvaṃ āvusovādena samudācaritabbaṃ amaññittha. Yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī”ti. “Labheyyāhaṃ, bhante, bhagavato santike upasampada”nti. “Paripuṇṇaṃ pana te, bhikkhu, pattacīvara”nti? “Na kho me, bhante, paripuṇṇaṃ pattacīvara”nti. “Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi. Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantā gāvī [bhantagāvī (sī. pī.), gāvī (syā. kaṃ.)] jīvitā voropesi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi [viheṭhesi (sī. syā. kaṃ.) viheseti (ka.)]. Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

## 11. Saccavibhaṅgasuttaṃ

**371**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Katamesaṃ catunnaṃ? Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

“Sevatha, bhikkhave, sāriputtamoggallāne; bhajatha, bhikkhave, sāriputtamoggallāne. Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ. Seyyathāpi, bhikkhave, janetā [janetti (sī. pī.)], evaṃ sāriputto; seyyathāpi jātassa āpādetā, evaṃ moggallāno. Sāriputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe. Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātu”nti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

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

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. Katamesaṃ catunnaṃ? Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

**373**. “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṃkhittena pañcupādānakkhandhā dukkhā.

“Katamā cāvuso, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccatāvuso – ‘jāti”’.

“Katamā cāvuso, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccatāvuso – ‘jarā”’.

“Katamañcāvuso, maraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccatāvuso – ‘maraṇaṃ”’.

“Katamo cāvuso, soko? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccatāvuso – ‘soko”’.

“Katamo cāvuso, paridevo? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccatāvuso – ‘paridevo”’.

“Katamañcāvuso, dukkhaṃ? Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘dukkhaṃ”’.

“Katamañcāvuso, domanassaṃ? Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘domanassaṃ”’.

“Katamo cāvuso, upāyāso? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ, ayaṃ vuccatāvuso – ‘upāyāso”’.

“Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na jātidhammā assāma; na ca, vata, no jāti āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi – ‘yampicchaṃ na labhati tampi dukkhaṃ’. Jarādhammānaṃ, āvuso, sattānaṃ…pe… byādhidhammānaṃ, āvuso, sattānaṃ… maraṇadhammānaṃ, āvuso, sattānaṃ… sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca, vata, no sokaparidevadukkhadomanassupāyāsā āgaccheyyu’nti. Na kho panetaṃ icchāya pattabbaṃ. Idampi – ‘yampicchaṃ na labhati tampi dukkhaṃ”’.

“Katame cāvuso, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccantāvuso – ‘saṃkhittena pañcupādānakkhandhā dukkhā’. Idaṃ vuccatāvuso – ‘dukkhaṃ ariyasaccaṃ”’.

**374**. “Katamañcāvuso, dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā [ponobhavikā (sī. pī.)] nandīrāgasahagatā [nandirāgasahagatā (sī. syā. kaṃ. pī.)] tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā, idaṃ vuccatāvuso – ‘dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ”’.

“Katamañcāvuso, dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, idaṃ vuccatāvuso – ‘dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasaccaṃ”’.

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

“Katamācāvuso, sammādiṭṭhi? Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccatāvuso – ‘sammādiṭṭhi”’.

“Katamo cāvuso, sammāsaṅkappo? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo, ayaṃ vuccatāvuso – ‘sammāsaṅkappo”’.

“Katamā cāvuso, sammāvācā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccatāvuso – ‘sammāvācā”’.

“Katamo cāvuso, sammākammantī? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayaṃ vuccatāvuso – ‘sammākammanto”’.

“Katamo cāvuso, sammāājīvo? Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti, ayaṃ vuccatāvuso – ‘sammāājīvo”’.

“Katamo cāvuso, sammāvāyāmo? Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccatāvuso – ‘sammāvāyāmo”’.

“Katamā cāvuso, sammāsati? Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī viharati…pe… citte cittānupassī viharati… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ayaṃ vuccatāvuso – ‘sammāsati”’.

“Katamo cāvuso, sammāsamādhi? Idhāvuso, 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…pe… tatiyaṃ jhānaṃ… viharati, ayaṃ vuccatāvuso – ‘sammāsamādhi’. Idaṃ vuccatāvuso – ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ”’.

“Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkamma”nti.

Idamavoca āyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

## 12. Dakkhiṇāvibhaṅgasuttaṃ

**376**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahāpajāpati [mahāpajāpatī (sī. syā. kaṃ. pī.)] gotamī navaṃ dussayugaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Evaṃ vutte, bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Dutiyampi kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Dutiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Tatiyampi kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Tatiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.

**377**. Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – “paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navaṃ dussayugaṃ. Bahūpakārā [bahukārā (syā. kaṃ.)], bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā; bhagavantaṃ janettiyā kālaṅkatāya thaññaṃ pāyesi. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā. Bhagavantaṃ, bhante, āgamma mahāpajāpati gotamī buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā. Bhagavantaṃ, bhante, āgamma mahāpajāpati gotamī pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā. Bhagavantaṃ, bhante, āgamma mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā. Bhagavantaṃ, bhante, āgamma mahāpajāpati gotamī dukkhe nikkaṅkhā, dukkhasamudaye nikkaṅkhā, dukkhanirodhe nikkaṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkaṅkhā. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.

**378**. “Evametaṃ, ānanda. Yaṃ hānanda, puggalo puggalaṃ āgamma buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṃ hānanda, puggalo puggalaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṃ hānanda, puggalo puggalaṃ āgamma buddhe aveccappasādena samannāgato hoti, dhamme… saṅghe… ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṃ hānanda, puggalo puggalaṃ āgamma dukkhe nikkaṅkho hoti, dukkhasamudaye nikkaṅkho hoti, dukkhanirodhe nikkaṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkaṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ – abhivādana-paccuṭṭhānaañjalikamma-sāmīcikamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

**379**. “Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa? Tathāgate arahante sammāsambuddhe dānaṃ deti – ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā. Paccekasambuddhe [paccekabuddhe (sī. pī.)] dānaṃ deti – ayaṃ dutiyā pāṭipuggalikā dakkhiṇā. Tathāgatasāvake arahante dānaṃ deti – ayaṃ tatiyā pāṭipuggalikā dakkhiṇā. Arahattaphalasacchikiriyāya paṭipanne dānaṃ deti – ayaṃ catutthī pāṭipuggalikā dakkhiṇā. Anāgāmissa dānaṃ deti – ayaṃ pañcamī pāṭipuggalikā dakkhiṇā. Anāgāmiphalasacchikiriyāya paṭipanne dānaṃ deti – ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā. Sakadāgāmissa dānaṃ deti – ayaṃ sattamī pāṭipuggalikā dakkhiṇā. Sakadāgāmiphalasacchikiriyāya paṭipanne dānaṃ deti – ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā. Sotāpanne dānaṃ deti – ayaṃ navamī pāṭipuggalikā dakkhiṇā. Sotāpattiphalasacchikiriyāya paṭipanne dānaṃ deti – ayaṃ dasamī pāṭipuggalikā dakkhiṇā. Bāhirake kāmesu vītarāge dānaṃ deti – ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā. Puthujjanasīlavante dānaṃ deti – ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā. Puthujjanadussīle dānaṃ deti – ayaṃ terasamī pāṭipuggalikā dakkhiṇā. Tiracchānagate dānaṃ deti – ayaṃ cuddasamī pāṭipuggalikā dakkhiṇāti.

“Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā sahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā satasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, sotāpattiphalasacchikiriyāya paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā pāṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphalasacchikiriyāya paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe!

**380**. “Satta kho panimānanda, saṅghagatā dakkhiṇā. Katamā satta? Buddhappamukhe ubhatosaṅghe dānaṃ deti – ayaṃ paṭhamā saṅghagatā dakkhiṇā. Tathāgate parinibbute ubhatosaṅghe dānaṃ deti – ayaṃ dutiyā saṅghagatā dakkhiṇā. Bhikkhusaṅghe dānaṃ deti – ayaṃ tatiyā saṅghagatā dakkhiṇā. Bhikkhunisaṅghe dānaṃ deti – ayaṃ catutthī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ti dānaṃ deti – ayaṃ pañcamī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū saṅghato uddissathā’ti dānaṃ deti – ayaṃ chaṭṭhī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhuniyo saṅghato uddissathā’ti dānaṃ deti – ayaṃ sattamī saṅghagatā dakkhiṇā.

“Bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā. Tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti. Tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi. Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅghagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ mahapphalataraṃ vadāmi.

**381**. “Catasso kho imā, ānanda, dakkhiṇā visuddhiyo. Katamā catasso? Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

“Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato? Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto [sīlavantā (sī.)] kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

“Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca? Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

**382**.

“Yo sīlavā dussīlesu dadāti dānaṃ,

Dhammena laddhaṃ [laddhā (sī. pī.)] supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Sā dakkhiṇā dāyakato visujjhati.

“Yo dussīlo sīlavantesu dadāti dānaṃ,

Adhammena laddhaṃ appasannacitto;

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,

Sā dakkhiṇā paṭiggāhakato visujjhati.

“Yo dussīlo dussīlesu dadāti dānaṃ,

Adhammena laddhaṃ appasannacitto;

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,

Na taṃ dānaṃ vipulapphalanti brūmi.

“Yo sīlavā sīlavantesu dadāti dānaṃ,

Dhammena laddhaṃ supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Taṃ ve dānaṃ vipulapphalanti brūmi [sā dakkhiṇā nevubhato visujjhati (sī. pī.)].

“Yo vītarāgo vītarāgesu dadāti dānaṃ,

Dhammena laddhaṃ supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,

Taṃ ve dānaṃ āmisadānānamagga” [taṃ ve dānaṃ vipulanti brūmi (sī.)] nti.

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitaṃ dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Bhaddekānandakaccāna, lomasakaṅgiyāsubho;

Mahākammasaḷāyatanavibhaṅgā, uddesaaraṇā dhātu saccaṃ.

Dakkhiṇāvibhaṅgasuttanti.

# 5. Saḷāyatanavaggo

## 1. Anāthapiṇḍikovādasuttaṃ

**383**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno. Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi – “ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ti. Yena cāyasmā sāriputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sāriputtassa pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sāriputtassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”’ti.

“Evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī”ti. Yena cāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sāriputtaṃ etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sāriputtassa pāde sirasā vandati; evañca vadeti – ‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”’ti. Adhivāsesi kho āyasmā sāriputto tuṇhībhāvena.

**384**. Atha kho āyasmā sāriputto nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto anāthapiṇḍikaṃ gahapatiṃ etadavoca – “kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, bhante sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sāriputta, balavā puriso tiṇhena sikharena muddhani [muddhānaṃ (sī. syā. kaṃ. pī.)] abhimattheyya [abhimantheyya (sī. pī.)]; evameva kho me, bhante sāriputta, adhimattā vātā muddhani [ohananti (syā. kaṃ.)] ūhananti [adhimattā vātā sīlaṃ parikantanti (sī. syā. kaṃ.)]. Na me, bhante sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sāriputta, balavā puriso daḷhena varattakhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho me, bhante sāriputta, adhimattā sīse sīsavedanā. Na me, bhante sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sāriputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, bhante sāriputta, adhimattā vātā kucchiṃ parikantanti. Na me, bhante sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sāriputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ, samparitāpeyyuṃ; evameva kho me, bhante sāriputta, adhimatto kāyasmiṃ ḍāho. Na me, bhante sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

**385**. “Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na jivhaṃ upādiyissāmi, na ca me jivhānissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na manaṃ upādiyissāmi, na ca me manonissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na saddaṃ upādiyissāmi…pe… na gandhaṃ upādiyissāmi… na rasaṃ upādiyissāmi… na phoṭṭhabbaṃ upādiyissāmi… na dhammaṃ upādiyissāmi na ca me dhammanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuviññāṇaṃ upādiyissāmi, na ca me cakkhuviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotaviññāṇaṃ upādiyissāmi… na ghānaviññāṇaṃ upādiyissāmi… na jivhāviññāṇaṃ upādiyissāmi… na kāyaviññāṇaṃ upādiyissāmi… na manoviññāṇaṃ upādiyissāmi na ca me manoviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotasamphassaṃ upādiyissāmi… na ghānasamphassaṃ upādiyissāmi… na jivhāsamphassaṃ upādiyissāmi… na kāyasamphassaṃ upādiyissāmi… na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotasamphassajaṃ vedanaṃ upādiyissāmi… na ghānasamphassajaṃ vedanaṃ upādiyissāmi… na jivhāsamphassajaṃ vedanaṃ upādiyissāmi… na kāyasamphassajaṃ vedanaṃ upādiyissāmi… na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

**386**. “Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na pathavīdhātuṃ upādiyissāmi, na ca me pathavīdhātunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na āpodhātuṃ upādiyissāmi… na tejodhātuṃ upādiyissāmi… na vāyodhātuṃ upādiyissāmi… na ākāsadhātuṃ upādiyissāmi… na viññāṇadhātuṃ upādiyissāmi, na ca me viññāṇadhātunissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na vedanaṃ upādiyissāmi… na saññaṃ upādiyissāmi… na saṅkhāre upādiyissāmi… na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na ākāsānañcāyatanaṃ upādiyissāmi, na ca me ākāsānañcāyatananissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na viññāṇañcāyatanaṃ upādiyissāmi… na ākiñcaññāyatanaṃ upādiyissāmi… na nevasaññānāsaññāyatanaṃ upādiyissāmi na ca me nevasaññānāsaññāyatananissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘yampi me diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi na upādiyissāmi, na ca me taṃnissitaṃ viññāṇaṃ bhavissatī’ti. Evañhi te, gahapati, sikkhitabba”nti.

**387**. Evaṃ vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi. Atha kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca – “olīyasi kho tvaṃ, gahapati, saṃsīdasi kho tvaṃ, gahapatī”ti? “Nāhaṃ, bhante ānanda, olīyāmi, napi saṃsīdāmi; api ca me dīgharattaṃ satthā payirupāsito manobhāvanīyā ca bhikkhū; na ca me evarūpī dhammī kathā sutapubbā”ti. “Na kho, gahapati, gihīnaṃ odātavasanānaṃ evarūpī dhammī kathā paṭibhāti; pabbajitānaṃ kho, gahapati, evarūpī dhammī kathā paṭibhātī”ti. “Tena hi, bhante sāriputta, gihīnampi odātavasanānaṃ evarūpī dhammī kathā paṭibhātu. Santi hi, bhante, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti; bhavissanti dhammassa aññātāro”ti.

Atha kho āyasmā ca sāriputto āyasmā ca ānando anāthapiṇḍikaṃ gahapatiṃ iminā ovādena ovaditvā uṭṭhāyāsanā pakkamiṃsu. Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sāriputte āyasmante ca ānande, kālamakāsi tusitaṃ kāyaṃ upapajji. Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ jṭhito kho anāthapiṇḍiko devaputto bhagavantaṃ gāthāhi ajjhabhāsi –

“Idañhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;

Āvutthaṃ dhammarājena, pītisañjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;

Yoniso vicine dhammaṃ, evaṃ tattha visujjhati.

“Sāriputtova paññāya, sīlena upasamena;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

Idamavoca anāthapiṇḍiko devaputto. Samanuñño satthā ahosi. Atha kho anāthapiṇḍiko devaputto – “samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**388**. Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – “imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so devaputto maṃ gāthāhi ajjhabhāsi –

“Idañhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;

Āvutthaṃ dhammarājena, pītisañjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;

Yoniso vicine dhammaṃ, evaṃ tattha visujjhati.

“Sāriputtova paññāya, sīlena upasamena;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

“Idamavoca, bhikkhave, so devaputto. ‘Samanuñño me satthā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – “so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati. Anāthapiṇḍiko, bhante, gahapati āyasmante sāriputte abhippasanno ahosī”ti. “Sādhu, sādhu, ānanda! Yāvatakaṃ kho, ānanda, takkāya pattabbaṃ, anuppattaṃ taṃ tayā. Anāthapiṇḍiko so, ānanda, devaputto”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Channovādasuttaṃ

**389**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā ca sāriputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti. Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca – “āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti. “Evamāvuso”ti kho āyasmā mahācundo āyasmato sāriputtassa paccassosi.

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā channena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ channaṃ etadavoca – “kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho me, āvuso sāriputta, adhimattā vātā muddhani ūhananti. Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo. Seyyathāpi, āvuso sāriputta, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho me, āvuso sāriputta, adhimattā sīse sīsavedanā. Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, āvuso sāriputta, adhimattā vātā kucchiṃ parikantanti. Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho me, āvuso sāriputta, adhimatto kāyasmiṃ ḍāho. Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Satthaṃ, āvuso sāriputta, āharissāmi, nāvakaṅkhāmi jīvita”nti.

**390**. “Māyasmā channo satthaṃ āharesi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma. Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi. Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi. Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi. Māyasmā channo satthaṃ āharesi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāmā”ti.

“Napi me, āvuso sāriputta, natthi sappāyāni bhojanāni; napi me natthi sappāyāni bhesajjāni; napi me natthi patirūpā upaṭṭhākā; api cāvuso sāriputta, pariciṇṇo me satthā dīgharattaṃ manāpeneva no amanāpena. Etañhi, āvuso sāriputta, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena. ‘Anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti evametaṃ [evameva kho tvaṃ (ka.)], āvuso sāriputta, dhārehī”ti. “Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcideva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Pucchāvuso sāriputta, sutvā vedissāmī”ti.

**391**. “Cakkhuṃ, āvuso channa, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi? Sotaṃ, āvuso channa, sotaviññāṇaṃ…pe… ghānaṃ, āvuso channa, ghānaviññāṇaṃ… jivhaṃ, āvuso channa, jivhāviññāṇaṃ … kāyaṃ, āvuso channa, kāyaviññāṇaṃ… manaṃ, āvuso channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī”ti?

“Cakkhuṃ, āvuso sāriputta, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassāmi. Sotaṃ, āvuso sāriputta…pe… ghānaṃ, āvuso sāriputta… jivhaṃ, āvuso sāriputta… kāyaṃ, āvuso sāriputta… manaṃ, āvuso sāriputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassāmī”ti.

**392**. “Cakkhusmiṃ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassasi? Sotasmiṃ, āvuso channa, sotaviññāṇe … ghānasmiṃ, āvuso channa, ghānaviññāṇe… jivhāya, āvuso channa, jivhāviññāṇe… kāyasmiṃ, āvuso channa, kāyaviññāṇe… manasmiṃ, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

“Cakkhusmiṃ, āvuso sāriputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassāmi. Sotasmiṃ, āvuso sāriputta, sotaviññāṇe… ghānasmiṃ, āvuso sāriputta, ghānaviññāṇe… jivhāya, āvuso sāriputta, jivhāviññāṇe… kāyasmiṃ, āvuso sāriputta, kāyaviññāṇe… manasmiṃ, āvuso sāriputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññā manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassāmī”ti.

**393**. Evaṃ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca – “tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ [vacanaṃ (sī.)], niccakappaṃ manasi kātabbaṃ – ‘nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā”’ti. Atha kho āyasmā ca sāriputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā ovādena ovaditvā uṭṭhāyāsanā pakkamiṃsu.

**394**. Atha kho āyasmā channo acirapakkante āyasmante ca sāriputte āyasmante ca mahācunde satthaṃ āharesi. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – “āyasmatā, bhante, channena satthaṃ āharitaṃ. Tassa kā gati, ko abhisamparāyo”ti? “Nanu te, sāriputta, channena bhikkhunā sammukhāyeva anupavajjatā byākatā”ti? “Atthi, bhante, pubbajiraṃ [pappajitañhitaṃ (ka.), upavajjitaṃ (ka.), pubbavijjanaṃ, pubbavijjhanaṃ, pubbaviciraṃ (saṃyuttake)] nāma vajjigāmo. Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulānī”ti. “Honti [posanti (ka.)] hete, sāriputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni. Nāhaṃ, sāriputta, ettāvatā ‘saupavajjo’ti vadāmi. Yo kho, sāriputta, imañca kāyaṃ nikkhipati aññañca kāyaṃ upādiyati tamahaṃ ‘saupavajjo’ti vadāmi. Taṃ channassa bhikkhuno natthi. ‘Anupavajjo channo bhikkhu satthaṃ āharesī’ti evametaṃ, sāriputta, dhārehī”ti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Puṇṇovādasuttaṃ

**395**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantaṃ etadavoca – “sādhu maṃ, bhante, bhagavā saṃkhittena ovādena ovadatu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya”nti. “Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā puṇṇo bhagavato paccassosi. Bhagavā etadavoca –

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī [nandi (syā. kaṃ.)]. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

“Santi kho, puṇṇa, sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā… manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā… manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Iminā ca tvaṃ puṇṇa, mayā saṃkhittena ovādena ovadito katarasmiṃ janapade viharissasī”ti? “Imināhaṃ, bhante, bhagavatā saṃkhittena ovādena ovadito, atthi sunāparanto nāma janapado, tatthāhaṃ viharissāmī”ti.

**396**. “Caṇḍā kho, puṇṇa, sunāparantakā manussā; pharusā kho, puṇṇa, sunāparantakā manussā. Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te, puṇṇa, kinti bhavissatī”ti? “Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evaṃ bhavissati – ‘bhaddakā [bhadrakā (ka.)] vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ti. Evamettha [evammettha (?)], bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ dentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ [yaṃ me (sī. pī. ka.)] nayime tiṇhena satthena jīvitā voropentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti.

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī”ti? “Sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha me evaṃ bhavissati – ‘santi kho bhagavato sāvakā kāye ca jīvite ca aṭṭīyamānā harāyamānā jigucchamānā satthahārakaṃ pariyesanti. Taṃ me idaṃ apariyiṭṭhaṃyeva satthahārakaṃ laddha’nti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī”ti. “Sādhu, sādhu, puṇṇa! Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmiṃ janapade viharituṃ. Yassadāni tvaṃ, puṇṇa, kālaṃ maññasī”ti.

**397**. Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari. Tatra sudaṃ āyasmā puṇṇo sunāparantasmiṃ janapade viharati. Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi [paṭipādesi (sī. pī.), paṭidesesi (syā. kaṃ.)], tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi. Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi [saccavādī dhammavādī (ka.)] dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheṭhesi. Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Puṇṇovādasuttaṃ niṭṭhitaṃ tatiyaṃ.

## 4. Nandakovādasuttaṃ

**398**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpatigotamī bhagavantaṃ etadavoca – “ovadatu, bhante, bhagavā bhikkhuniyo; anusāsatu, bhante, bhagavā bhikkhuniyo; karotu, bhante, bhagavā bhikkhunīnaṃ dhammiṃ katha”nti [dhammikathanti (syā. kaṃ. ka.)].

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyāyena. Āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyena. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovadituṃ pariyāyenā”ti? “Sabbeheva, bhante, kato [nandakassa bhante (sī. pī.)] pariyāyo bhikkhuniyo ovadituṃ pariyāyena. Ayaṃ, bhante, āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyenā”ti.

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi – “ovada, nandaka, bhikkhuniyo; anusāsa, nandaka, bhikkhuniyo; karohi tvaṃ, brāhmaṇa, bhikkhunīnaṃ dhammiṃ katha”nti. “Evaṃ, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upaṭṭhapesuṃ. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi – ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi – ‘na ājānāmā’ tissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho”’ti? “Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā [abhinandāma (syā. kaṃ.)] yaṃ no ayyo nandako pavāretī”ti.

**399**. “Taṃ kiṃ maññatha, bhaginiyo, cakkhu 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, bhaginiyo, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”… “jivhā niccā vā aniccā vā”ti? “Aniccā, bhante”… “kāyo nicco vā anicco vā”ti? “Anicco, bhante”… “mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ 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 kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha ajjhattikā āyatanā aniccā”’ti. “Sādhu, sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**400**. “Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, 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, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante…pe… gandhā niccā vā aniccā vā”ti? “Aniccā, bhante”… “rasā niccā vā aniccā vā”ti? “Aniccā, bhante”… “phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante”… “dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha bāhirā āyatanā aniccā”’ti. “Sādhu, sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**401**. “Taṃ kiṃ maññatha, bhaginiyo, cakkhuviññāṇaṃ 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, bhaginiyo, sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”… “jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”… “kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”… “manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti”? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha viññāṇakāyā aniccā”’ti. “Sādhu, sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**402**. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa ābhā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhattikā āyatanā aniccā [aniccā vipariṇāmadhammā (?)]; yañca kho cha ajjhattike āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu, sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**403**. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā [aniccā vipariṇāmadhammā (sī. pī.)]. Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu, sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**404**. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ [vilimaṃ (sī. pī. ka.)] antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya – ‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti; atha kho sā gāvī visaṃyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya. Ayamevettha attho; ‘antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo’ti kho bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsaṃ, antarā nhāru, antarā bandhana’nti kho, bhaginiyo, nandīrāgassetaṃ adhivacanaṃ; ‘tiṇhaṃ govikantana’nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

**405**. “Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

**406**. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca – “gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahunojanassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno candotveva hoti. Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā honti no ca kho paripuṇṇasaṅkappā”ti.

**407**. Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi – “tena hi tvaṃ, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsī”ti. “Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi. Atha kho āyasmā nandako tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upaṭṭhapesuṃ. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho”’ti. “Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāretī”ti.

**408**. “Taṃ kiṃ maññatha, bhaginiyo, cakkhu 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, bhaginiyo, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante… jivhā… kāyo… mano nicco vā anicco vā”ti? “Anicco, bhante”. “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 kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha ajjhattikā āyatanā aniccā”’ti. “Sādhu sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**409**. “Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, 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, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante…pe… gandhā niccā vā aniccā vā”ti? “Aniccā, bhante… rasā niccā vā aniccā vā”ti? “Aniccā, bhante… phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante… dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha bāhirā āyatanā aniccā”’ti. “Sādhu sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**410**. “Taṃ kiṃ maññatha, bhaginiyo, cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante… ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante… jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante… kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante… manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha viññāṇakāyā aniccā”’ti. “Sādhu sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**411**. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa ābhā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhattikā āyatanā aniccā. Yañca kho cha ajjhattike āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**412**. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ; yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā. Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu sādhu, bhaginiyo! Evañhetaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato”.

**413**. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya – ‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetaṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti; atha kho sā gāvī visaṃyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya ayamevettha attho. ‘Antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsaṃ antarā nhāru antarā bandhana’nti kho, bhaginiyo, nandīrāgassetaṃ adhivacanaṃ; ‘tiṇhaṃ govikantana’nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

**414**. “Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

**415**. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca –”gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho puṇṇo candotveva hoti; evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca. Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisatānaṃ yā pacchimitā bhikkhunī sā [yā pacchimā bhikkhunī, sā (sī. syā. kaṃ. pī.), yā pacchimikā, tā bhikkhuniyo (ka.)] sotāpannā avinipātadhammā niyatā sambodhiparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Nandakovādasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Cūḷarāhulovādasuttaṃ

**416**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – “paripakkā kho rāhulassa vimuttiparipācanīyā dhammā. Yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya”nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ rāhulaṃ āmantesi – “gaṇhāhi, rāhula, nisīdanaṃ; yena andhavanaṃ tenupasaṅkamissāma divāvihārāyā”ti. “Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Tena kho pana samayena anekāni devatāsahassāni bhagavantaṃ anubandhāni honti – “ajja bhagavā āyasmantaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vinessatī”ti. Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca –

**417**. “Taṃ kiṃ maññasi, rāhula, cakkhu 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 maññasi, rāhula, rūpā niccā vā aniccā vā”ti? “Aniccā, 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 maññasi, rāhula, cakkhuviññāṇaṃ 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 maññasi, rāhula, cakkhusamphasso nicco vā anicco vā”ti? “Anicco, 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 maññasi, rāhula, yamidaṃ [yampidaṃ (sī. ka.)] cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”.

**418**. “Taṃ kiṃ maññasi rāhula, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante…pe… jivhā niccā vā aniccā vā”ti? “Aniccā, bhante…pe… kāyo nicco vā anicco vā”ti? “Anicco, bhante…pe… mano nicco vā anicco vā”ti? “Anicco, bhante”. “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 maññasi rāhula, dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kiṃ maññasi rāhula, manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kiṃ maññasi rāhula, manosamphasso nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”. “Taṃ kiṃ maññasi, rāhula, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetaṃ, bhante”.

**419**. “Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati. Sotasmiṃ nibbindati, saddesu nibbindati…pe…, ghānasmiṃ nibbindati, gandhesu nibbindati… jivhāya nibbindati, rasesu nibbindati… kāyasmiṃ nibbindati, phoṭṭhabbesu nibbindati… manasmiṃ nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci. Tāsañca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma”nti.

Cūḷarāhulovādasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Chachakkasuttaṃ

**420**. 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 – “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi, yadidaṃ – cha chakkāni. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.

**421**. “‘Cha ajjhattikāni āyatanāni veditabbānī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. ‘Cha ajjhattikāni āyatanāni veditabbānī’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ paṭhamaṃ chakkaṃ.

“‘Cha bāhirāni āyatanāni veditabbānī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ. ‘Cha bāhirāni āyatanāni veditabbānī’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ dutiyaṃ chakkaṃ.

“‘Cha viññāṇakāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. ‘Cha viññāṇakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ tatiyaṃ chakkaṃ.

“‘Cha phassakāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso. ‘Cha phassakāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ catutthaṃ chakkaṃ.

“‘Cha vedanākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā. ‘Cha vedanākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ pañcamaṃ chakkaṃ.

“‘Cha taṇhākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ…pe… ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ… jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ… kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ… manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. ‘Cha taṇhākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ chaṭṭhaṃ chakkaṃ.

**422**. “‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati. Cakkhussa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhu attā’ti yo vadeyya. Iti cakkhu anattā.

“‘Rūpā attā’ti yo vadeyya taṃ na upapajjati. Rūpānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘rūpā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.

“‘Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhuviññāṇaṃ attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

“‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhusamphasso attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

“‘Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

“‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

**423**. “‘Sotaṃ attā’ti yo vadeyya…pe… ‘ghānaṃ attā’ti yo vadeyya… ‘jivhā attā’ti yo vadeyya… ‘kāyo attā’ti yo vadeyya… ‘mano attā’ti yo vadeyya taṃ na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘mano attā’ti yo vadeyya. Iti mano anattā.

“‘Dhammā attā’ti yo vadeyya taṃ na upapajjati. Dhammānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘dhammā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā.

“‘Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Manoviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manoviññāṇaṃ attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

“‘Manosamphasso attā’ti yo vadeyya taṃ na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manosamphasso attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.

“‘Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.

“‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

**424**. “Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā – cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; rūpe ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhuviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhusamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati…pe… ghānaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati…pe… jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati…pe… kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati…pe… manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

“Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā – cakkhuṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Rūpe ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuviññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhusamphassaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Sotaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati…pe… ghānaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati… jivhaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati… kāyaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati… manaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Manosamphassaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati.

**425**. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netaṃ ṭhānaṃ vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ…pe… ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ…pe… jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ…pe… kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ…pe… manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netaṃ ṭhānaṃ vijjati.

**426**. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ…pe….

“Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ…pe….

“Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ…pe….

“Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ…pe….

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.

**427**. “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Sotasmiṃ nibbindati, saddesu nibbindati…pe… ghānasmiṃ nibbindati, gandhesu nibbindati… jivhāya nibbindati, rasesu nibbindati… kāyasmiṃ nibbindati, phoṭṭhabbesu nibbindati… manasmiṃ nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmiṃ kho pana veyyākaraṇasmiṃ bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Mahāsaḷāyatanikasuttaṃ

**428**. 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 – “mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

**429**. “Cakkhuṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārajjati, rūpesu sārajjati, cakkhuviññāṇe sārajjati, cakkhusamphasse sārajjati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārajjati.

“Tassa sārattassa saṃyuttassa sammūḷhassa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi [kāyikadukkhampi (syā. kaṃ.), kāyikaṃ dukkhampi (ka.)] cetodukkhampi paṭisaṃvedeti.

“Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ…pe… ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ…pe… jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ…pe… kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ…pe… manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmiṃ sārajjati, dhammesu sārajjati, manoviññāṇe sārajjati, manosamphasse sārajjati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārajjati.

“Tassa sārattassa saṃyuttassa sammūḷhassa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

**430**. “Cakkhuñca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmiṃ na sārajjati, rūpesu na sārajjati, cakkhuviññāṇe na sārajjati, cakkhusamphasse na sārajjati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārajjati.

“Tassa asārattassa asaṃyuttassa asammūḷhassa ādīnavānupassino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyantntti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

**431**. “Yā tathābhūtassa [yathābhūtassa (sī. pī.)] diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa [yathābhūtassa (sī. pī.)] saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa [yathābhūtassa (sī. pī.)] vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa [yathābhūtassa (sī. pī.)] sati sāssa hoti sammāsati; yo tathābhūtassa [yathābhūtassa (sī. pī.)] samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā [yuganaddhā (sī. syā. kaṃ.)] vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā.

**432**. “Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ…pe… ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ…pe… jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ… kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ… manaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, manasmiṃ na sārajjati, dhammesu na sārajjati, manoviññāṇe na sārajjati, manosamphasse na sārajjati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārajjati.

“Tassa asārattassa asaṃyuttassa asammūḷhassa ādīnavānupassino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

**433**. “Yā tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa sati sāssa hoti sammāsati; yo tathābhūtassa samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsaḷāyatanikasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Nagaravindeyyasuttaṃ

**434**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena nagaravindaṃ nāma kosalānaṃ brāhmaṇānaṃ gāmo tadavasari. Assosuṃ kho nagaravindeyyakā [nagaravindeyyā (ka.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ nagaravindaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ 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 nagaravindeyyakā 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 nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca –

**435**. “Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kathaṃbhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Taṃ kissa hetu? Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetaṃ uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu… ghānaviññeyyesu gandhesu… jivhāviññeyyesu rasesu… kāyaviññeyyesu phoṭṭhabbesu… manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Taṃ kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetaṃ uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

**436**. “Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kathaṃbhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu vītarāgā vītadosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Taṃ kissa hetu? Mayampi hi [mayaṃ hi (?)] cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetaṃ uttari passataṃ. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu… ghānaviññeyyesu gandhesu… jivhāviññeyyesu rasesu… kāyaviññeyyesu phoṭṭhabbesu… manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Taṃ kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetaṃ uttari passataṃ. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

**437**. “Sace pana vo [sace te (syā. kaṃ. pī. ka.)], gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘ke panāyasmantānaṃ ākārā, ke anvayā, yena tumhe āyasmanto evaṃ vadetha? Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘tathā hi te āyasmanto araññavanapatthāni pantāni senāsanāni paṭisevanti. Natthi kho pana tattha tathārūpā cakkhuviññeyyā rūpā ye disvā disvā abhirameyyuṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyuṃ, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā jivhāviññeyyā rasā ye sāyitvā sāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhirameyyuṃ. Ime kho no, āvuso, ākārā, ime anvayā, yena mayaṃ [yena mayaṃ āyasmanto (sī. pī.), yena mayaṃ āyasmante (syā. kaṃ.)] evaṃ vadema – addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

Evaṃ vutte, nagaravindeyyakā 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 dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Nagaravindeyyasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Piṇḍapātapārisuddhisuttaṃ

**438**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca –

“Vippasannāni kho te, sāriputta, indriyāni, parisuddho chavivaṇṇo pariyodāto. Katamena kho tvaṃ, sāriputta, vihārena etarahi bahulaṃ viharasī”ti? “Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmī”ti. “Sādhu, sādhu, sāriputta! Mahāpurisavihārena kira tvaṃ, sāriputta, etarahi bahulaṃ viharasi. Mahāpurisavihāro eso [hesa (sī. syā. kaṃ. pī.)], sāriputta, yadidaṃ – suññatā. Tasmātiha, sāriputta, bhikkhu sace ākaṅkheyya – ‘suññatāvihārena bahulaṃ [etarahi bahulaṃ (sī. pī.)] vihareyya’nti, tena, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sāriputta, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, natthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**439**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha sotaviññeyyesu saddesu…pe… ghānaviññeyyesu gandhesu… jivhāviññeyyesu rasesu … kāyaviññeyyesu phoṭṭhabbesu… manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sāriputta, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**440**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca kāmaguṇā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca kāmaguṇā’ti, tena, sāriputta, bhikkhunā pañcannaṃ kāmaguṇānaṃ pahānāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca kāmaguṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**441**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca nīvaraṇā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**442**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pariññātā nu kho me pañcupādānakkhandhā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘apariññātā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pariññātā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**443**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro satipaṭṭhānā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sāriputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**444**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro sammappadhānā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta, bhikkhunā catunnaṃ sammappadhānānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**445**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro iddhipādā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**446**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañcindriyānī’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**447**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañca balānī’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**448**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me satta bojjhaṅgā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me satta bojjhaṅgā’ti, tena, sāriputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me satta bojjhaṅgā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**449**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvito nu kho me ariyo aṭṭhaṅgiko maggo’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā ariyassa aṭṭhaṅgikassa maggassa bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**450**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me samatho ca vipassanā cā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**451**. “Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘sacchikatā nu kho me vijjā ca vimutti cā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sāriputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbaṃ. Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

**452**. “Ye hi keci, sāriputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ. Yepi hi keci, sāriputta, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti. Yepi hi keci, sāriputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti. Tasmātiha, sāriputta [vo sāriputta evaṃ sikkhitabbaṃ (sī. pī.)], ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāmā’ti – evañhi vo, sāriputta, sikkhitabba”nti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Indriyabhāvanāsuttaṃ

**453**. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā gajaṅgalāyaṃ [kajaṅgalāyaṃ (sī. pī.), kajjaṅgalāyaṃ (syā. kaṃ.)] viharati suveḷuvane [veḷuvane (syā. kaṃ.), mukheluvane (sī. pī.)]. Atha kho uttaro māṇavo pārāsiviyantevāsī [pārāsariyantevāsī (sī. pī.), pārāsiriyantevāsī (syā. kaṃ.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevāsiṃ bhagavā etadavoca – “deseti, uttara, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvana”nti? “Deseti, bho gotama, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvana”nti. “Yathā kathaṃ pana, uttara, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvana”nti? “Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti – evaṃ kho, bho gotama, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvana”nti. “Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo bhavissati; yathā pārāsiviyassa brāhmaṇassa vacanaṃ. Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇātī”ti. Evaṃ vutte, uttaro māṇavo pārāsiviyantevāsī tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevāsiṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā āyasmantaṃ ānandaṃ āmantesi – “aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanaṃ, aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hotī”ti. “Etassa, bhagavā, kālo; etassa, sugata, kālo yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

**454**. “Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuviññeyyesu rūpesu.

**455**. “Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, balavā puriso appakasireneva accharaṃ [accharikaṃ (syā. kaṃ. pī. ka.)] pahareyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.

**456**. “Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, īsakaṃpoṇe [īsakapoṇe (sī. syā. kaṃ. pī.), īsakaphaṇe (sī. aṭṭha.), “majjhe uccaṃ hutvā”ti ṭīkāya saṃsanditabbā] padumapalāse [paduminipatte (sī. syā. kaṃ. pī.)] udakaphusitāni pavattanti, na saṇṭhanti; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

**457**. “Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, balavā puriso jivhagge kheḷapiṇḍaṃ saṃyūhitvā appakasirena vameyya [sandhameyya (ka.)]; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

**458**. “Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

**459**. “Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṇṭhāti. Seyyathāpi, ānanda, balavā puriso divasaṃsantatte [divasasantette (sī.)] ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya. Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu. Evaṃ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

**460**. “Kathañcānanda, sekho hoti pāṭipado? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭīyati harāyati jigucchati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…, jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭīyati harāyati jigucchati. Evaṃ kho, ānanda, sekho hoti pāṭipado.

**461**. “Kathañcānanda, ariyo hoti bhāvitindriyo? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākaṅkhati – ‘paṭikūle [paṭikkūle (sabbattha)] appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

**462**. “Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākaṅkhati – ‘paṭikūle appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayampmppi abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno. Evaṃ kho, ānanda, ariyo hoti bhāvitindriyo.

**463**. “Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo. Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Saḷāyatanavaggo niṭṭhito pañcamo.

Tassuddānaṃ –

Anāthapiṇḍiko channo, puṇṇo nandakarāhulā;

Chachakkaṃ saḷāyatanikaṃ, nagaravindeyyasuddhikā;

Indriyabhāvanā cāpi, vaggo ovādapañcamoti.

Idaṃ vaggānamuddānaṃ –

Devadahonupado ca, suññato ca vibhaṅgako;

Saḷāyatanoti vaggā, uparipaṇṇāsake ṭhitāti.

Uparipaṇṇāsakaṃ samattaṃ.

Tīhi paṇṇāsakehi paṭimaṇḍito sakalo

Majjhimanikāyo samatto.