

4. *Rathavinītasuttaṃ*

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

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathaṅca bhikkhūnaṃ kattā, attanā ca santuṭṭho santuṭṭhikathaṅca bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṅca bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathaṅca bhikkhūnaṃ kattā, attanā ca āraddhavīriyo vīriyārambhakathaṅca bhikkhūnaṃ kattā, attanā ca sīlasampanno sīlasampadākathaṅca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṅca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṅca bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṅca bhikkhūnaṃ kattā, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathaṅca bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna’”nti? “Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathaṅca bhikkhūnaṃ kattā, attanā ca santuṭṭho...pe... ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna’”nti.

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

254. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Assosi kho āyasmā puṇṇo mantāṇiputto – “bhagavā kira sāvattiṃ anupatto; sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti.

255. Atha kho āyasmā puṇṇo mantāṇiputto senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti jetavaṇaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkama; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho āyasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā

anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tenupasaṅkami divāvihārāya.

256. Atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ etadavoca – “yassa kho tvaṃ, āvuso sārīputta, puṇṇassa nāma bhikkhuno mantāṇiputtassa abhiṇham kittayamāno ahosi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tena pakkanto divāvihārāyā”ti. Atha kho āyasmā sārīputto taramānarūpo nisīdanaṃ ādāya āyasmantaṃ puṇṇam mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho āyasmā puṇṇo mantāṇiputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi. Āyasmāpi kho sārīputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi. Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamtivā āyasmatā puṇṇena mantāṇiputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ puṇṇam mantāṇiputtaṃ etadavoca –

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

“Evamāvuso”ti.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ...pe... kaṅkhāvitaraṇavisuddhatthaṃ...pe...

maggāmaggañāṇadassanavisuddhatthaṃ...pe...

paṭipadāñāṇadassanavisuddhatthaṃ...pe... kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi. Kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatī’ti? “Anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso kaṅkhāvitaraṇavisuddhi anupādāparinibbāna”nti ?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāññāḍassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

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

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna”nti? “No hidaṃ, āvuso”.

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

258. “Sīlavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya [paññāpeyya (sī. syā.) evamaññatthapi]. Cittavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Diṭṭhivisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ

anupādāparinibbānaṃ paññapeyya. Kaṅkhāvitaraṇavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Maggāmaggañāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Paṭipadāñāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Ñāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhavissa, puthujjano parinibbāyeyya. Puthujjano hi, āvuso, aññatra imehi dhammehi. Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

259. “Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvattthiyaṃ paṭivasantassa sākete kiñciveva accāyikaṃ karaṇīyaṃ uppajjeyya. Tassa antarā ca sāvattthiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ. Atha kho, āvuso, rājā pasenadi kosalo sāvattthiyā nikkhamitvā antepuradvārā paṭhamamaṃ rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya, paṭhamamaṃ rathavinītaṃ vissajjeyya dutiyaṃ rathavinītaṃ abhiruheyya. Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya. Tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catutthaṃ rathavinītaṃ abhiruheyya. Catutthena rathavinītena

pañcamamaṃ rathavinītaṃ pāpuṇeyya, catutthaṃ rathavinītaṃ vissajjeyya, pañcamamaṃ rathavinītaṃ abhiruheyya.

Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇeyya, pañcamamaṃ rathavinītaṃ vissajjeyya, chaṭṭhaṃ rathavinītaṃ abhiruheyya. Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇeyya, chaṭṭhaṃ rathavinītaṃ vissajjeyya, sattamaṃ rathavinītaṃ abhiruheyya. Sattamena rathavinītena sāketamaṃ anupāpuṇeyya antepuradvāraṃ. Tamenamaṃ antepuradvāragataṃ samānaṃ mittāmaccā ñātisālohitā evamaṃ puccheyyumaṃ – ‘iminā tvaṃ, mahārāja, rathavinītena sāvattiyā sāketamaṃ anupatto antepuradvāra’nti? Kathamaṃ byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti?

“Evamaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya – ‘idha me sāvattiyamaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyamaṃ uppajji [uppajjati (ka.)]. Tassa me antarā ca sāvattihim antarā ca sāketamaṃ satta rathavinītāni upaṭṭhapesumaṃ. Atha khvāhamaṃ sāvattiyā nikkhamitvā antepuradvārā paṭhamamaṃ rathavinītaṃ abhiruhim. Paṭhamena rathavinītena dutiyamaṃ rathavinītaṃ pāpuṇim, paṭhamamaṃ rathavinītaṃ vissajjim dutiyamaṃ rathavinītaṃ abhiruhim. Dutiyena rathavinītena tatiyamaṃ rathavinītaṃ pāpuṇim, dutiyamaṃ rathavinītaṃ vissajjim, tatiyamaṃ rathavinītaṃ abhiruhim. Tatiyena rathavinītena catutthamaṃ rathavinītaṃ pāpuṇim, tatiyamaṃ rathavinītaṃ vissajjim, catutthamaṃ rathavinītaṃ abhiruhim. Catutthena rathavinītena pañcamamaṃ rathavinītaṃ pāpuṇim, catutthamaṃ rathavinītaṃ vissajjim, pañcamamaṃ rathavinītaṃ abhiruhim. Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇim, pañcamamaṃ

rathavinītaṃ vissajjīṃ, chaṭṭhaṃ rathavinītaṃ abhiruhiṃ. Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇiṃ, chaṭṭhaṃ rathavinītaṃ vissajjīṃ, sattamaṃ rathavinītaṃ abhiruhiṃ.

Sattamena rathavinītena sāketam anuppatto antepuradvāra’nti. Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti.

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

260. Evaṃ vutte, āyasmā sārīputto āyasmantaṃ puṇṇam mantāṇiputtam etadavoca – “konāmo āyasmā, kathaṅca panāyasmantaṃ sabrahmacārī jānantī”ti? “Puṇṇoti kho me, āvuso, nāmaṃ; mantāṇiputtoti ca pana maṃ sabrahmacārī jānantī”ti. “Acchariyam, āvuso, abbhutaṃ, āvuso! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena, evameva āyasmatā puṇṇena mantāṇiputtana gambhīrā gambhīrapañhā anumassa anumassa byākatā. Lābhā sabrahmacārīnam, suladdhalābhā sabrahmacārīnam, ye āyasmantaṃ puṇṇam mantāṇiputtam labhanti dassanāya, labhanti payirūpāsanāya. Celaṇḍukena [celaṇḍakena (ka.), celaṇḍupekena (?)] cepi

sabrahmacārī āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhāma dassanāya, labhāma payirūpāsanāyā”ti.

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

Itiha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.

Rathavinītasuttaṃ niṭṭhitaṃ catutthaṃ.