

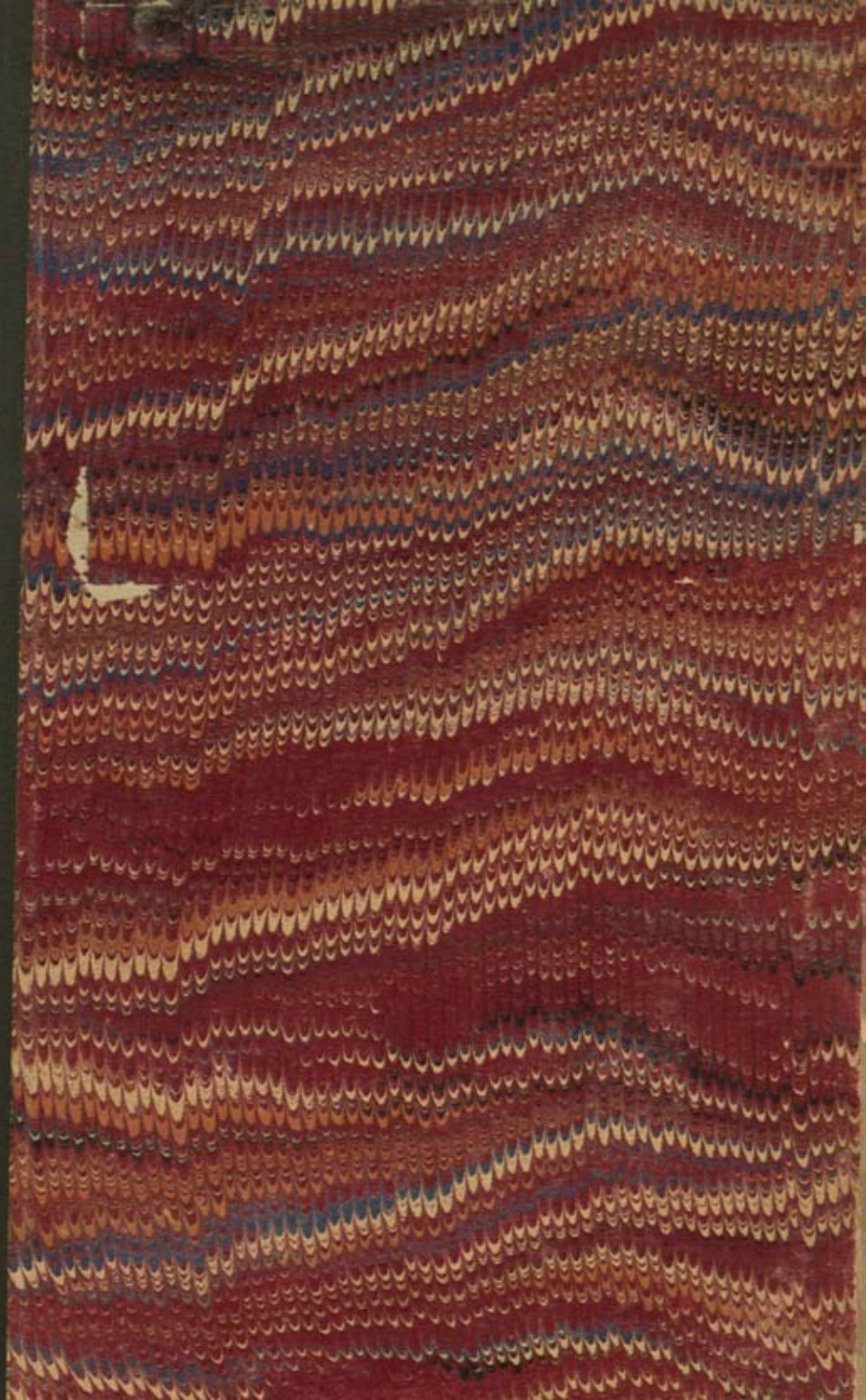
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THE

MAJJHIMA-NIKĀYA.

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V. TRENCKNER.



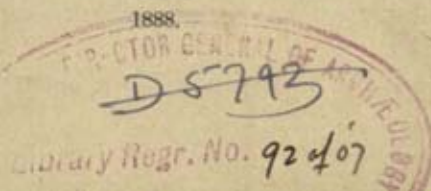
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The MSS. from which this edition has been prepared, are these: —

1. A — the Copenhagen MS. No. VI (Singh. character).
2. M — the Phayre MS. of the India Office Library (Burm. character).<sup>1</sup>

It was my purpose to do equal justice to the Singhalese and the Burmese tradition. I was not unaware, from texts edited by Childers and other scholars, that the Birmans are far more conscientious in transcribing canonical writings than the experience derived from Milindapañha and the Jātaka prose might lead us to infer. The collation proved that M<sup>2</sup> on the whole agrees pretty closely with A, and further, that in some instances it has preserved the original reading with greater fidelity than the MSS. of Ceylon, as far as I can judge from the Copenhagen collection. Thus, the following Burmese readings are certainly preferable to those of the Singh. MSS.: — lokānukampāya p. 21, l. 27; paṭhamam jhānam, etc. p. 21, l. 36; acchodakā, etc. p. 76, l. 27; dhūmāyati p. 142, l. 20; vilaṅgakena p. 207, l. 22; yāvad-e p. 207, l. 31; upapajjati in certain phrases. Also the spellings nikujjati p. 24, l. 3, samīñjati p. 57, l. 7, vam-bheti p. 19, l. 3, are better than nikkujjati, sammiñjati, vamheti, as the Singhalese write almost always.

In other cases the Burmese readings are much on a par with the Singhalese, as, araṇṇavanapatthāni p. 16, l. 29 (perhaps

<sup>1</sup> For the opportunity of collating it I am indebted to the kindness of Dr. R. Rost, whom I beg to accept my best thanks.

<sup>2</sup> What I say of M generally, properly refers to the first two thirds. The last paṇṇāsaka still remains uncollated.



to be adopted), *svāgata*, *dakkhanti*, *sāraṇiya*, *tañ-hi*, *yañ-hi*, *upekkhā*, *vimokkha*, (*bahūnaṃ*, *mātāpitūnaṃ*, *sarimsapa?*), and the like. Undoubted errors are *bhaddante*, *rammaṇiya*, *pahinna*, *ponobbhavika* p. 48, l. 36, *vimuttasmiṃ vimutt' amhiti* p. 23, l. 23, *sabbaṃ cetasā samannāharitvā* p. 325, l. 7, so *āha ajānaṃ vā ahaṃ jānāmiti* p. 286, l. 28, etc.

The text of M contains some interpolations, especially from *Dīgha-Nikāya*; comp. the notes on p. 62, l. 24; p. 126, l. 25; p. 168, l. 19; p. 308, l. 13; p. 387, l. 24; p. 483, l. 18. *Asoratā* p. 126, l. 12 seems borrowed from the commentary, *tena layena* p. 210, l. 32 from *Vinaya*.

Some readings certainly remind of the Burmese redaction of Mil. and Jāt., as, *athīnamiddhapariyutthitā* p. 42, l. 32, *abrahmacariyā veramaṇī* p. 44, l. 4, *anupanāhitā* p. 44, l. 19, *anissukitā* p. 44, l. 20, *amāyāvitā* p. 44, l. 22, so *sino c' eva* p. 79, l. 29; the addition of *kaṅkehi vā kh.*, etc. p. 58, l. 18, *goppha-katṭhikaṃ*, etc. p. 58, ll. 29—30, *vihesenti* p. 140, l. 16, etc.

M properly speaking represents two texts, the transcriber's (Ma) and the corrector's (Mb). The latter was no very bad scholar, and without his amendments the MS. would have been of much less value. Ma, for instance, never adds *anusvāra* to -i, frequently confounds -i -ī and -u -ū, and commits all the other errors usual in Burmese MSS. Mb has corrected a great deal of these blunders, but not all, and he is not always in the right. He seems mostly to amend conjecturally, but occasionally he no doubt consulted MSS. Ma is the only authority for the readings *bhāsītā* p. 256, l. 6, *āsajjana* p. 338, l. 23, *ajanesi* p. 368, l. 6. So is Mb for *abyābajjha* p. 10, l. 20 and often elsewhere, *añchanto* p. 56, l. 23, *apārā pārāṃ* p. 134, l. 37.

A is a very good second-rate MS., and, as will be seen from the various readings, has formed the general groundwork of my text. One of its peculiar features is the preservation of some rare forms, probably very old and likely to be genuine: — *-as -su* p. 77, ll. 25—6, p. 153, l. 16; *-as -sāgataṃ* p. 212, l. 30; *ārūgya* p. 451, l. 5, p. 452, l. 8 (cf. *Pali Misc.* p. 79 n. 1). For -iy- is often written -īyy-, rarely -iyy-. It has some quite wrong readings, as, *pāṭeti* p. 21, l. 1, *asamvasitapubbo* p. 82, l. 1, *kim -pana* p. 93, l. 25, *anusāsitabbam* p. 97, l. 19, *byanti* and *namati* for *nati* p. 115, l. 22, the transposition of *anariyā ca*

pariyesanā p. 161, l. 34, etc. I did perhaps place too much confidence in A, when writing vaseyyam p. 82, l. 12, vissajjeyya p. 149, l. 6; nor is the poetical form sokapariddavānam p. 56, l. 1, very likely, although there is apparently good Singh. authority for it.

A and M occasionally agree in errors: — vivattayi p. 12, l. 5, udakabindu p. 78 l. 34, upanidhāya p. 79, l. 32, sabbarattikam p. 207, l. 24, honti omitted p. 209, l. 24, sāyitakhāyitam p. 423, l. 9, etc.

Buddhaghosa's commentary has been of very great service. Whenever his readings, from his comments upon them, are unmis-takable, they must in my opinion be adopted in spite of other authorities. His MSS. were at least fifteen centuries older than ours, and in a first edition we certainly cannot aim at anything higher than reproducing his text as far as possible.<sup>1</sup> The Copenhagen MS. (C) seems to be tolerably correct; only a most incompetent corrector has been at work in a considerable portion of it, and though his blunders are easily detected, the circumstance tends to render the corrections of that MS. generally speaking doubtful. I have often followed C, where A and M differed, and its readings are sometimes right in spite of their authority; cf. udabindu p. 78, l. 34, nati p. 115, l. 22, adhigacche p. 275, l. 16, etc.

I have often and with great advantage consulted numerous parallels, both passages of some length, as p. 163 et seq., p. 240 et seq., etc., and shorter phrases recurring either in the same Nikāya or in the other three. Some caution in using them is, however, necessary. In the first place, it does happen that the parallels favour a reading very little acceptable, and that the true form is only found at one place or in a minority of sources. Comp. n. on tatiyo, catuttho p. 48, l. 6. (samāpanna p. 72, l. 26?), ajinam p. 78, l. 12, tam - eva p. 80, l. 30. Cf. also n. on p. 166, l. 13. Secondly, it must be admitted that in all probability there are real discrepancies between the different Nikāyas — occasionally in the same Nikāya — on points where conformity

<sup>1</sup> Even if his readings may seem questionable, as, pubbāpayamāno p. 161, l. 10, piṇḍāya paṭikkamati p. 207, l. 13 (= gāme piṇḍāya caritvā paccāgacchati), etc.



might be expected. Comp. n. on p. 169, l. 9, p. 266, l. 14, p. 276, l. 4, p. 397, l. 24 et seq., p. 407, l. 24, p. 459, l. 30, p. 462, l. 8, etc.

The Lalita-Vistara abounds in parallels, but they are not available in fixing the readings of our text, unless it be at p. 481, l. 2 and very few other places.

I have met with a few quotations, which, though they have not been of any great service, have still contributed, in a slight degree, to corroborate a dubious or difficult reading, or have offered some other interest. Comp. n. on p. 64, l. 1, p. 126, l. 5, p. 137, l. 1, p. 190, l. 16; more especially p. 255, l. 16.

I have to offer my thanks to the Trustees of the Carlsberg Funds, whose liberality enabled me to carry this edition through the press.

Copenhagen, March, 1888.

V. Trenckner.

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## NAMO

### TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

#### 1.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Ukkatthāyaṃ viharati Subhagavane sālarājamūle. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca: Sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi, taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinito sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinito paṭhavim paṭhavito sañjānāti, paṭhavim paṭhavito sañnatvā paṭhavim maññati, paṭhaviyā maññati, paṭhavito maññati, paṭhavim - me ti maññati, paṭhavim abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Āpaṃ āpato sañjānāti, āpaṃ āpato sañnatvā āpaṃ maññati, āpasmiṃ maññati, āpato maññati, āpaṃ - me ti maññati, āpaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato sañnatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ - me ti maññati, tejaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato sañnatvā vāyaṃ maññati, vāyasmim maññati, vāyato maññati, vāyaṃ - me ti maññati, vāyaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tas-



sāti vadāmi. Bhūte bhūtato sañjānāti, bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte me ti maññati, bhūte abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Deve devato sañjānāti, deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve me ti maññati, deve abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Pajāpatim Pajāpatito sañjānāti, Pajāpatim Pajāpatito saññatvā Pajāpatim maññati, Pajāpatismim maññati, Pajāpatito maññati, Pajāpatim me ti maññati, Pajāpatim abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Brahman Brahmato sañjānāti, Brahman Brahmatō saññatvā Brahman maññati, Brahmani maññati, Brahmato maññati, Brahman me ti maññati, Brahman abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Ābhassare Ābhassarato sañjānāti, Ābhassare Ābhassarato saññatvā Ābhassare maññati, Ābhassaresu maññati, Ābhassarato maññati, Ābhassare me ti maññati, Ābhassare abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Subhakiṇṇe Subhakiṇṇato sañjānāti, Subhakiṇṇe Subhakiṇṇato saññatvā Subhakiṇṇe maññati, Subhakiṇṇesu maññati, Subhakiṇṇato maññati, Subhakiṇṇe me ti maññati, Subhakiṇṇe abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Vehapphale Vehapphalato sañjānāti, Vehapphale Vehapphalato saññatvā Vehapphale maññati, Vehapphalesu maññati, Vehapphalato maññati, Vehapphale me ti maññati, Vehapphale abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Abhibhum Abhibhūto sañjānāti, Abhibhum Abhibhūto saññatvā Abhibhum maññati, Abhibhusmim maññati, Abhibhūto maññati, Abhibhum me ti maññati, Abhibhum abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti, ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam me ti maññati, ākāsānañcāyatanam abhinandati; tam kissa hetu: aparinnātā tam tassāti vadāmi. Viññānañcāyatanam viññānañcāyatanato sañjānāti, viññānañcāyatanam viññānañcāyatanato saññatvā

viññāṇañcāyatanam maññati, viññāṇañcāyatanasmim maññati, viññāṇañcāyatanato maññati, viññāṇañcāyatanam - me ti maññati, viññāṇañcāyatanam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti, ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññati, ākiñcaññāyatanasmim maññati, ākiñcaññāyatanato maññati, ākiñcaññāyatanam - me ti maññati, ākiñcaññāyatanam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti, nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati, nevasaññānāsaññāyatanasmim maññati, nevasaññānāsaññāyatanato maññati, nevasaññānāsaññāyatanam - me ti maññati, nevasaññānāsaññāyatanam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Dīṭṭham dīṭṭhato sañjānāti, dīṭṭham dīṭṭhato saññatvā dīṭṭham maññati, dīṭṭhasmim maññati, dīṭṭhato maññati, dīṭṭham - me ti maññati, dīṭṭham abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Sutam sutato sañjānāti, sutam suṭato saññatvā sutam maññati, sutasmim maññati, sutato maññati, sutam - me ti maññati, sutam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Mutam mutato sañjānāti, mutam mutato saññatvā mutam maññati, mutasmim maññati, mutato maññati, mutam - me ti maññati, mutam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Viññātam viññātato sañjānāti, viññātam viññātato saññatvā viññātam maññati, viññātasim maññati, viññātato maññati, viññātam - me ti maññati, viññātam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Ekattam ekattato sañjānāti, ekattam ekattato saññatvā ekattam maññati, ekattasmim maññati, ekattato maññati, ekattam - me ti maññati, ekattam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Nānatam nānattato sañjānāti, nānatam nānattato saññatvā nānatam maññati, nānattasmim maññati, nānattato maññati, nānattam - me ti maññati, nānatam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Sabbam sabbato sañjānāti, sabbam sabbato saññatvā sabbam maññati, sabbas-



miṃ maññati, sabbato maññati, sabbam - me ti maññati, sabbam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Nibbānam nibbānato sañjānāti, nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam - me ti maññati, nibbānam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu sekho appattamānaso anutaram yogakkhemam patthayamāno viharati, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim mā maññi, paṭhaviyā mā maññi, paṭhavito mā maññi, paṭhavim - me ti mā maññi, paṭhavim mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi. Āpam — pe — tejam — vāyam — bhūte — deve — Pajāpatim — Brahmanam — Ābhassare — Subhakiṇṇe — Vehapphale — Abhibhum — ākāśānañcāyatanam — viññāṇañcāyatanam — ākiñcaññāyatanam — nevasaññānāsaññāyatanam — diṭṭham — sutam — mutam — viññātam — ekattam — nānattam — sabbam — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam mā maññi, nibbānasmim mā maññi, nibbānato mā maññi, nibbānam - me ti mā maññi, nibbānam mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma - d - aṇṇā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim - me ti na maññati, paṭhavim nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi. Āpam — pe — tejam — pe — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam - me ti na maññati, nibbānam nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma - d - aṇṇā vimutto, so pi paṭhavim pa-

ṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā rāgassa vitarāgattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā rāgassa vitarāgattā.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabbhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā dosassa vītadosattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā dosassa vītadosattā.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabbhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā mohassa vītamohattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā mohassa vītamohattā.

Tathāgato pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinan-



dati; tam kissa hetu: parinñātāṃ Tathāgatassāti vadāmi. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; tam kissa hetu: parinñātāṃ Tathāgatassāti vadāmi.

Tathāgato pi bhikkhave arahaṃ sammāsambuddho paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; tam kissa hetu: nandī dukkhassa mūlaṃ ti iti viditvā, bhavā jāti, bhūtaṃ jarāmaraṇaṃ ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; tam kissa hetu: nandī dukkhassa mūlaṃ ti iti viditvā, bhavā jāti, bhūtaṃ jarāmaraṇaṃ ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MŪLAPARIYĀYASUTTAM PAṬHAMAM.

## 2.

Evam me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Sabbasavasamvarapariyāyaṃ vo bhikkhave desessāmi, tam su-



nātha sādhukaṃ manasikarottha, bhāsisāmiti. Evaṃ - bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad-  
avoca :

Jānato ahaṃ bhikkhave passato āsavānaṃ khayaṃ va-  
dāmi, no ajānato no apassato. Kiñ - ca bhikkhave jānato  
kiṃ passato āsavānaṃ khayō hoti: yoniso ca manasikāraṃ  
ayoniso ca manasikāraṃ. Ayoniso bhikkhave manasikaroto  
anuppannā c' eva āsavā uppajjanti uppannā ca āsavā pa-  
vaḍḍhanti, yoniso ca bhikkhave manasikaroto anuppannā c'  
eva āsavā na uppajjanti uppannā ca āsavā pahīyanti. Atthi  
bhikkhave āsavā dassanā pahātabbā, atthi āsavā saṃvarā  
pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā  
adhivāsanaṃ pahātabbā, atthi āsavā parivajjanaṃ pahātabbā,  
atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pa-  
hātabbā.

Katame ca bhikkhave āsavā dassanā pahātabbā: Idha  
bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariya-  
dhammassa akovido ariyadhamme avinīto sappurisānaṃ adas-  
sāvī sappurisadhammassa akovido sappurisadhamme avinīto  
manasikaraṇiye dhamme na - ppajānāti amanasikaraṇiye  
dhamme na - ppajānāti; so manasikaraṇiye dhamme appa-  
jānanto amanasikaraṇiye dhamme appajānanto ye dhammā  
na manasikaraṇiṃ te dhamme manasikaroti, ye dhammā  
manasikaraṇiṃ te dhamme na manasikaroti. Katame ca  
bhikkhave dhammā na manasikaraṇiṃ ye dhamme manasi-  
karoti: Y - assa bhikkhave dhamme manasikaroto anuppanno  
vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaḍḍhati, anu-  
panno vā bhavāsavo uppajjati uppanno vā bhavāsavo pavaḍ-  
ḍhati, anuppanno vā avijjāsavo uppajjati uppanno vā avijjā-  
savo pavaḍḍhati, ime dhammā na manasikaraṇiṃ ye dhamme  
manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiṃ  
ye dhamme na manasikaroti: Y - assa bhikkhave dhamme  
manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno  
vā kāmāsavo pahīyati, anuppanno vā bhavāsavo na uppajjati  
uppanno vā bhavāsavo pahīyati, anuppanno vā avijjāsavo na  
uppajjati uppanno vā avijjāsavo pahīyati, ime dhammā ma-  
nasikaraṇiṃ ye dhamme na manasikaroti. Tassa amanasi-

karaṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ  
 dhammānaṃ amanasikārā anuppannā c' eva āsavā uppajjanti  
 uppannā ca āsavā pavaddhanti. So evaṃ ayoniso manasi-  
 karoti: Ahoṣiṇ - nu kho ahaṃ atītaṃ - addhānaṃ, na nu kho  
 ahoṣiṃ atītaṃ - addhānaṃ, kiṇ - nu kho ahoṣiṃ atītaṃ -  
 addhānaṃ, kathaṇ - nu kho ahoṣiṃ atītaṃ - addhānaṃ, kiṃ  
 hutvā kiṃ ahoṣiṃ nu kho ahaṃ atītaṃ - addhānaṃ; bhavi-  
 sāmī nu kho ahaṃ anāgataṃ - addhānaṃ, na nu kho bha-  
 vissāmī anāgataṃ - addhānaṃ, kiṇ - nu kho bhavissāmī anā-  
 gataṃ - addhānaṃ, kathaṇ - nu kho bhavissāmī anāgataṃ -  
 addhānaṃ, kiṃ hutvā kiṃ bhavissāmī nu kho ahaṃ anāga-  
 taṃ - addhānaṇ - ti. Etarahi vā paccuppannam - addhā-  
 naṃ ajjhattaṃ kathaṃkathī hoti: Ahaṇ - nu kho 'smi, no nu  
 kho 'smi, kiṇ - nu kho 'smi, kathaṇ - nu kho 'smi, ayaṃ nu  
 kho satto kuto āgato, so kuhiṃgāmī bhavissatīti. Tassa  
 evaṃ ayoniso manasikaroto channaṃ diṭṭhinaṃ aññatarā  
 diṭṭhi uppajjati: Atthi me attā ti vā 'ssa saccato thetato  
 diṭṭhi uppajjati, na - tthi me attā ti vā 'ssa saccato thetato  
 diṭṭhi uppajjati, attanā va attānaṃ sañjānāmiti vā 'ssa saccato  
 thetato diṭṭhi uppajjati, attanā va anattānaṃ sañjānāmiti vā  
 'ssa saccato thetato diṭṭhi uppajjati, anattanā va attānaṃ  
 sañjānāmiti vā 'ssa saccato thetato diṭṭhi uppajjati. Atha  
 vā pan' assa evaṃ diṭṭhi hoti: Yo me ayaṃ attā vado  
 vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākāṃ  
 paṭisaṃvedeti, so kho pana me ayaṃ attā nicco dhuvo  
 sassato avipariṇāmadhammo sassatisamaṃ tath' eva ṭhassa-  
 titi. Idaṃ vuccati bhikkhave diṭṭhigataṃ diṭṭhigahanāṃ diṭ-  
 ṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyoja-  
 naṃ. Diṭṭhisamyojanasamyutto bhikkhave assutavā puthuj-  
 jano na parimuccati jātiyā jarāmarañena sokehi paridevehi  
 dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmā  
 ti vadāmi. Sutavā ca kho bhikkhave ariyasāvako ariyānaṃ  
 dassāvī ariyadhammassa kovido ariyadhamme suvinīto sap-  
 purisānaṃ dassāvī sappurisdhammassa kovido sappurisa-  
 dhamme suvinīto manasikaraṇīye dhamme pajānāti ama-  
 nasikaraṇīye dhamme pajānāti; so manasikaraṇīye dhamme  
 pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā



na manasikaraṇīyā te dhamme na manasikaroti, ye dhammā manasikaraṇīyā te dhamme manasikaroti. Katame ca bhikkhave dhammā na manasikaraṇīyā ye dhamme na manasikaroti: Y-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaddhati, anuppanno vā bhavāsavo — pe — avijjāsavo uppajjati uppanno vā avijjāsavo pavaddhati, ime dhammā na manasikaraṇīyā ye dhamme na manasikaroti. Katame ca bhikkhave dhammā manasikaraṇīyā ye dhamme manasikaroti: Y-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno vā kāmāsavo pahīyati, anuppanno vā bhavāsavo — pe — avijjāsavo na uppajjati uppanno vā avijjāsavo pahīyati, ime dhammā manasikaraṇīyā ye dhamme manasikaroti. Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā c' eva āsavā na uppajjanti uppannā ca āsavā pahīyanti. So: idaṃ dukkhaṃ ti yoniso manasikaroti, ayaṃ dukkhasamudayo ti yoniso manasikaroti, ayaṃ dukkhanirodho ti yoniso manasikaroti, ayaṃ dukkhanirodha-gāminī paṭipadā ti yoniso manasikaroti. Tassa evaṃ manasikaroto tiṇi saṃyojanāni pahīyanti: sakkāyaditṭhi vicikicchā silabbataparāmāso. Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

Katame ca bhikkhave āsavā saṃvarā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave cakkhundriyasamvarasamvutassa viharato uppajjeyyūṃ āsavā vighātapaṭiḷhā, cakkhundriyasamvarasamvutassa viharato evaṃ sa te āsavā vighātapaṭiḷhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati — pe — ghānindriyasamvarasamvuto viharati — jīvhindriyasamvarasamvuto viharati — kāyindriyasamvarasamvuto viharati — paṭisaṅkhā yoniso manindriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave manindriyasamvarasamvutassa viharato uppajjeyyūṃ āsavā vighātapaṭiḷhā, manindriyasamvarasamvutassa viharato evaṃ sa te āsavā vighātapaṭiḷhā na honti. Yaṃ hi 'ssa bhikkhave saṃvarasamvutassa viharato uppajjeyyūṃ āsavā



vighātaparilāhā, saṁvaram saṁvutassa viharato evaṁ sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā saṁvarā pahātabbā.

Katame ca bhikkhave āsavā paṭisevanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati, yāvad-eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṁsa-makasa-vātātapa-sirīmsapasamphassānam paṭighātāya, yāvad-eva hirikopīnapaticchādanattham; paṭisaṅkhā yoniso piṇḍapātām paṭisevati, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad-eva imassa kāyassa ṭhitiyā yāpanāya, vihiṁsūparatiyā brahmacariyānuggahāya: iti purāṇaṁ ca vedanam paṭihanāhāmi navaṁ ca vedanam na uppādesāmi, yātrā ca me bhavissati anavajjatā ca phāsuvibhāro cāti; paṭisaṅkhā yoniso senāsanam paṭisevati, yāvad-eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṁsa-makasa-vātātapa-sirīmsapasamphassānam paṭighātāya, yāvad-eva utu-parissayavinodanam paṭisallānārūmattham; paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram paṭisevati, yāvad-eva uppannānam veyyābhādhikānam vedanānam paṭighātāya, abyābajjhaparamatāya. Yaṁ hi 'ssa bhikkhave apaṭisevato uppajjeyyūṁ āsavā vighātaparilāhā, paṭisevato evaṁ sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā.

Katame ca bhikkhave āsavā adhivāsanaṁ pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṁsa-makasa-vātātapa-sirīmsapasamphassānam, duruttānam durāgatānam vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tippānam kharānam kaṭukānam asūtānam amanāpānam pāṇaharānam adhivāsakajātiko hoti. Yaṁ hi 'ssa bhikkhave anadhivāsayaṭo uppajjeyyūṁ āsavā vighātaparilāhā, adhivāsayaṭo evaṁ sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā adhivāsanaṁ pahātabbā.

Katame ca bhikkhave āsavā parivajjanaṁ pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam kukkuram parivajjeti, ahim khānum kaṇṭa-

kadhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ; yathā-rūpe anūsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so taṃ-ca anāsaṇaṃ taṃ-ca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. Yaṃ hi 'ssa bhikkhave aparivajjayato uppajjeyyūṃ āsavā vighātapaṇīlāhā, parivajjayato evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Ime vuccanti bhikkhave āsavā parivajjanā pahātabbā.

Katame ca bhikkhave āsavā vinodanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Yaṃ hi 'ssa bhikkhave avinodayato uppajjeyyūṃ āsavā vighātapaṇīlāhā, vinodayato evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

Katame ca bhikkhave āsavā bhāvanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti — pe — viriyasambojjhaṅgaṃ bhāveti — pītisambojjhaṅgaṃ bhāveti — passaddhisambojjhaṅgaṃ bhāveti — samādhisambojjhaṅgaṃ bhāveti — upekkhasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Yaṃ hi 'ssa bhikkhave abhāvayato uppajjeyyūṃ āsavā vighātapaṇīlāhā, bhāvayato evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Ime vuccanti bhikkhave āsavā bhāvanā pahātabbā.

Yato kho bhikkhave bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adbhivāsā pahātabbā te adbhivāsā pahīnā honti, ye āsavā parivajjanā



pahātabbā te parivajjanā pahinā honti, ye āsavā vinodanā pahātabbā te vinodanā pahinā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahinā honti, ayaṃ vuccati bhikkhave bhikkhu sabbāsavasamvarasamvuto viharati, accheccī taṇham, vāvattayī samyojanam, sammā mānābhisamayā antam-akāsi dukkhassāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

SABHĀSASAVASUTTAM DUTIYAM.

### 3.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyum no āmisadāyādā ti. Tumhe ca me bhikkhave āmisadāyādā bhaveyyātha no dhammadāyādā, tumhe pi tena ādisā bhaveyyātha: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti, aham - pi tena ādisso bhaveyyam: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā, tumhe pi tena na ādisā bhaveyyātha: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti, aham - pi tena na ādisso bhaveyyam: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti. Tasmātiha me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyum no āmisadāyādā ti.

Idhāham bhikkhave bhuttāvī assam pavārīto paripuṇṇo pariyosito suhito yāvadattho, siyā ca me piṇḍapāto atireka-dhammo chaḍḍiyadhammo, atha dve bhikkhū āgaccheyyum



jighacchādubbalyaparetā. Tyāham evam vadeyyam: Aham kho 'mbi bhikkhave bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi ca me ayam piṇḍapāto atireka-dhammo chaddiyadhammo, sace ākaṅkhatha bhuñjatha, sace tumhe na bhuñjissatha idānāham appaharite vā chaddessāmi appāṇake vā udae opilāpessāmi. Tatr' ekassa bhikkhuno evam assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atireka-dhammo chaddiyadhammo, sace mayam na bhuñjissāma idāni Bhagavā appaharite vā chaddessati appāṇake vā udae opilāpessati; vuttam kho pan' etam Bhagavatā: Dhammāyādā me bhikkhave bhavatha mā āmisadāyādā ti; āmisānātarā kho pan' etam yadidaṃ piṇḍapāto, yan-nūnāham imaṃ piṇḍapātāṃ abhuñjitvā iminā jighacchādubballena evam imaṃ rattindivaṃ vītināmeyyam-ti. So taṃ piṇḍapātāṃ abhuñjitvā ten' eva jighacchādubballena evam taṃ rattindivaṃ vītināmeyya. Atha dutiyassa bhikkhuno evam assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atirekadhammo chaddiyadhammo, sace mayam na bhuñjissāma idāni Bhagavā appaharite vā chaddessati appāṇake vā udae opilāpessati, yan-nūnāham imaṃ piṇḍapātāṃ bhuñjitvā jighacchādubballaṃ paṭivinetvā evam imaṃ rattindivaṃ vītināmeyyam-ti. So taṃ piṇḍapātāṃ bhuñjitvā jighacchādubballaṃ paṭivinetvā evam taṃ rattindivaṃ vītināmeyya. Kiñcāpi so bhikkhave bhikkhu taṃ piṇḍapātāṃ bhuñjitvā jighacchādubballaṃ paṭivinetvā evam taṃ rattindivaṃ vītināmeyya, ātha kho asu yeva me purimo bhikkhu pujjataro ca pāsāmsataro ca; taṃ kissa hetu: taṃ hi tassa bhikkhave bhikkhuno dīgharattāṃ appicchatāya santuṭṭhiyā sallekhāya subharatāya viriyārambhāya samvattissati. Tasmātiha me bhikkhave dhammāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvaka dhammāyādā bhaveyyum no āmisadāyādā ti. Idam avoca Bhagavā, idaṃ vatvā Sugato utthāy' āsanā vihāraṃ pāvisi.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho

te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad-avoca: Kittāvatā nu kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, kittāvatā ca pana Satthu pavivittassa viharato sāvakā vivekaṃ-anusikkhantīti. — Dūrato pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsītassa attham-aññātum, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsītassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressantīti. — Tena h' āvuso suṇātha sādhukaṃ manasikarotha, bhāsissāmiti. Evam-āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad-avoca:

Idh' āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, yesaṃ-ca dhammānaṃ Satthā pahānam-āha te ca dhamme na-ppajahanti, bāhulikā ca honti sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā. Tatr' āvuso therā bhikkhū tihi ṭhānehi gārayhā bhavanti: Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantīti, iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. Yesaṃ-ca dhammānaṃ Satthā pahānam-āha te ca dhamme na-ppajahantīti, iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tihi ṭhānehi gārayhā bhavanti: Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantīti, iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. Yesaṃ-ca dhammānaṃ Satthā pahānam-āha te ca dhamme na-ppajahantīti, iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

Kittāvatā ca pana Satthu pavivittassa viharato sāvakā



vivekam - anusikkhanti: Idh' āvuso Satthu pavivittassa viharato sāvakā vivekam - anusikkhanti, yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahanti, na ca bāhulikā honti na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā. Tatr' āvuso therā bhikkhū tihi ṭhānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam - anusikkhantīti, iminā paṭhamena ṭhānena therā bhikkhū pāsamsā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahantīti, iminā dutiyena ṭhānena therā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena ṭhānena therā bhikkhū pāsamsā bhavanti. Therā h' āvuso bhikkhū imehi tihi ṭhānehi pāsamsā bhavanti. Tatr' āvuso majjhima bhikkhū — pe — navā bhikkhū tihi ṭhānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam - anusikkhantīti, iminā paṭhamena ṭhānena navā bhikkhū pāsamsā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahantīti, iminā dutiyena ṭhānena navā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena ṭhānena navā bhikkhū pāsamsā bhavanti. Navā h' āvuso bhikkhū imehi tihi ṭhānehi pāsamsā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekam - anusikkhanti.

Tatr' āvuso lobho ca pāpako doso ca pāpako, lobhassa ca pahānāya dosassa ca pahānāya atthi majjhima paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā āvuso majjhima paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati: Ayam - eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. Ayam kho sā āvuso majjhima paṭipadā cakkhukaraṇī... nibbānāya saṃvattati. Tatr' āvuso kodho ca pāpako upanāho ca pāpako — makkho ca pāpako paḷāso ca pāpako — issā ca pāpikā maccheraṇ - ca pāpakam — māyā ca pāpikā sāṭheyyaṇ - ca pāpakam — thambho ca pāpako

sārambho ca pāpako — māno ca pāpako atimāno ca pāpako — mado ca pāpako pamādo ca pāpako, madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī... nibbānāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī... nibbānāya saṁvattati: Ayam - eva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājiṇo sammāvāyāmo sammāsati sammāsamādhī. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattatīti.

Idam - avoca āyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinandun - ti.

#### DHAMMADĀYĀDASUTTAṀ TATIYAM.

### 4.

Evam - me sutam. Ekam samayam Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantam etad - avoca: Ye 'me bho Gotama kulaputtā bhavantaṁ Gotamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā bhavaṁ tesaṁ Gotamo pubbaṅgamo, bhavaṁ tesaṁ Gotamo bahukāro, bhavaṁ tesaṁ Gotamo samādapetā, bho te ca pana Gota - massa sā janatā diṭṭhānugatiṁ āpajjatīti. — Evam - etaṁ brāhmaṇa, evam - etaṁ brāhmaṇa: ye te brāhmaṇa kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā ahaṁ tesaṁ pubbaṅgamo, ahaṁ tesaṁ bahukāro, ahaṁ tesaṁ samādapetā, mamaṁ - ca pana sā janatā diṭṭhānugatiṁ āpajjatīti. — Durabhisambhavāni hi bho Gotama araṇṇe - vanapatthāni pantāni senāsanaṇi, dukkaraṁ pavivekaṁ, durabhiramaṁ ekatte, haranti maṇṇe mano vanāni samādhim alabhamānassa



bhikkhuno ti. — Evam - etam brāhmaṇa, evam - etam brāhmaṇa: durabhisambhavāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, dhurabhiramaṃ ekatte, haranti maṇṇe mano vanāni samādhiṃ alabhamānassa bhikkhuno ti.

Mayham - pi kho brāhmaṇa pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato etad - ahosi: Durabhisambhavāni hi kho araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maṇṇe mano vanāni samādhiṃ alabhamānassa bhikkhuno ti. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammanta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ aparisuddhakāyakammanto araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi, parisuddhakāyakammanto 'ham - asmi, ye hi vo ariyā parisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa parisuddhakāyakammantataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe vihārāya. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhacikammantā — pe — aparisuddhamanokammantā — aparisuddhājīva araṇṇe-v. p. s. paṭisevanti, aparisuddhājīva-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ aparisuddhājīvo araṇṇe-v. p. s. paṭisevāmi, parisuddhājīvo 'ham - asmi, ye hi vo ariyā parisuddhājīva araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa parisuddhājīvataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe vihārāya. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇe-v. p. s. paṭisevanti, abhijjhālū kāmesu tibbasārāga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ abhijjhālū kāmesu tibbasārāgo araṇṇe-v. p. s. paṭisevāmi, anabhijjhālū 'ham - asmi, ye hi vo ariyā anabhijjhālū araṇṇe-v. p. s.

paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa  
 anabhijjhālutaṃ attani sampassamāno bhiyyo pallomam - āpā-  
 diṃ araṇṇe vihārāya. Tassa mayhaṃ brāhmaṇa etad - ahosi:  
 Ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭ-  
 ṭhamanasāṅkappā araṇṇe-v. p. s. paṭisevanti, byāpannacitta-  
 paduṭṭhamanasāṅkappa-sandosahetu have te bhonto samaṇa-  
 brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho pa-  
 nāhaṃ byāpannacitto paduṭṭhamanasāṅkappo araṇṇe-v. p. s.  
 paṭisevāmi, mettacitto 'ham - asmi, ye hi vo ariyā mettacittā  
 araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam -  
 ahaṃ brāhmaṇa mettacittaṃ attani sampassamāno bhiyyo  
 pallomam - āpādiṃ araṇṇe vihārāya. Tassa mayhaṃ brāh-  
 maṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā  
 thīnamiddhapariyutṭhitā araṇṇe-v. p. s. paṭisevanti, thīna-  
 middhapariyutṭhāna-sandosahetu have te bhonto samaṇa-  
 brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho pa-  
 nāhaṃ thīnamiddhapariyutṭhito araṇṇe-v. p. s. paṭisevāmi,  
 vigatathīnamiddho 'ham - asmi, ye hi vo ariyā vigatathīna-  
 middhā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo.  
 Etam - ahaṃ brāhmaṇa vigatathīnamiddhataṃ attani sam-  
 passamāno bhiyyo pallomam - āpādiṃ araṇṇe vihārāya. Tassa  
 mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā  
 brāhmaṇā vā uddhatā avūpasantacittā araṇṇe-v. p. s. paṭi-  
 sevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto  
 samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na  
 kho panāhaṃ uddhato avūpasantacitto araṇṇe-v. p. s. paṭi-  
 sevāmi, vūpasantacitto 'ham - asmi, ye hi vo ariyā vūpasan-  
 tacittā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo.  
 Etam - ahaṃ brāhmaṇa vūpasantacittaṃ attani sampassamāno  
 bhiyyo pallomam - āpādiṃ araṇṇe vihārāya. Tassa mayhaṃ  
 brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā  
 kaṅkhī vecikicchī araṇṇe-v. p. s. paṭisevanti, kaṅkhī-vecikicchi-  
 sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhaya-  
 abheravaṃ avhayanti; na kho panāhaṃ kaṅkhī vecikicchī  
 araṇṇe-v. p. s. paṭisevāmi, tiṇṇavicikiccho 'ham - asmi, ye hi vo  
 ariyā tiṇṇavicikicchā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ  
 aññatamo. Etam - ahaṃ brāhmaṇa tiṇṇavicikicchataṃ attani



sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā attukkamsakā paravambhī araṇṇe - v. p. s. paṭisevanti, attukkamsana-paravambhana-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ attukkamsako paravambhī araṇṇe - v. p. s. paṭisevāmi, anattukkamsako aparavambhī 'ham - asmi, ye hi vo ariyā anattukkamsakā aparavambhī araṇṇe - v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa anattukkamsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇe - v. p. s. paṭisevanti, chambhī-bhīrukajātika-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ chambhī bhīrukajātiko araṇṇe - v. p. s. paṭisevāmi, vigatalomahaṃso 'ham - asmi, ye hi vo ariyā vigatalomahaṃsā araṇṇe - v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa vigatalomahaṃsataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāyammānā araṇṇe - v. p. s. paṭisevanti, lābhasakkārasilokanikāma-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araṇṇe - v. p. s. paṭisevāmi, appiccho 'ham - asmi, ye hi vo ariyā appicchā araṇṇe - v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa appicchataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā kusitā hīnaviriyaṃ araṇṇe - v. p. s. paṭisevanti, kusita-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāhaṃ kusito hīnaviriyo araṇṇe - v. p. s. paṭisevāmi, āraddhaviyā 'ham - asmi, ye hi vo ariyā āraddhaviyā araṇṇe - v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa āraddhaviyātaṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi:

Ye kho keci samaṇā vā brāhmaṇā vā mutṭhassati asampajānā araṇṇe-v. p. s. paṭisevanti, mutṭhassati-asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ mutṭhassati asampajāno araṇṇe-v. p. s. paṭisevāmi, upatṭhitasati 'ham-asmi, ye hi vo ariyā upatṭhitasati araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa upatṭhitasatitaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā asamāhita vibbhantacittā araṇṇe-v. p. s. paṭisevanti, asamāhita-vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ asamāhito vibbhantacitto araṇṇe-v. p. s. paṭisevāmi, samādhisampanno 'ham-asmi, ye hi vo ariyā samādhisampannā araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa samādhisampadaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā duppaṇṇā eḷamūgā araṇṇe-v. p. s. paṭisevanti, duppaṇṇa-eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ duppaṇṇo eḷamūgo araṇṇe-v. p. s. paṭisevāmi, paṇṇāsampanno 'ham-asmi, ye hi vo ariyā paṇṇāsampannā araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa paṇṇāsampadaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya.

Tassa mayhaṃ brāhmaṇa etad-ahosi: Yaṃ nūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārūpāsu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhimsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ, app-eva nāma taṃ bhayabheravaṃ passeyyan-ti. So kho ahaṃ brāhmaṇa aparena samayena yā tā rattiyo abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārūpāsu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhimsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mago vā āgacchati moro vā



kattham pāṭeti vāto vā pañnasatam ereti; tassa mayham evam hoti: etam nūna tam bhayabheravam āgacchatiti. Tassa mayham brāhmaṇa etad-ahosi: Kin-nu kho aham aññad-atthu bhayapaṭikaṅkhi viharāmi; yaṇ-nūnāham yathābhūtam yathābhūtaṃ me tam bhayabheravam āgacchati tathābhūtam tathābhūto va tam bhayabheravam paṭivineyyam-ti. Tassa mayham brāhmaṇa caṅkamantassa tam bhayabheravam āgacchati. So kho aham brāhmaṇa n' eva tāva tiṭṭhāmi na nisidāmi na nipajjāmi yāva caṅkamanto va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa ṭhitassa tam bhayabheravam āgacchati. So kho aham brāhmaṇa n' eva tāva caṅkamāmi na nisidāmi na nipajjāmi yāva ṭhito va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa nisinassa tam bhayabheravam āgacchati. So kho aham brāhmaṇa n' eva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi yāva nisinno va tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa nipannassa tam bhayabheravam āgacchati. So kho aham brāhmaṇa n' eva tāva nisidāmi na tiṭṭhāmi na caṅkamāmi yāva nipanno va tam bhayabheravam paṭivinemi.

Santi kho pana brāhmaṇa eke samaṇabrāhmaṇā rattim yeva samānam divā ti sañjānanti, divā yeva samānam rattiti sañjānanti; idam-aham tesam samaṇabrāhmaṇānam sammohavihārasmiṃ vadāmi. Aham kho pana brāhmaṇa rattim yeva samānam rattiti sañjānāmi, divā yeva samānam divā ti sañjānāmi. Yam kho tam brāhmaṇa sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujaṇa-hitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam-ti, mam-eva tam sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujaṇa-hitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam-ti. Āraddham kho pana me brāhmaṇa viriyam ahosi asallinam, upatṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitam cittam ekaggam. So kho aham brāhmaṇa vivicc' eva kamehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja vibhāsī; vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avi-

takkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja vihāsim; pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno sukhañ - ca kāyena paṭisaṃvedesiṃ yantam ariyā ācikkhanti: upekhako satimā sukhavihāri ti tatiyam jhānam upasampajja vihāsim; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkham asukham upekhāsati paṇisuddhiṃ catuttham jhānam upasampajja vihāsim.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiñānāya cittam abhininnāmesim. So anekavihitam pubbenivāsam anussarāmi, seyyathidam: ekam - pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim - pi jātiyo tiṃsam - pi jātiyo cattārisam - pi jātiyo paññāsam - pi jātiyo jātisatam - pi jātisahassam - pi jātisatasahassam - pi, aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe; amutr' āsim evaṇṇāmo evaṇṇoggo evaṇṇaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādīm, tatra p' āsim evaṇṇāmo evaṇṇoggo evaṇṇaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāram sa-uddesaṃ anekavihitam pubbenivāsam anussarāmi. Ayaṃ kho me brāhmaṇa rattiya paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamatassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātāñānāya cittam abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītṭhikā micchādītṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyam duggatiṃ vinipātān nirayam upapannā; ime vā pana bhonto sattā kāyasucaritena



samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammāditthikā sammāditthikammasamādānā, te kāyassa bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi. Ayaṃ kho me brāhmaṇa rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakilese mudubbhūte kammaniye tthe añejjapatte āsavānaṃ khayānāpāya cittaṃ abhininnāmesim. So: idaṃ dukkhaṃ ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim; ime āsavā ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavaṃ samudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttam-iti nāṇaṃ ahoṣi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti abbhaññāsim. Ayaṃ kho me brāhmaṇa rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Siyā kho pana te brāhmaṇa evaṃ-assa: Ajjāpi nūna samaṇo Gotamo avītarāgo avītadoṣo avitamoho, tasmā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevatitī. Na kho pan' etaṃ brāhmaṇa evaṃ dātthabbaṃ. Dve kho ahaṃ brāhmaṇa atthavase sampassamāno araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi: attano ca ditthadhammasukhavihāraṃ sampassamāno pacchimaṃ-ca janataṃ anukampamāno ti.

Anukampitarūpā 'yaṃ bhotā Gotamena pacchimā ja-

natā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakam-maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇagataṃ ti.

### BHAYABHERAVASUTTAM CATUTTHAM.

## 5.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad-avoca:

Cattāro 'me āvuso puggalā santo samvijjamānā lokasimim, katame cattāro: Idh' āvuso ekacco puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ na ppajānāti; idha paṇ' āvuso ekacco puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ pajānāti. Idh' āvuso ekacco puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ na ppajānāti; idha paṇ' āvuso ekacco puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ pajānāti. Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ na ppajānāti. ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ hinapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ-ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ seṭṭhapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo



va samāno: na - tthi me ajjhattam āṅgaṇan - ti yathābhūtam na - ppajānāti, ayam imesaṃ dvinnam puggalānam anaṅgaṇānam yeva satam hīnapuriso akkhāyati. Tatr' āvuso yvāyam puggalo anaṅgaṇo va samāno: na - tthi me ajjhattam āṅgaṇan - ti yathābhūtam pajānāti, ayam imesaṃ dvinnam puggalānam anaṅgaṇānam yeva satam seṭṭhapuriso akkhāyati.

Evam vutte āyasmā Mahāmoggallāno āyasmantam Sāriputtam etad - avoca: Ko nu kho āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnam puggalānam sāṅgaṇānam yeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati; ko pan' āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnam puggalānam anaṅgaṇānam yeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyatiti.

Tatr' āvuso yvāyam puggalo sāṅgaṇo va samāno: atthi me ajjhattam āṅgaṇan - ti yathābhūtam na - ppajānāti, tass' etam pāṭikaṅkham: na chandam janessati, na vāyamissati, na viriyam ārabhissati tass' āṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālam karissati. Seyyathā pi āvuso kamsapātī ābhata āpanā vā kammārakulā vā rajena ca malena ca pariyonaddhā, tam - enam sāmikā na c' eva paribhuñjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca nam nikkhipeyyūṃ, evam hi sā āvuso kamsapātī aparena samayena saṅkiliṭṭhatarā assa malaggahitā ti. — Evam - āvuso ti. — Evam - eva kho āvuso yvāyam puggalo sāṅgaṇo va samāno: atthi me ajjhattam āṅgaṇan - ti yathābhūtam na - ppajānāti, tass' etam pāṭikaṅkham: na chandam janessati, na vāyamissati, na viriyam ārabhissati tass' āṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālam karissati. Tatr' āvuso yvāyam puggalo sāṅgaṇo va samāno: atthi me ajjhattam āṅgaṇan - ti yathābhūtam pajānāti, tass' etam pāṭikaṅkham: chandam janessati, vāyamissati, viriyam ārabhissati tass' āṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asāṅkiliṭṭhacitto kālam karissati. Seyyathā pi āvuso kamsapātī ābhata āpanā vā kammārakulā vā rajena ca malena ca pariyonaddhā, tam - enam sāmikā paribhuñjeyyūṃ - c' eva pariyodapeyyūṃ - ca, na ca nam rajāpathe nikkhipeyyūṃ.

evaṃ hi sā āvuso kaṃsapātī aparena samayena parisuddhatarā assa pariyodātā ti. — Evam-āvuso ti. — Evam-eva kho āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇan-ti yathābhūtaṃ pajānāti, tass' etaṃ pāṭikaṅkhaṃ: chandaṃ janessati, vāyamiṃsati, viriyaṃ ārabhiṃsati tass' aṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇan-ti yathābhūtaṃ na-ppajānāti, tass' etaṃ pāṭikaṅkhaṃ: subhanimittaṃ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhamiṃsati, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam-enaṃ sāmikā na c' eva paribhuñjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ, evaṃ hi sā āvuso kaṃsapātī aparena samayena saṅkiliṭṭhatarā assa malaggahitā ti. — Evam-āvuso ti. — Evam-eva kho āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇan-ti yathābhūtaṃ na-ppajānāti, tass' etaṃ pāṭikaṅkhaṃ: subhanimittaṃ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhamiṃsati, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇan-ti yathābhūtaṃ pajānāti, tass' etaṃ pāṭikaṅkhaṃ: subhanimittaṃ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhamiṃsati, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam-enaṃ sāmikā paribhuñjeyyūṃ-c' eva pariyodapeyyūṃ-ca, na ca naṃ rajāpathe nikkhipeyyūṃ, evaṃ hi sā āvuso kaṃsapātī aparena samayena parisuddhatarā assa pariyodātā ti. — Evam-āvuso ti. — Evam-eva kho āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na-tthi me ajjhataṃ aṅgaṇan-ti yathābhūtaṃ pajānāti, tass' etaṃ pāṭikaṅkhaṃ: subhanimittaṃ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhamiṃsati, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati. Ayaṃ kho āvuso



Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyati; ayaṃ pan' āvuso Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva sataṃ eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyatiti.

Āṅgaṇaṃ āṅgaṇaṃ - ti āvuso vuccati, kissa nu kho etaṃ āvuso adhivacanāṃ yadidaṃ āṅgaṇaṃ - ti. — Pāpakāṇaṃ kho etaṃ āvuso akusalānaṃ icchāvacarānaṃ adhivacanāṃ yadidaṃ āṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, na 'ca maṃ bhikkhū jāneyyūṃ: āpattiṃ āpanno ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ bhikkhū jāneyyūṃ: āpattiṃ āpanno ti; jānanti maṃ bhikkhū: āpattiṃ āpanno ti. iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ āṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyūṃ no saṅghamajjhe ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ bhikkhū saṅghamajjhe codeyyūṃ no anuraho; saṅghamajjhe maṃ bhikkhū codenti no anuraho ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ āṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, sappatipuggalo maṃ codeyya no appatipuggalo ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ appatipuggalo codeyya no sappatipuggalo; appatipuggalo maṃ codeti no sappatipuggalo ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ āṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata maṃ - eva Satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aññaṃ bhikkhūṃ Satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhūṃ Satthā p. p. bh. dh. deseyya, na taṃ

bhikkhum Satthā p. p. bh. dh. deseyya; aññam bhikkhum Satthā p. p. bh. dh. deseti, na mañ Satthā p. p. bh. dh. desetiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etañ aṅgaṇaṃ. Thānaṃ kho pan' etañ āvuso vijjati yañ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam-eva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyum, na aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyun-ti; thānaṃ kho pan' etañ āvuso vijjati yañ aññam bhikkhum bhikkhū p. p. g. bhattāya paviseyyum, na tañ bhikkhum bhikkhū p. p. g. bhattāya paviseyyum; aññam bhikkhum bhikkhū p. p. g. bhattāya pavisanti, na mañ bhikkhū p. p. g. bhattāya pavisantiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etañ aṅgaṇaṃ. Thānaṃ kho pan' etañ āvuso vijjati yañ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham-eva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ agga-piṇḍaṃ, na añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ agga-piṇḍaṃ-ti; thānaṃ kho pan' etañ āvuso vijjati yañ añño bhikkhu labheyya bhattagge a. a. a., na so bhikkhu labheyya bhattagge a. a. a.; añño bhikkhu labhati bhattagge a. a. a., nāhaṃ labhāmi bhattagge a. a. agga-piṇḍaṃ-ti. iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etañ aṅgaṇaṃ. Thānaṃ kho pan' etañ āvuso vijjati yañ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham-eva bhattagge bhuttāvi anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvi anumodeyyāti; thānaṃ kho pan' etañ āvuso vijjati yañ añño bhikkhu bh. bh. anumodeyya, na so bhikkhu bh. bh. anumodeyya; añño bhikkhu bh. bh. anumodati, nāhaṃ bh. bh. anumodāmiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etañ aṅgaṇaṃ. Thānaṃ kho pan' etañ āvuso vijjati yañ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham-eva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etañ āvuso vijjati yañ añño bhikkhu ā. bh. dh. deseyya, na so bhikkhu



ā. bh. dh. deseyya; añño bhikkhu ā. bh. dh. deseti, nāham ā. bh. dh. desemīti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham - eva āramagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ — pe — upāsakānaṃ dhammaṃ deseyyaṃ — pe — upāsikānaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu ā. u. dh. deseyya; añño bhikkhu ā. u. dh. deseti, nāham ā. u. dh. desemīti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam - eva bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ bhikkhū sakkaronti garukaronti mānenti pūjenti, na maṃ bhikkhū s. g. m. pūjentiti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam - eva bhikkhuniyo — pe — upāsakā — pe — upāsikā s. g. m. pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyun - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ upāsikā s. g. m. pūjenti, na maṃ upāsikā s. g. m. pūjentiti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham - eva lābhī assaṃ paṇitānaṃ cīvarānaṃ, na añño bhikkhū lābhī assa paṇitānaṃ cīvarānaṃ - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ

añño bhikkhu lābhi assa paṇitānaṃ cīvarānaṃ, na so bhikkhu lābhi assa paṇitānaṃ cīvarānaṃ; añño bhikkhu lābhi paṇitānaṃ cīvarānaṃ, nāhaṃ lābhi paṇitānaṃ cīvarānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati' yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham - eva lābhi assaṃ paṇitānaṃ piṇḍapātānaṃ — pe — paṇitānaṃ senāsanānaṃ — paṇitānaṃ gilānapaccayabhesajjaparikkhārānaṃ, na añño bhikkhu lābhi assa paṇitānaṃ gilānapaccayabhesajjaparikkhārānaṃ - ti; thānaṃ kho paṇ' etaṃ āvuso vijjati' yaṃ añño bhikkhu lābhi assa p. g., na so bhikkhu lābhi assa p. g.; añño bhikkhu lābhi p. g., nāhaṃ lābhi p. gilānapaccayabhesajjaparikkhārānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Imesaṃ kho etaṃ āvuso pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanāṃ yadidaṃ aṅgaṇaṃ - ti.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti c' eva sūyanti ca, kiñcāpi so hoti ārañṇako pantasenāsano, piṇḍapātiko sapadānacārī, paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na sakkaronti na garukaronti na mānenti na pūjenti; taṃ kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kaṃsapātī ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam - enaṃ sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissa kaṃsapātīyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ, tam - enaṃ jano disvā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jañña jaññaṃ viyāti; tam - enaṃ utthahitvā āpāpuritvā olokeyya, tassa saha dassanena amanāpatā ca saṇṭhaheyya paṭikulyatā ca saṇṭhaheyya jegucchitā ca saṇṭhaheyya, jighacchitānaṃ - pi na bhottukamyatā assa, pag - eva suhitānaṃ; evaṃ - eva kho āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti c' eva sūyanti ca, kiñcāpi so hoti ārañṇako pantasenāsano, piṇḍapātiko sapadānacārī, paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na sakkaronti na garu-



karonti na mānenti na pūjenti; tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaṇiko gahapaticivaradharo, atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti; tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyoḍatā, tam - enaṃ sāmikā sālināṃ odanaṃ vicitakālakāṃ anekasūpaṃ anekabyañjanaṃ racayitvā aṇṇissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ, tam - enaṃ jano di-svā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jaṇṇa-jaṇṇaṃ viyāti; tam - enaṃ utṭhahitvā apāpuritvā olokeyya, tassa saba dassanena manāpatā ca saṇṭhaheyya appaṭikulyatā ca saṇṭhaheyya ajegucchitā ca saṇṭhaheyya, suhitānaṃ - pi bhottukamyatā assa, pag - eva jighacchitānaṃ; evaṃ - eva kho āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaṇiko gahapaticivaradharo, atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti; tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti cāti.

Evaṃ vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad - avoca: Upamā maṃ āvuso Sāriputta paṭibhātīti. — Paṭibhātu taṃ āvuso Moggallānāti. — Ekam - idāhaṃ āvuso samayaṃ Rājagahe viharāmi Giribbaje. Atha khvāhaṃ āvuso pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Rājagahaṃ piṇḍāya pāvisiṃ. Tena kho pana samayena Samīti yānakāraputto rathassa nemiṃ tacchati, tam - enaṃ Paṇḍuputto ājiviko purāṇayānakāraputto paccupaṭṭhito hoti. Atha kho āvuso Paṇḍuputtassa ājivikassa purāṇayānakāraputtassa evaṃ cetaso parivitakko udapādi: Aho vatāyaṃ Samīti yānakāraputto imissā nemiyaṃ imaṃ - ca vaṅkaṃ imaṃ - ca jimhaṃ imaṃ - ca dosaṃ taccheyya, evāyaṃ nemi apagata - vaṅkā apagatajimhā apagatadosā suddhā 'ssa sāre paṭi-

ṭhitā ti. Yathā yathā kho āvuso Paṇḍuputtassa ājivikassa purāṇayānakāraputtassa cetaso parivitakkitaṃ hoti, tathā tathā Samīti yānakāraputto tassā nemiyā taṃ-ca vaṅkaṃ taṃ-ca jimaṃ taṃ-ca dosaṃ tacchati. Atha kho āvuso Paṇḍuputto ājiviko purāṇayānakāraputto attamano attamanavācaṃ nicchāresi: Hadaṃ hadayaṃ maññe aññāya tacchatiti. Evam-eva kho āvuso ye te puggalā assaddhā jivikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino keṭubhino, uddhatā unnaḷā, capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmaññe anapekhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā, kusitā hīnaviriyā, mutṭhassati asampajānā, asamāhitā vibbhantacittā, duppaññā eḷamūgā, tesāṃ āyasmā Sāriputto iminā dhammapariyāyena hadaṃ hadayaṃ maññe aññāya tacchati. Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino akeṭubhino, anuddhatā anunnaḷā, acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā, āraddhviriyā pahitattā, upatṭhitasati sampajānā, samāhitā ekaggacittā, paññāvanto aneḷamūgā, te āyasmato Sāriputtassa imaṃ dhammapariyāyaṃ sutvā pipanti maññe ghasanti maññe vacasā c' eva manasā ca, sādhu vata bho sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṃ nahāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhitvā ubbohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya, evam-eva kho āvuso ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā . . . , sādhu vata bho sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti.

Itiha te ubho mahānāga aññamaññassa subhāsitaṃ samānumodimsūti.



## 6.

Evam - me sutam. Ekaṁ samayaṁ Bhagavā Sāvattiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Sampannasilā bhikkhave viharatha sampannapātimokkhā, pātimokkhasamvarasamvutā viharatha ācāragocarasampannā, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhāpadesu. Ākaṇkheyya ce bhikkhave bhikkhu: sabrahmacārīnam piyo c' assaṁ manāpo garu bhāvanīyo cāti, silesv - ev' assa paripūrakārī ajjhataṁ cetosamatham - anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam. Ākaṇkheyya ce bhikkhave bhikkhu: lābhī assaṁ cīvapaṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārāna - ti, silesv - ev' assa paripūrakārī ajjhataṁ cetosamatham - anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam. Ākaṇkheyya ce bhikkhave bhikkhu: yesāhaṁ cīvapaṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṁ paribhuñjāmi tesam te kārā mahapphalā assu mahānisamsā ti, silesv - ev' assa paripūrakārī — pe — brūhetā suññāgārānam. Ākaṇkheyya ce bhikkhave bhikkhu: ye me nātisālohitā petā kālakatā pasannacittā anussaranti tesam taṁ mahapphalaṁ assa mahānisamsa - ti, silesv - ev' assa — pe — brūhetā suññāgārānam. Ākaṇkheyya ce bhikkhave bhikkhu: aratiratisaḥ assaṁ na ca maṁ aratī saheyya, uppannaṁ aratī abhi - bhuyya abhibhuyya vihareyya - ti, silesv - ev' assa paripūrakārī — pe — brūhetā suññāgārānam. Ākaṇkheyya ce bhikkhave bhikkhu: bhaya - bheravaṁ saheyya, uppannaṁ bhaya - bheravaṁ abhibhuyya abhibhuyya vihareyya - ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṇkheyya ce bhikkhave bhikkhu: catunnaṁ jhānaṁ ābhicetasikānaṁ dīṭṭhadhammasukhavihārānaṁ nikāmalābhī assaṁ akicchalābhī akasiralābhī ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṇkheyya ce bhikkhave bhikkhu: ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā vihareyya - ti, silesv - ev' assa paripūrakārī — pe — b. s.

Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo niyato sambodhiparāyano ti, sīlesv' ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi assaṃ, sakid-eva imaṃ lokāṃ āgantvā dukkhass' antaṃ kareyyan-ti, sīlesv' ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tatthaparinibbāyi anāvattidhammo tas-mā lokā ti, sīlesv' ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihiṭṭaṃ iddhividhaṃ paccanubhavyeṃ, eko pi hutvā bahudhā assaṃ, bahudhā pi hutvā eko assaṃ, āvibhāvaṃ tirobhāvaṃ tiroduddhaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ seyyathā pi ākāse, paṭhaviyā pi ummujjanimuḍḍhaṃ kareyyaṃ seyyathā pi udaye, udaye pi abhijjamāne gaccheyyaṃ seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kameyyaṃ seyyathā pi pakkhī sakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimaseyyaṃ parimajjeyyaṃ, yāva brahmalokā pi kāyena vasaṃ vatteyyan-ti, sīlesv' ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibbāya sotadhātuyā visuddhāya atikkantamānusiṅgikāya ubho sadde suṇeṃ, dibbe ca mānuse ca, ye dūre santike cāti, sīlesv' ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ; sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ-ti pajāneyyaṃ, vītarāgaṃ vā cittaṃ: vītarāgaṃ cittaṃ-ti pajāneyyaṃ, sadosaṃ vā cittaṃ: sadosaṃ cittaṃ-ti pajāneyyaṃ, vītadosaṃ vā cittaṃ: vītadosaṃ cittaṃ-ti pajāneyyaṃ, samohaṃ vā cittaṃ: samohaṃ cittaṃ-ti pajāneyyaṃ, vītamohaṃ vā cittaṃ: vītamohaṃ cittaṃ-ti pajāneyyaṃ, saṅkhittaṃ vā cittaṃ: saṅkhittaṃ cittaṃ-ti pajāneyyaṃ, vikkhittaṃ vā cittaṃ: vikkhittaṃ cittaṃ-ti pajāneyyaṃ, mahaggataṃ vā cittaṃ: mahaggataṃ cittaṃ-ti pajāneyyaṃ, amahaggataṃ vā cittaṃ: amahaggataṃ cittaṃ-ti pajāneyyaṃ, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittaṃ-ti pajāneyyaṃ, anuttaraṃ vā cittaṃ: anuttaraṃ cittaṃ-ti pajāneyyaṃ, samāhitaṃ vā cittaṃ: samā-



hitam cittan - ti pajāneyyam, asamāhitam vā cittam: asamāhitam cittan - ti pajāneyyam, vimuttam vā cittam: vimuttam cittan - ti pajāneyyam, avimuttam vā cittam: avimuttam cittan - ti pajāneyyam - ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihitam pubbenivāsam anussareyyam, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim - pi jātiyo tiṃsam - pi jātiyo cattālisam - pi jātiyo paññāsam - pi jātiyo jātisatam - pi jātisahassam - pi jātisatasahassam - pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭi - samvedī evaṃāyupariyanto, so tato cuto amutra udapādim, tatrāp' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisamvedī evaṃāyupariyanto, so tato euto idhūpapanno ti. iti sākāram sa-uddesaṃ anekavihitam pubbenivāsam anussareyyam - ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyam: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavā - dakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyam duggatim vinipātāṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannā - gatā vacīsucaritena samannāgatā manosucaritena samannā - gatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhi - kmmasamādānā, te kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokam upapannā ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajja - māne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathā - kammūpage satte pajāneyyam - ti, silesv - ev' assa paripūrakārī ajjhataṃ cetosamatham - anuyutto anirākatajjhāno vipas - sanāya samannāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññāya sacchi -

katvā upasampajja vihareyyan - ti, sīlesv - ev' assa paripūra -  
kāri ajjhataṃ cetosamatham - anuyutto anirākatajjhāno vi -  
passanāya samannāgato brūhetā suññāgārānaṃ.

Sampannasīlā bhikkhave viharatha sampannapātimokkhā,  
pātimokkhasamvarasamvutā viharatha ācāragocarasampannā,  
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhā -  
padesūti, iti yan - taṃ vuttaṃ idam - etaṃ paṭicca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bha -  
gavato bhāsitaṃ abhinandun - ti.

#### ĀKANKHEYYASUTTAM CHATTHAM.

### 7.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvatthi -  
yam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho  
Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te  
bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Seyyathā pi bhikkhave vattham saṅkiliṭṭham malagga -  
hitam, tam - enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃ -  
hareyya, yadi nilakāya yadi pītakāya yadi lohita -  
kāya yadi mañjetṭhakāya, dūrattavaṇṇam - ev' assa, aparisuddhavaṇṇam -  
ev' assa; taṃ kissa hetu: aparisuddhattā bhikkhave vatthassa;  
evam - eva kho bhikkhave citte saṅkiliṭṭhe duggati pāṭikaṅ -  
khā. Seyyathā pi bhikkhave vattham parisuddham pariyo -  
dātam, tam - enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃ -  
hareyya, yadi nilakāya yadi pītakāya yadi lohita -  
kāya yadi mañjetṭhakāya, surattavaṇṇam - ev' assa, parisuddhavaṇṇam -  
ev' assa; taṃ kissa hetu: parisuddhattā bhikkhave vatthassa;  
evam - eva kho bhikkhave citte asaṅkiliṭṭhe sugati pāṭikaṅkhā.

Katame ca bhikkhave cittassa upakkilesā: Abhiññhā -  
visamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa,  
kodho c. u., upanāho c. u., makkho c. u., paḷāso c. u., issā  
c. u., macchariyam c. u., māyā c. u., sātheyyam c. u., tham -  
bho c. u., sārambho c. u., māno c. u., atimāno c. u., mado



c. u., pamādo cittaassa upakkilesa. Sa kho so bhikkhave bhikkhu: abhijjhāvisamalobho cittaassa upakkilesa ti iti veditvā abhijjhāvisamalobham cittaassa upakkilesam pajahati, byāpādo cittaassa upakkilesa ti iti veditvā byāpādam cittaassa upakkilesam pajahati, kodho..., upanāho..., makkho..., pa-lāso..., issā..., macchariyam..., māyā..., sātheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittaassa upakkilesa ti iti veditvā pamādam cittaassa upakkilesam pajahati. Yato kho bhikkhave bhikkhuno: abhijjhāvisamalobho cittaassa upakkilesa ti iti veditvā abhijjhāvisamalobho cittaassa upakkilesa pahīno hoti, byāpādo..., kodho..., upanāho..., makkho..., pa-lāso..., issā..., macchariyam..., māyā..., sātheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittaassa upakkilesa ti iti veditvā pamādo cittaassa upakkilesa pahīno hoti, so Buddhhe aveccappasādena samannāgato hoti: Iti pi so Bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussanam buddho bhagavā ti; dhamme aveccappasādena samannāgato hoti: Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhiti; saṅghe aveccappasādena samannāgato hoti: Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni attha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram puññakkhettaṃ lokassāti. Yathodhi kho pan' assa cattam hoti vantaṃ muttam pahīnaṃ paṭinissatthaṃ. So: Buddhhe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; dhamme aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhī-

yati; saṅghe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Yathodhi kho pana me cittaṃ vantaṃ muttaṃ pahīnaṃ paṇissatṭhaṃ - ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

Sa kho so bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanaṃ n' ev' assa taṃ hoti antarāyāya. Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggaḥitaṃ acchaṃ udakaṃ āgama parisuddhaṃ hoti pariyaḍātaṃ, ukkāmuḥhaṃ vā paṇ' āgama jātarūpaṃ parisuddhaṃ hoti pariyaḍātaṃ, evaṃ - eva kho bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanaṃ n' ev' assa taṃ hoti antarāyāya.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekḥāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam upekḥāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

So: Atthi idaṃ, atthi hīnaṃ atthi paṇitaṃ, atthi imassa saṇṇāgatassa uttariṃ nissaraṇaṃ - ti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti āṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pa-



jānāti. Ayam vuccati bhikkhave bhikkhu sināto antarena sinānenāti.

Tena kho pana samayena Sundarikabhāradvājo brāhmaṇo Bhagavato avidūre nisinno hoti. Atha kho Sundarika-bhāradvājo brāhmaṇo Bhagavantam etad-avoca: Gacchati pana bhavam Gotamo Bāhukam nadim sināyitun-ti. — Kim brāhmaṇa Bāhukāya nadiyā, kim Bāhukā nadi karissatiti. — Mokkhasammata hi bho Gotama Bāhukā nadi bahu-janassa, puññasammata hi bho Gotama Bāhukā nadi bahu-janassa, Bāhukāya ca pana nadiyā bahu-jano pāpam kataṃ kammaṃ pavāhetiti. Atha kho Bhagavā Sundarikabhāradvājam brāhmaṇam gāthāhi ajjhabhāsi:

Bāhukam Adhikakkaṇ-ca, Gayam Sundarikam-api,  
Sarassatim Payāgaṇ-ca, atho Bāhumatim nadim

Niccam-pi bālo pakkhanno kaṇhakammo na sujjhati,  
kim Sundarikā karissati, kim-Payāgo, kim-Bāhukā nadi.

Verim katakibbisam naram

na hi nam sodhaye pāpakammīnam;  
suddhassa ve sadā phaggu, suddhass' uposatho sadā,  
suddhassa sucikammassa sadā sampajjate vatam.

Idh' eva sināhi brāhmaṇa,

sabbabhūtesu karoḥi khematam;

sace musā na bhaṇasi, sace pāṇam na himsasi,

Sace adinnam n' ādiyasi, saddahāno amacchari,  
kim kāhasi Gayam gantvā, udapāno pi te Gayā ti.

Evam vutte Sundarikabhāradvājo brāhmaṇo Bhagavantam etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saraṇam gacchāmi dhammaṇ-ca bhikkhusaṅghaṇ-ca. Labheyyāham bhoto Gotamassa santike pabbajjam, labheyyam upasampadan-ti. Alattha kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha upasampadam. Acirū-

pasampanno kho pan' āyasmā Bhāradvājo eko vūpakattho appamatto ātāpi pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pab-  
bajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va  
dhamme sayāṃ abhiññāya sacchikatvā upasampajja vihāsi;  
khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nā-  
paraṃ itthattāyāti abbhāññasi, aññataro kho pan' āyasmā  
Bhāradvājo arahataṃ aśositi.

#### VATTHŪPAMASUTTAM SATTAMAM.

### 8.

Evam - me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvatti-  
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho  
āyasmā Mahācundo sāyanhasamayaṃ paṭisallānā vutthito  
yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho  
āyasmā Mahācundo Bhagavantaṃ etad - avoca: Yā imā  
bhante anekavihitā diṭṭhiyo loke uppajjanti attavādapatisaṃ-  
yuttā vā lokavādapatisaṃyuttā vā, ādim - eva nu kho bhante  
bhikkhuno manasikaroto evam - etāsaṃ diṭṭhinaṃ pahānaṃ  
hoti, evam - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti.

Yā imā Cunda anekavihitā diṭṭhiyo loke uppajjanti  
attavādapatisaṃyuttā vā lokavādapatisaṃyuttā vā, yattha c'  
etā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca sam-  
udācaranti, taṃ: n' etaṃ mama, n' eso 'ham - asmi, na  
mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya pas-  
sato evam - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evam - etāsaṃ  
diṭṭhinaṃ paṇinissaggo hoti. Thānaṃ kho pan' etaṃ Cunda  
vijjati yaṃ idh' ekacco bhikkhu vivicc' eva kāmehi vivicca  
akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-  
sukhaṃ paṭhamāṃ jhānaṃ upasampajja vihareyya; tassa  
evam - assa: sallekkena viharāmiti. Na kho pan' ete Cunda  
ariyassa vinaye sallekha vuccanti, diṭṭhadhammasukhavihārā



ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanāṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeyya yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti dīṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañāncāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete viharā ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākāsañāncāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññānañcāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete Cunda... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso viññānañcāyatanāṃ samatikkamma na-tthi kiñcīti ākiñcaññāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti. Na kho pan' ete Cunda... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekhena viharāmiti.

Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete viharā ariyassa vinaye vuccanti.

Idha kho pana vo Cunda sallekho karaṇīyo: Pare vi-  
himsakā bhavissanti, mayam - ettha avihimsakā bhavissāmāti  
sallekho karaṇīyo. Pare pāṇātipātī bhavissanti, mayam - ettha  
pāṇātipātā paṭiviratā bhavissāmāti sallekho karaṇīyo. Pare  
adinnādāyī bhavissanti, mayam - ettha adinnādānā paṭiviratā  
bhavissāmāti s. k. Pare abrahmacārī bhavissanti, mayam -  
ettha brahmacārī bhavissāmāti s. k. Pare musāvādī bha-  
vissanti, mayam - ettha musāvādā paṭiviratā bhavissāmāti s. k.  
Pare piṣuṇāvācā bhavissanti, mayam - ettha piṣuṇāya vācāya  
paṭiviratā bhavissāmāti s. k. Pare pharusāvācā bhavissanti,  
mayam - ettha pharusāya vācāya paṭiviratā bhavissāmāti s. k.  
Pare samphappalāpī bhavissanti, mayam - ettha samphappa-  
lāpā paṭiviratā bhavissāmāti s. k. Pare abhijjhālū bhavissanti,  
mayam - ettha anabhijjhālū bhavissāmāti s. k. Pare byāpanna-  
cittā bhavissanti, mayam - ettha abyāpannacittā bhavissāmāti  
s. k. Pare micchādittī bhavissanti, mayam - ettha sammādittī  
bhavissāmāti s. k. Pare micchāsankappā bhavissanti, mayam -  
ettha sammāsankappā bhavissāmāti s. k. Pare micchāvācā  
bhavissanti, mayam - ettha sammāvācā bhavissāmāti s. k. Pare  
micchākammantā bhavissanti, mayam - ettha sammākammantā  
bhavissāmāti s. k. Pare micchājīvā bhavissanti, mayam - ettha  
sammājīvā bhavissāmāti s. k. Pare micchāvāyāmā bha-  
vissanti, mayam - ettha sammāvāyāmā bhavissāmāti s. k.  
Pare micchāsati bhavissanti, mayam - ettha sammāsati bha-  
vissāmāti s. k. Pare micchāsamādhī bhavissanti, mayam -  
ettha sammāsamādhī bhavissāmāti s. k. Pare micchānāṇī  
bhavissanti, mayam - ettha sammānāṇī bhavissāmāti s. k.  
Pare micchāvimutti bhavissanti, mayam - ettha sammāvimutti  
bhavissāmāti s. k. Pare thīnamiddhapariyutṭhitā bhavissanti,  
mayam - ettha vigatathīnamiddhā bhavissāmāti s. k. Pare  
uddhatā bhavissanti, mayam - ettha anuddhatā bhavissāmāti  
s. k. Pare vecikicchī bhavissanti, mayam - ettha tiṇṇavici-  
kicchā bhavissāmāti s. k. Pare kodhanā bhavissanti, ma-  
yam - ettha akkodhanā bhavissāmāti s. k. Pare upanāhī  
bhavissanti, mayam - ettha anupanāhī bhavissāmāti s. k.



Pare makkhī bhavissanti, mayam - ettha amakkhī bhavissā-māti s. k. Pare paḷāsī bhavissanti, mayam - ettha apaḷāsī bhavissā-māti s. k. Pare issukī bhavissanti, mayam - ettha anissukī bhavissā-māti s. k. Pare maccharī bhavissanti, mayam - ettha amaccharī bhavissā-māti s. k. Pare saṭhā bhavissanti, mayam - ettha asaṭhā bhavissā-māti s. k. Pare mā-yāvī bhavissanti, mayam - ettha amāyāvī bhavissā-māti s. k. Pare thaddhā bhavissanti, mayam - ettha atthaddhā bhavissā-māti s. k. Pare atimānī bhavissanti, mayam - ettha anati-mānī bhavissā-māti s. k. Pare dubbacā bhavissanti, mayam - ettha suvacā bhavissā-māti s. k. Pare pāpamittā bhavis-santi, mayam - ettha kalyāṇamittā bhavissā-māti s. k. Pare pamattā bhavissanti, mayam - ettha appamattā bhavissā-māti s. k. Pare assaddhā bhavissanti, mayam - ettha saddhā bhavissā-māti s. k. Pare ahirikā bhavissanti, mayam - ettha hirimanā bhavissā-māti s. k. Pare anottāpī bhavissanti, mayam - ettha ottāpī bhavissā-māti s. k. Pare appassutā bhavissanti, mayam - ettha bahussutā bhavissā-māti s. k. Pare kusitā bhavissanti, mayam - ettha āradhaviyā bhavissā-māti s. k. Pare muṭṭhassatī bhavissanti, mayam - ettha upaṭṭhita-satī bhavissā-māti s. k. Pare duppaññā bhavissanti, mayam - ettha paññāsampannā bhavissā-māti s. k. Pare sandiṭṭhi-parāmāsi-ādhānagāhi-duppaṭinissaggi bhavissanti, mayam - ettha asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭinissaggi bhavissā-māti sallekho karaṇīyo.

Cittuppādam - pi kho ahaṃ Cunda kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhī-yanāsu. Tasmātiha Cunda: Pare vihiṃsakā bhavissanti, mayam - ettha avihiṃsakā bhavissā-māti cittaṃ uppādetabbaṃ. Pare pāṇātipātī bhavissanti, mayam - ettha pāṇātipātā paṭi-viratā bhavissā-māti cittaṃ uppādetabbaṃ — pe —. Pare sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭinissaggi bhavissanti, mayam - ettha asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭinissaggi bhavissā-māti cittaṃ uppādetabbaṃ.

Seyyathā pi Cunda visamo maggo, tassāssa añño samo maggo parikkamanāya, seyyathā pi pana Cunda visamaṃ tit-thaṃ, tassāssa aññaṃ samaṃ titthaṃ parikkamanāya,

evam - eva kho Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇi hoti parikkamanāya, adinnādāyissa p. adinnādānā veramaṇi h. p., abrahmacāriṣṣa p. brahmacariyaṃ h. p., musāvādissa p. musāvādā veramaṇi h. p., piṣuṇāvācassa p. piṣuṇāya vācāya veramaṇi h. p., pharusāvācassa p. pharusāya vācāya veramaṇi h. p., samphappalāpissa p. samphappalāpā veramaṇi h. p., abhijjhālussa p. anabhijjhā h. p., byāpannacittassa p. abyāpādo h. p., micchādittḥissa p. sammādittḥi h. p., micchāsaṅkappassa p. sammāsaṅkappo h. p., micchāvācassa p. sammāvācā h. p., micchākammantassa p. sammākammanto h. p., micchāājivassa p. sammāājivo h. p., micchāvāyāmassa p. sammāvāyāmo h. p., micchāsatiṣṣa p. sammāsati h. p., micchāsamādhissa p. sammāsamādhi h. p., micchānāṇissa p. sammānāṇaṃ h. p., micchāvimuttissa p. sammāvimutti h. p., thīnamiddhapariyutṭhitassa p. vigata-thīnamiddhatā h. p., uddhatassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchataṃ h. p., kodhanassa p. akkodho h. p., upanāhissa p. anupanāho h. p., makkhissa p. amakkho h. p., paḷāsissa p. apaḷāso h. p., issukissa p. anissā h. p., maccharissa p. amacchariyaṃ h. p., saṭṭhassa p. asāṭṭheyyaṃ h. p., māyāvissa p. amāyā h. p., thaddhassa p. atthaddhiyaṃ h. p., atimānissa p. anatimāno h. p., dubbacassa p. sovacasatā h. p., pāpamittassa p. kalyāṇamittatā h. p., pamattassa p. appamādo h. p., assaddhassa p. saddhā h. p., aḥirikassa p. hiri h. p., anottāpissa p. ottappaṃ h. p., appassutassa p. bāhusaccaṃ h. p., kusītassa p. viriyārambho h. p., mutṭhasatiṣṣa p. upatṭhitasatitā h. p., duppañṇassa p. pañṇāsampadā h. p., sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭṭinissaggitā hoti parikkamanāya.

Seyyathā pi Cunda ye keci akusalā dhammā sabbe te adhobhāvaṅgamanīyā, ye keci kusalā dhammā sabbe te uparibhāvaṅgamanīyā, evam - eva kho Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāvāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇi hoti uparibhāvāya, adinnādāyissa — pe — sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭṭinissag-



gissa purisapuggalassa asanditthiparāmāsi-anādhānagāhi-suppa-  
ṭṭinissaggitā hoti uparibhāvāya.

So vata Cunda attanā palipapalipanno param palipa-  
palipannam uddharissatīti n' etam thānam vijjati. So vata  
Cunda attanā apalipapalipanno param palipapalipannam ud-  
dharissatīti thānam-etam vijjati. So vata Cunda attanā  
adanto avinīto aparinibbuto param damessatīti vinessatīti pari-  
nibbāpessatīti n' etam thānam vijjati. So vata Cunda at-  
tanā danto vinīto parinibbuto param damessatīti vinessatīti  
parinibbāpessatīti thānam-etam vijjati. Evam-eva kho  
Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti parinib-  
bānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī  
hoti parinibbānāya, adinnādāyissa p. adinnādānā veramaṇī  
h. p., abrahmacāriṣṣa p. brahmacariyam h. p., musāvādiṣṣa  
p. musāvādā veramaṇī h. p., piṣuṇāvācassa p. piṣuṇāya vā-  
cāya veramaṇī h. p., pharusāvācassa p. pharusāya vācāya ve-  
ramaṇī h. p., samphappalāpissa p. samphappalāpā veramaṇī  
h. p., abhiṇṇāyissa p. anabhiṇṇā h. p., byāpānācittassa p.  
abyāpādo h. p., micchādītthissa p. sammādītthi h. p., micchā-  
saṅkappassa p. sammāsaṅkappo h. p., micchāvācassa p. sammā-  
vācā h. p., micchākammantassa p. sammākammanto h. p.,  
micchāājīvassa p. sammāājīvo h. p., micchāvāyāmassa p.  
sammāvāyāmo h. p., micchāsatissa p. sammāsati h. p., micchā-  
samādhissa p. sammāsamādhi h. p., micchānāṇissa p. sammā-  
nāṇam h. p., micchāvimuttissa p. sammāvimutti h. p., thīna-  
middhapariyutthitassa p. vigatathīnamiddhatā h. p., uddha-  
tassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchātā  
h. p., kodhanassa p. akkodho h. p., upanāhissa p. anupanāho  
h. p., makkhissa p. amakkho h. p., palāṣissa p. apalāso h. p.,  
issukissa p. anissā h. p., maccharissa p. amacchariyam h. p.,  
sāthassa p. asātheyyam h. p., māyāvissa p. amāyā h. p., thad-  
dhassa p. atthaddhiyam h. p., atimānissa p. anatimāno h. p.,  
dubbacassa p. sovacassatā h. p., pāpamittassa p. kalyāṇa-  
mittatā h. p., pamattassa p. appamādo h. p., assaddhassa p.  
saddhā h. p., ahirikassa p. hirī h. p., anottāpissa p. ottappam  
h. p., appassutassa p. bāhusaccaṃ h. p., kusitassa p. viriyā-  
rambho h. p., muṭṭhassatissa upatthitasatitā h. p., duppaṇṇassa

p. paññāsampadā h. p., sanditṭhiparāmāsi-ādhānagāhi-duppa-  
ṭinissaggiṣṣa purisapuggalassa asanditṭhiparāmāsi-anādhāna-  
gāhi-suppaṭinissaggitā hoti parinibbānāya.

Iti kho Cunda desito mayā sallekhapariyāyo, desito  
cittuppadapariyāyo, desito parikkamanapariyāyo, desito upari-  
bhāvapariyāyo, desito parinibbānapariyāyo. Yaṃ kho Cunda  
satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anu-  
kampaṃ upādāya kataṃ vo taṃ mayā. Etāni Cunda rukkha-  
mūlāni, etāni suññāgārāni. Jhāyatha Cunda, mā pamādattha,  
ma pacchā vippaṭisārino ahuvattha, ayaṃ vo ambhakaṃ anu-  
sāsani ti.

Idam -avoca Bhagavā. Attamano āyasmā Mahācundo  
Bhagavato bhāsitaṃ abhinandīti.

#### SALLEKHASUTTAṀ ATTHAMAṀ.

### 9.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatti-  
yaṃ viharati Jetavane Anāthapiṇḍikaṣṣa ārāme. Tatra kho  
āyasmā Sāriputto bhikkhū āmantesi: Bhikkhavo ti. Āvuso  
ti kho te bhikkhū āyasmato Sāriputtassa paccassosum.  
Āyasmā Sāriputto etad -avoca:

Sammāditṭhi sammāditṭhiti āvuso vuccati. Kittāvatā nu  
kho āvuso ariyasāvako sammāditṭhi hoti, ujugatā 'ssa ditṭhi,  
dhamme aveccappasādena samannāgato, āgato imaṃ sad-  
dhamman - ti. — Dūrato pi kho mayaṃ āvuso āgaccheyyāma  
āyasmato Sāriputtassa santike etassa bhāsitassa attham - aññā-  
tum, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa  
bhāsitassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāres-  
santiti. — Tena h' āvuso suñātha, sādhu kaṃ manasikarotha,  
bhāsissāmi ti. Evam - āvuso ti kho te bhikkhū āyasmato Sāri-  
puttassa paccassosum. Āyasmā Sāriputto etad -avoca:

Yato kho āvuso ariyasāvako akusalaṃ - ca pajānāti aku-  
salamūlaṃ - ca pajānāti, kusalaṃ - ca pajānāti kusalamūlaṃ - ca



pajānāti, ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ pan' āvuso akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ: Pāṇātipāto kho āvuso akusalaṃ, adinnādānaṃ akusalaṃ, kāmesu micchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ, abhiṇṇhā akusalaṃ, byāpādo akusalaṃ, micchāditthi akusalaṃ. Idam vuccat' āvuso akusalaṃ. Katamaṃ -c' āvuso akusalamūlaṃ: Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. Idam vuccat' āvuso akusalamūlaṃ. Katamaṃ -c' āvuso kusalaṃ: Pāṇātipātā veramaṇi kusalaṃ, adinnādānā veramaṇi kusalaṃ, kāmesu micchācārā veramaṇi kusalaṃ, musāvādā veramaṇi kusalaṃ, piṣuṇāya vācāya veramaṇi kusalaṃ, pharusāya vācāya veramaṇi kusalaṃ, samphappalāpā veramaṇi kusalaṃ, anabhiṇṇhā kusalaṃ, abyāpādo kusalaṃ, sammāditthi kusalaṃ. Idam vuccat' āvuso kusalaṃ. Katamaṃ -c' āvuso kusalamūlaṃ: Alobo kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ. Idam vuccat' āvuso kusalamūlaṃ. Yato kho āvuso ariyasāvako evaṃ akusalaṃ pajānāti evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ paḥāya paṭighānusayaṃ paṭivinodetvā asmīti diṭṭhimānānusayaṃ samūhanitvā avijjaṃ paḥāya vijjaṃ uppādetvā diṭṭhe va dhamme dukkhass' antakaro hoti. Ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ -ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ pañhaṃ apucchum: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ -ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āhāraṇ -ca pajānāti āhārasamudayaṇ -ca pajānāti āhāranirodhaṇ -ca pajānāti āhāranirodhagāmini-paṭipadaṇ -ca pajānāti, ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato

imañ saddhammañ. Katamo pan' āvuso āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāmini-paṭipadā: Cattāro 'me āvuso āhārā bhūtānañ vā sattānañ tṭhiyā sambhavesiṇaṃ vā anuggahāya, katame cattāro: Kabaḷimkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyo, viññānaṃ catuttho. Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayam eva ariyo atṭhaṅgiko maggo āhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammā-kammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāmini-paṭipadaṃ pajānāti, so sabaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmiṃ diṭṭhimānānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭhe va dhamme dukkhass' antakaroḥ hoti. Ettāvata pi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imañ saddhammañ - ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ pañhaṃ apucchum: Siyā pan' āvuso añño pi pari-yāyo yathā ariyasāvako sammādiṭṭhi hoti — pe — āgato imañ saddhammañ - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako dukkhañ - ca pajānāti dukkhasamudayañ - ca pajānāti dukkhanirodhañ - ca pajānāti dukkhanirodhagāmini-paṭipadañ - ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imañ saddhammañ. Katamañ pan' āvuso dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāmini-paṭipadā. Jāti pi dukkhā, jarā pi dukkhā, byādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, sokaparideva-dukkhadomanassupāyāsā pi dukkhā, yam - p' icchaṃ na labhati tam - pi dukkhaṃ, saṅkhittena pañc' upādānakkhandhā dukkhā. Imañ vuccat' āvuso dukkhaṃ. Katamo c' āvuso dukkhasamudayo: Ya 'yaṃ taṇhā ponobhavikā nandirāgasahagatā tatratatrābhinandini, seyyathidaṃ: kāmataṇhā bhava-



taṇhā vibhavataṇhā, ayaṃ vuccat' āvuso dukkhasamudayo. Katamo c' āvuso dukkhanirodho: Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, ayaṃ vuccat' āvuso dukkhanirodho. Katamā c' āvuso dukkhanirodhagāminī-paṭipadā: Ayam - eva ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammāditṭhi hoti — pe — āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako jarāmarañāṇ - ca pajānāti jarāmarāṇasamudayaṇ - ca pajānāti jarāmarāṇanirodhaṇ - ca pajānāti jarāmarāṇanirodhagāminī-paṭipadaṇ - ca pajānāti, ettāvatā pi kho ... saddhamman. Katamaṃ pan' āvuso jarāmarāṇaṃ, katamo jarāmarāṇasamudayo, katamo jarāmarāṇanirodho, katamā jarāmarāṇanirodhagāminī-paṭipadā: Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā, āyuno saṃbhāni indriyānaṃ paripāko, ayaṃ vuccat' āvuso jarā. [Katamaṇ - c' āvuso maraṇaṃ:] Yaṃ tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antara-dhānaṃ maccumaraṇaṃ kālakiriya, khandhānaṃ bhedo kaḷe-barassa nikkhepo, idaṃ vuccat' āvuso maraṇaṃ. Iti ayaṇ - ca jarā idaṇ - ca maraṇaṃ idaṃ vuccat' āvuso jarāmarāṇaṃ. Jāṭisamudayaṃ jarāmarāṇasamudayo, jāṭinirodhā jarāmarāṇanirodho, ayam - eva ariyo aṭṭhaṅgiko maggo jarāmarāṇanirodhagāminī-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ jarāmarāṇanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso —

pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako jātiñ-ca pajānāti jātisamudayañ-ca pajānāti jātinirodhañ-ca pajānāti jātinirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamā pan' āvuso jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāmini-paṭipadā: Yā tesam tesam sattānañ tamhī tamhi sattanikāye jāti sañjāti okkanti abhinibbatti, khandhānañ pātubhāvo āyatanānañ paṭilābho, ayañ vuccat' āvuso jāti. Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayam-eva ariyo aṭṭhaṅgiko maggo jātinirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ jātiñ pajānāti, evaṃ jātisamudayañ pajānāti, evaṃ jātinirodhañ pajānāti, evaṃ jātinirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvatā pi kho... saddhamman-ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako bhavañ-ca pajānāti bhavasamudayañ-ca pajānāti bhavanirodhañ-ca pajānāti bhavanirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamo pan' āvuso bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāmini-paṭipadā: Tayo 'me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayam-eva ariyo aṭṭhaṅgiko maggo bhavanirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ bhavañ pajānāti, evaṃ bhavasamudayañ pajānāti, evaṃ bhavanirodhañ pajānāti, evaṃ bhavanirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvatā pi kho... saddhamman-ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako upādānañ-ca pajānāti upādānasamudayañ-ca pajānāti upādānanirodhañ-ca pajānāti upādānanirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamañ pan' āvuso upādānañ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāmini-paṭipadā: Cattāro 'me āvuso



upādānā: kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayam - eva ariyo aṭṭhaṅgiko maggo upādānanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvata pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako taṇhaṇ - ca pajānāti taṇhāsamudayaṇ - ca pajānāti taṇhānirodhaṇ - ca pajānāti taṇhānirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvata pi kho ... saddhammaṃ. Katamā pan' āvuso taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāmini-paṭipadā: Cha - y - ime āvuso taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbatāṇhā dhammataṇhā. Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayam - eva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvata pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako vedanāṇ - ca pajānāti vedanāsamudayaṇ - ca pajānāti vedanānirodhaṇ - ca pajānāti vedanānirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvata pi kho ... saddhammaṃ. Katamā pan' āvuso vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāmini-paṭipadā: Cha - y - ime āvuso vedanākāyā: cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Phassa - samudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayam - eva ariyo aṭṭhaṅgiko maggo vedanānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī.

Yato kho āvuso ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako phassaṇ - ca pajānāti phassasamudayaṇ - ca pajānāti phassanirodhaṇ - ca pajānāti phassanirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamo pan' āvuso phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāmini-paṭipadā: Cha - y - ime āvuso phassakāyā: cakkhusamphasso sotasaṃphasso ghānasamphasso jivhāsaṃphasso kāyasamphasso manosamphasso. Saḷāyatanaṃ samudayaṃ phassasamudayo, saḷāyatanaṃ nirodhā phassanirodho, ayam - eva ariyo atthaṅgiko maggo phassanirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako saḷāyatanaṇ - ca pajānāti saḷāyatanaṃ samudayaṇ - ca pajānāti saḷāyatanaṃ nirodhaṇ - ca pajānāti saḷāyatanaṃ nirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso saḷāyatanaṃ, katamo saḷāyatanaṃ samudayo, katamo saḷāyatanaṃ nirodho, katamā saḷāyatanaṃ nirodhagāmini-paṭipadā: Cha - y - imāni āvuso āyatanaṇi: cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Nāmarūpaṃ samudayaṃ saḷāyatanaṃ samudayo, nāmarūpaṃ nirodhā saḷāyatanaṃ nirodho, ayam - eva ariyo atthaṅgiko maggo saḷāyatanaṃ nirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanaṃ samudayaṃ pajānāti, evaṃ saḷāyatanaṃ nirodhaṃ



pajānāti, evaṃ saḷāyatananirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako nāmarūpaṃ - ca pajānāti nāmarūpasamudayaṃ - ca pajānāti nāmarūpanirodhaṃ - ca pajānāti nāmarūpanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāmini-paṭipadā: Vedanā saññā cetanā phasso manasikāro, idaṃ vuccat' āvuso nāmaṃ; cattāri ca mahābhūtāni catunnaṃ - ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccat' āvuso rūpaṃ; iti idaṃ - ca nāmaṃ idaṃ - ca rūpaṃ idaṃ vuccat' āvuso nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayam - eva ariyo atthaṅgiko maggo nāmarūpanirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako viññāṇaṃ - ca pajānāti viññāṇasamudayaṃ - ca pajānāti viññāṇanirodhaṃ - ca pajānāti viññāṇanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāmini-paṭipadā: Cha - y - ime āvuso viññāṇakāyā: cakkhuvinnāṇaṃ sotavinnāṇaṃ ghānavinnāṇaṃ jivhāvinñāṇaṃ kāyavinñāṇaṃ manovinnāṇaṃ. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayam - eva ariyo atthaṅgiko maggo viññāṇanirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāmini-paṭipadaṃ pa-

jānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako saṅkhārāṇ - ca pajānāti saṅkhārasamudayaṇ - ca pajānāti saṅkhāranirodhaṇ - ca pajānāti saṅkhāranirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho... saddhammaṃ. Katame pan' āvuso saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāmini-paṭipadā: Tayo 'me āvuso saṅkhārā: kāyasāṅkhāro vacīsaṅkhāro cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho: ayam - eva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ saṅkhārāṇ pajānāti, evaṃ saṅkhārasamudayaṇ pajānāti, evaṃ saṅkhāranirodhaṇ pajānāti, evaṃ saṅkhāranirodhagāmini-paṭipadaṇ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako avijjāṇ - ca pajānāti avijjāsamudayaṇ - ca pajānāti avijjānirodhaṇ - ca pajānāti avijjānirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho... saddhammaṃ. Katamā pan' āvuso avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāmini-paṭipadā: Yaṃ kho āvuso dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāmini-paṭipadāya aññāṇaṃ, ayam vuccat' āvuso avijjā. Āsavaṇsamudayā avijjāsamudayo, āsavaṇnirodhā avijjānirodho, ayam - eva ariyo aṭṭhaṅgiko maggo avijjānirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ avijjāṇ pajānāti, evaṃ avijjāsamudayaṇ pajānāti, evaṃ avijjānirodhaṇ pajānāti, evaṃ avijjānirodhagāmini-paṭipadaṇ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttarim pañhaṃ apucchum: Siyā pan' āvuso añño pi pari-



yāyo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āsavaṃ - ca pajānāti āsavasamudayaṃ - ca pajānāti āsavanirodhaṃ - ca pajānāti āsavanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo pan' āvuso āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāmini-paṭipadā: Tayo 'me āvuso āsavā: kāmāsavo bhavāsavo avijjāsavo. Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayam - eva ariyo atthaṅgiko maggo āsavanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi sammāsānkappo sammāvācā sammākammanto sammāñjīvo sammāvāyāmo sammāsati sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavasamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmiṃ ditthimānānusayaṃ samūhanitvā avijjāṃ pahāya vijjāṃ uppādetvā ditthe va dhamme dukkhass' antakaro hoti. Ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti.

Idam - avoca āyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun - ti.

### SAMMĀDITTHISUTTAM NAVAMAṂ.

## 10.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Kurūsu viharati; Kammāssadhamman - nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā

sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyyāya, yadidaṃ cattāro satipaṭṭhānā, katame cattāro: Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

Kathaṃ - ca bhikkhave bhikkhu kāye kāyānupassī viharati: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamaṇigato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Seyyathā pi bhikkhave dakkho bhama-kāro vā bhamakārantevāsī vā dīghaṃ vā añchanto: dīghaṃ añchāmiti pajānāti, rassaṃ vā añchanto: rassaṃ añchāmiti pajānāti, evaṃ - eva kho bhikkhave bhikkhu dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti — pe — passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vāyadhammānupassī vā kāyasmim viharati, samudayavāyadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā paṇ' assa sati paccupaṭṭhitā hoti yāvad - eva nāṇamattāya patissatimattāya, anisito ca viharati na ca kiñci loke upādiyati. Evaṃ - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu gacchanto vā: gacchāmiti pajānāti, tītho vā: tītho 'mhiṭṭhā' pajānāti, nisinna vā



nisinno 'mhiṭi pajānāti, sayāno vā: sayāno 'mhiṭi pajānāti, yathā yathā vā pan' assa kāyo paṇihito hoti tathā tathā nam pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu abhikkante paṭik-kante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samījite pasārīte s. h., saṅghātipattacīvaradhāraṇe s. h., asite pīte khāyite sāyite s. h., uccārapassāvakamme s. h., gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam - eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantaṃ pūran-nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru aṭṭhī aṭṭhi-minjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisaṃ, pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan - ti. Seyyathā pi bhikkhave ubhato-mukhā mutoli pūrā nānāvihitassa dhañṇassa, seyyathidam: sālīnam vihīnam muggānam māsānam tilānam taṇḍulānam, tam - enam cakkhumā puriso muñcitvā paccavekkheyya: ime sālī, ime vihi, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantaṃ pūran-nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru aṭṭhī aṭṭhi-minjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisaṃ, pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan - ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam - eva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.

Seyyathā pi bhikkhave dakkho goghātako vā goghātakante-vāsi vā gāvim vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ yathāṭṭhitam yathāpanihitam dhātuso paccavekkhati: Atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvihamataṃ vā tihamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatito ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ kakehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giṃjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pānakajātehi khajjamānaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatito ti. Iti ajjhataṃ vā k. k. viharati... upādiyati. Evam-pi bhikkhave bhikkhu k. k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, atthikasaṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, — atthikasaṅkhalikaṃ nimmaṃsa-lohitamakkhitaṃ nahārusambandhaṃ, — atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, — atthikāni apagatasambandhāni disāvidisā vikkhittāni, aññena hatthattthikaṃ aññena pādattthikaṃ aññena jaṅghattthikaṃ aññena ūratthikaṃ aññena kaṭattthikaṃ aññena piṭṭhikaṇṭakaṃ aññena sisakaṭāhaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatito ti. Iti ajjhataṃ vā k. k. viharati... upādiyati. Evam-pi bhikkhave bhikkhu k. k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, atthikāni setāni saṅkhavaṇṇūpanibbhāni, — atthikāni puṇjakitāni terovassikāni, — atthikāni pūṭini cunṇa-



kajātāni, so imam - eva kāyaṃ upasaṃharati: Ayam - pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhattaṃ vā k. k. viharati, bahiddhā vā k. k. viharati, ajjhatta-bahiddhā vā k. k. viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupatthitā hoti yāvad - eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Kathaṃ - ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati: Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmiti pajānāti, dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v. v. pajānāti, adukkham - asukhaṃ vedanaṃ vediyamāno: adukkham - asukhaṃ v. v. pajānāti; sāmisam vā sukhaṃ vedanaṃ vediyamāno: sāmisam sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisam vā sukhaṃ..., sāmisam vā dukkhaṃ..., nirāmisam vā dukkhaṃ..., sāmisam vā adukkham - asukhaṃ..., nirāmisam vā adukkham - asukhaṃ vedanaṃ vediyamāno: nirāmisam adukkham - asukhaṃ vedanaṃ vediyāmiti pajānāti. Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā v. v. viharati, ajjhattabahiddhā vā v. v. viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā v. v., samudayavayadhammānupassī vā v. v. Atthi vedanā ti vā pan' assa sati paccupatthitā hoti yāvad - eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

Kathaṃ - ca bhikkhave bhikkhu citte cittānupassī viharati: Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittan - ti pajānāti, vītaraṃ vā cittaṃ vītaraṃ cittan - ti pajānāti, sadosaṃ..., vītadosaṃ..., samohaṃ..., vītamohaṃ..., saṅkhittaṃ..., vikkhittaṃ..., mahaggataṃ..., amahaggataṃ..., sa-uttaraṃ..., anuttaraṃ..., samāhitaṃ..., asamāhitaṃ..., vimuttaṃ..., avimuttaṃ vā cittaṃ avimuttaṃ cittan - ti pajānāti. Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā c. c. viharati, ajjhattabahiddhā vā c. c. viharati; samu-

dayadhammānupassī vā cittasmiṃ viharatī, vayadhammānupassī vā cittasmiṃ viharatī, samudayavayadhammānupassī vā cittasmiṃ viharatī. Atthi cittaṇ-ṭi vā paṇ' assa sati paccupatṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anisito ca viharatī na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittānupassī viharatī.

Kathaṇ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharatī: Idha bhikkhave bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu. Kathaṇ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu: Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ: atthi me ajjhataṃ kāmaccando ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ: na-ṭthi me ajjhataṃ kāmaccando ti pajānāti, yathā ca anuppanassa kāmaccandassa uppādo hoti taṇ-ca pajānāti, yathā ca uppanassa kāmaccandassa pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti taṇ-ca pajānāti. Santaṃ vā ajjhataṃ byāpādaṃ: atthi me ajjhataṃ byāpādo ti ... pajānāti. Santaṃ vā ajjhataṃ thīnamiddhaṃ: atthi me ajjhataṃ thīnamiddhaṇ-ṭi ... pajānāti. Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ: atthi me ajjhataṃ uddhaccakukkuccaṇ-ṭi ... pajānāti. Santaṃ vā ajjhataṃ vicikicchā: atthi me ajjhataṃ vicikicchā ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā: na-ṭthi me ajjhataṃ vicikicchā ti pajānāti, yathā ca anuppanāya vicikicchāya uppādo hoti taṇ-ca pajānāti, yathā ca uppanāya vicikicchāya pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṇ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharatī, bahiddhā vā dh. dh. viharatī, ajjhatabahiddhā vā dh. dh. viharatī; samudayadhammānupassī vā dhammesu viharatī, vayadhammānupassī vā dh. v., samudayavayadhammānupassī vā dh. v. Atthi dhammā ti vā paṇ' assa sati paccupatṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anisito ca viharatī na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dham-



mānupassī viharati pañcas' upādānakkhandhesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandesu: Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu: Idha bhikkhave bhikkhu cakkhuṃ-ca pajānāti rūpe ca pajānāti, yaṇ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanāṃ taṇ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṇ-ca pajānāti; sotaṇ-ca pajānāti sadde ca pajānāti — pe — ghānaṇ-ca pajānāti gandhe ca pajānāti — jivhaṇ-ca pajānāti rase ca pajānāti — kāyaṇ-ca pajānāti phoṭṭhabbe ca pajānāti — manaṇ-ca pajānāti dhamme ca pajānāti, yaṇ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanāṃ taṇ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṇ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu: Idha bhikkhave bhikkhu santāṃ vā ajjhataṃ satī-sambojjhaṅgaṃ: atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantāṃ vā ajjhataṃ satisambojjhaṅgaṃ: na-tthi

me ajjhattaṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṅ-ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripurī hoti taṅ-ca pajānāti. Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ viriyasambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: atthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: na'tthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti taṅ-ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripurī hoti taṅ-ca pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. Kathan-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu: Idha bhikkhave bhikkhu: idaṃ dukkhaṅ-ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati; samudayadhammānupassī vā dhammesu viharati, vāyadhammānupassī vā dhammesu viharati, samudaya-vāyadhammānupassī vā dhammesu viharati. Atthi dhammā ti vā paṇ'assa sati paccupaṭṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnāṃ phalānaṃ aññatarāṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā, sati vā upādiseṣe anāgāmitā. Tiṭṭhantu bhikkhave satta vassāni, yo hi



koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassāni tīni vassāni dve vassāni ekaṃ vassam — tiṭṭhatu bhikkhave ekaṃ vassam, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānam aññataram phalam pāṭi-kaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese anā-gāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīni māsāni dve māsāni māsam addhamāsam — tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalānam aññataram phalam pāṭi-kaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese anā-gāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yan - tam vuttam idam - etam paṭicca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

SATIPAṬṬHĀNASUTTAM DASAMAM.

MŪLAPARIYĀYAVAGGO PAṬHAMO.

## 11.

Evaṃ - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Idh' eva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā

samaṇehi aññe ti, evaṃ-etaṃ bhikkhave sammā sihanādaṃ nadatha. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ idha aññatitthiyā paribbājakā evaṃ vadeyyuṃ: Ko pan' āyasman-tānaṃ assāso kiṃ balaṃ yena tumhe āyasmanto evaṃ vadetha: idh' eva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe ti. Evaṃvādino bhikkhave aññatitthiyā paribbājakā evaṃ-assu vacanīyā: Atthi kho no āvuso tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti; katame cattāro: Atthi kho no āvuso Satthari pasādo, atthi dhamme pasādo, atthi silesu paripūrakārītā, sahadhammikā kho pana no piyā manāpā gahaṭṭhā c' eva pabbajitā ca. Ime kho no āvuso tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ: Ambhākam-pi kho āvuso atthi satthari pasādo, so ambhākam satthā, ambhākam-pi atthi dhamme pasādo, so ambhākam dhammo, mayāṃ-pi silesu paripūrakārino yāni ambhākam sīlāni, ambhākam-pi sahadhammikā piyā manāpā gahaṭṭhā c' eva pabbajitā ca; idha no āvuso ko viseso ko adhippāyo kiṃ nānākarapaṃ yadidaṃ tumhākaṃ-c' eva ambhākaṃ-cāti. Evaṃvādino bhikkhave aññatitthiyā paribbājakā evaṃ-assu vacanīyā: Kim-pan' āvuso ekā niṭṭhā udāhu puthū niṭṭhā ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Ekā h' āvuso niṭṭhā, na puthū niṭṭhā ti. Sā pan' āvuso niṭṭhā sarāgassa udāhu vitarāgassāti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Vitarāgass' āvuso sā niṭṭhā, na sā niṭṭhā sarāgassāti. Sā pan' āvuso niṭṭhā sadosassa udāhu vitadosassāti. Sammā... byākareyyuṃ: Vitadosass' āvuso sā niṭṭhā, na sā niṭṭhā sadosassāti. Sā pan' āvuso niṭṭhā samohassa udāhu vitamohassāti. Sammā... byākareyyuṃ: Vitamohass' āvuso sā niṭṭhā, na sā niṭṭhā samohassāti. Sā pan' āvuso niṭṭhā satanḥassa udāhu vitatanḥassāti.



Sammā... byākareyyum: Vītataṇhass' āvuso sā niṭṭhā, na sā niṭṭhā sataṇhassāti. Sā pan' āvuso niṭṭhā sa-upādānassa udāhu anupādānassāti. Sammā... byākareyyum: Anupādānass' āvuso sā niṭṭhā, na sā niṭṭhā sa-upādānassāti. Sā pan' āvuso niṭṭhā viddasuno udāhu aviddasuno ti. Sammā... byākareyyum: Viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno ti. Sā pan' āvuso niṭṭhā anuruddha-paṭiviruddhassa udāhu ananuruddha-appaṭiviruddhassāti. Sammā... byākareyyum: Ananuruddha-appaṭiviruddhass' āvuso sā niṭṭhā, na sā niṭṭhā anuruddha-paṭiviruddhassāti. Sā pan' āvuso niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyum: Nippapañcārāmass' āvuso sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino ti.

Dve 'mā bhikkhave diṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhim allinā bhavaditṭhim upagatā bhavaditṭhim ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhim allinā vibhavaditṭhim upagatā vibhavaditṭhim ajjhositā, bhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhinaṃ samudayaṇ-ca atthagamaṇ-ca assādaṇ-ca ādinavaṇ-ca nissaraṇaṇ-ca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te sataṇhā te sa-upādānā te aviddasuno te anuruddha-paṭiviruddhā te papañcārāmā papañcaratino, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmā ti vadāmi. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhinaṃ samudayaṇ-ca atthagamaṇ-ca assādaṇ-ca ādinavaṇ-ca nissaraṇaṇ-ca yathābhūtaṃ pajānanti, te vītārāgā te vītadosā te vītamoḥā te vītataṇhā te anupādānā te viddasuno te ananuruddha-appaṭiviruddhā te nippapañcārāmā nippapañcaratino, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā ti vadāmi.

Cattār' imāni bhikkhave upādānāni, katamāni cattāri: kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa pariññam paññāpenti, na diṭṭhupādānassa pariññam paññāpenti, na sīlabbatupādānassa p. p., na attavādupādānassa p. p.; taṃ kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā tiṇi ṭhānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa pariññam paññāpenti, na diṭṭhupādānassa p. p., na sīlabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na sīlabbatupādānassa p. p.; taṃ kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na sīlabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., sīlabbatupādānassa p. p., na attavādupādānassa p. p.; taṃ kissa hetu: imaṃ hi te bhonto samaṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., sīlabbatupādānassa p. p., na attavādupādānassa pariññam paññāpenti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so na sammaggato akkhāyati, yo dhamme pasādo so na sammaggato akkhāyati, yā sīlesu paripūrakāritā sā na sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā na sammaggatā akkhāyati; taṃ kissa hetu: evaṃ h' etaṃ bhikkhave hoti yathā taṃ



durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

Tathāgato ca kho bhikkhave araham sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññam paññāpeti: kāmupādānassa pariññam paññāpeti, diṭṭhupādānassa p. p., silabbatupādānassa p. p., attavādupādānassa pariññam paññāpeti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so sammaggato akkhāyati, yo dhamme pasādo so sammaggato akkhāyati, yā silesu paripūrakārītā sā sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati; tam kissa hetu: evam h' etaṃ bhikkhave hoti yathā tam svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

Ime ca bhikkhave cattāro upādānā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā: ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā cāyam bhikkhave kiṃnidānā k. k. kiṃpabhavā: taṇhā vedanānidānā v. v. vedanāpabhavā. Vedanā cāyam bhikkhave kiṃnidānā k. k. kiṃpabhavā: vedanā phassanidānā ph. ph. phassapabhavā. Phasso cāyam bhikkhave kiṃnidāno k. k. kiṃpabhavo: phasso saḷāyatananidāno s. s. saḷāyatanapabhavo. Saḷāyatanañ - c' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabhavam: saḷāyatanaṃ nāmarūpanidānam n. n. nāmarūpabhavam. Nāmarūpañ - c' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabhavam: nāmarūpaṃ viññāṇanidānam v. v. viññāṇapabhavam. Viññāṇañ - c' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabhavam: viññāṇaṃ saṅkhāranidānam s. s. saṅkhārapabhavam. Saṅkhārā c' ime bhikkhave kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā: saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā. Yato ca kho bhikkhave bhikkhuno avijjā pahinā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā n' eva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na silabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati; anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ yeva parinibbāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānātīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

CŪLASĪHANĀDASUTTAM PAṬHAMAM.

## 12.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā; so Vesāliyaṃ parisatiṃ etaṃ vācam bhāsati: Na - tthi samaṇassa Gotamassa uttariṃ manussa-dhammā alamariyaṇāpadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayam-paṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti. Atha kho āyasmā Sāriputto pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Vesālīm piṇḍāya pāvisi. Assosi kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesāliyaṃ parisatiṃ etaṃ vācam bhāsamānassa: Na - tthi samaṇassa Gotamassa uttariṃ manussadhammā alamariyaṇāpadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayam-paṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

Atha kho āyasmā Sāriputto Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etad - avoca: Sunakkhatto bhante Licchaviputto acirapakkanto imasmā dhammavinayā, so Vesāliyaṃ parisatiṃ etaṃ vācam bhāsati: Na - tthi samaṇassa Gotamassa... so niyyāti takkarassa sammā dukkhakkhayāyāti.

Kodhano Sāriputta Sunakkhatto moghapuriso, kodhā ca pan' assa esā vācā bhāsita. Avaṇṇaṃ bhāsissāmiti so Sāriputta Sunakkhatto moghapuriso vaṇṇaṃ yeva Tathāgatassa



bhāsaṭi. Vanno h' eso Sāriputta Tathāgataṣṣa yo evaṃ vadeyya: yassa ca khvassa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā anekavihitam iddhiividham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, avibhāvaṃ tirobhāvaṃ tirokuḍḍam tiropākāram tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjam karoti seyyathā pi udake, udake pi abhijjamāne gacchati seyyathā pi paṭhaviyam, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuno, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubbhāve paṇinā parimasati parimajjati, yāva Brahmaloḷā pi kāyena vasaṃ vattetiti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike cāti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgam vā cittam sarāgam cittan - ti pajānāti, vitarāgam vā cittam vitarāgam cittan - ti pajānāti — pe — saṅkhittam ..., vikkhittam ..., mahaggatam ..., amahaggatam ..., sa-uttaram ..., anuttaram ..., samāhitam ..., asamāhitam ..., vimuttam ..., avimuttam vā cittam avimuttam cittan - ti pajānāti.

Dasa kho pan' imāni Sāriputta Tathāgataṣṣa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇ - ṭhānam paṭijānāti, parisāsu sihanādam nadati, brahmacakkaṃ pavatteti, katamāni dasa: Idha Sāriputta Tathāgato ṭhānaṃ - ca ṭhānato aṭṭhānaṃ - ca aṭṭhānato yathābhūtam pajānāti. Yam - pi Sāriputta Tathāgato ṭhānaṃ - ca ṭhānato aṭṭhānaṃ - ca aṭṭhānato yathābhūtam pajānāti, idam - pi Sāriputta Tathā-

gatassa Tathāgatabalaṃ hoti yaṃ balaṃ āgamma Tathāgato āsabhaṇ-ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Puna ca paraṃ Sāriputta Tathāgato atitānāgatapaccuppannānaṃ kammāsamaḍānānaṃ ṭhānaśo hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta Tathāgato atitānāgatapaccuppannānaṃ ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sabbatthagāminin paṭipadaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekadhātunānādhātu-lokaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sattānaṃ nānādhimuttikaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato para-sattānaṃ parapuggalaṇaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato jhāna-vimokha-samādhī-samāpattinaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam-pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim-pi jātiyo tiṃsaṃ-pi jātiyo cattārisaṃ-pi jātiyo paññāsaṃ-pi jātiyo jātisatam-pi jātiśaṣṭasaṃ-pi jātiśatasahasāsaṃ-pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe, amutr' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedi evaṃāyupariyānto, so tato cuto amutra udapādim, tatrāp' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedi evaṃāyupariyānto, so tato cuto idhūpapaṇṇo ti, iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yaṃ-pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato dibbena cakkhunā visuddhena atikkantaṃānusakena satte passaṭi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate, yathākammūpage satte pajānāti: ime vata bhonto sattā kāyaduḥkaritena samannāgatā vacīduḥkaritena s. manoduḥkaritena s. ariyānaṃ upavāḍakā micchādītṭhikā micchādītṭhikakammāsamaḍānā, te kāyassa



bhedā param-maraṇā apāyaṃ duggatim vinipātāṃ nira-  
yaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena  
samannāgatā vacīsucaritena s. manosucaritena s. ariyānaṃ  
anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te  
kāyassa bheda param-maraṇā sugatim saggaṃ lokam upa-  
pannā ti, iti dibbena cakkhunā visuddhena atikkantamānusa-  
kena satte passati cavamāne upapajjamāne, hīne paṇite su-  
vaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pa-  
jānāti. Yam-pi Sāriputta ... pavatteti. Puna ca param  
Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-  
katvā upasampajja viharati. Yam-pi Sāriputta Tathāgato  
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ di-  
ṭṭhe vā dhamme sayāṃ abhiññā sacchikatvā upasampajja  
viharati, idam-pi Sāriputta Tathāgatassa Tathāgatabalaṃ  
hoti yaṃ balaṃ āgamma Tathāgato āsabhaṇ-ṭhānaṃ paṭi-  
jānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni  
yehi balehi samannāgato Tathāgato āsabhaṇ-ṭhānaṃ paṭijānāti,  
parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Yo  
kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantāṃ evaṃ  
vadeyya: Na-tthi samaṇassa Gotamassa uttariṃ manussa-  
dhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ sa-  
maṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayāṃ-  
paṭibhānaṃ-ti, taṃ Sāriputta vācam appahāya taṃ cittaṃ  
appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhataṃ nikkhitto  
evaṃ niraye. Seyyathā pi Sāriputta bhikkhu silasampanno  
samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ  
ārādheyya, evaṃsampaḍaṃ-idam Sāriputta vadāmi: taṃ vā-  
cam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissa-  
jitvā yathābhataṃ nikkhitto evaṃ niraye.

Cattār' imāni Sāriputta Tathāgatassa vesārajjāni yehi  
vesārajjehi samannāgato Tathāgato āsabhaṇ-ṭhānaṃ paṭi-  
jānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti,  
katamāni cattāri: Sammasambuddhassa te paṭijānato ime  
dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā  
brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ

saha dhammena paṭicodessatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Khināsavassa te paṭijānato ime āsavā aparikkhīnā ti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyāti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ saba dhammena paṭicodessatīti nimittam - etaṃ na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

Imāni kho Sāriputta cattāri Tathāgatassa vesārajjāni yehi ... pavatteti. Yo kho maṃ Sāriputta evaṃ jānantam ... evaṃ niraye.

Aṭṭha kho imā Sāriputta parisā, katamā aṭṭha: khattiya-parisā brāhmaṇa-parisā gahapati-parisā samaṇa-parisā Cātummahārājika-parisā Tāvatisa-parisā Māra-parisā Brahma-parisā. Imā kho Sāriputta aṭṭha parisā. Imehi kho Sāriputta catuhi vesārajjehi samannāgato Tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāhaṃ Sāriputta anekasataṃ khattiya-parisaṃ upasaṅkamitā, tatra pi mayā sannisinna-pubbaṇ - c' eva sallapita-pubbaṇ - ca sākacchā ca samāpajjita-pubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Abhijānāmi kho panāhaṃ Sāriputta anekasataṃ brāhmaṇa-parisaṃ — pe — gahapati-parisaṃ — samaṇa-parisaṃ — Cātummahārājika-parisaṃ — Tāvatisa-parisaṃ — Māra-parisaṃ — Brahma-parisaṃ upasaṅkamitā, tatra pi mayā sannisinna-pubbaṇ - c' eva sallapita-pubbaṇ - ca sākacchā ca samāpajjita-pubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesā-



rajjappatto viharāmi. Yo kho maṃ Sāriputta evaṃ jānantam... evaṃ niraye.

Catasso kho imā Sāriputta yoniyo, katamā catasso: aṇḍajā yoni, jalābuajā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca Sāriputta aṇḍajā yoni: Ye kho te Sāriputta sattā aṇḍakosaṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta aṇḍajā yoni. Katamā ca Sāriputta jalābuajā yoni: Ye kho te Sāriputta sattā vatthikosāṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta jalābuajā yoni. Katamā ca Sāriputta saṃsedajā yoni: Ye kho te Sāriputta sattā pūtimacche vā jāyanti pūtikunape vā pūtikummāse vā candanikāya vā oḷigalle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni. Katamā ca Sāriputta opapātikā yoni: Devā nerayikā ekacce ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta opapātikā yoni.

Imā kho Sāriputta catasso yoniyo. Yo kho maṃ Sāriputta evaṃ jānantam... evaṃ niraye.

Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo tiracchānayoni pittivisayo manussā devā. Nirayaṇ-cāhaṃ Sāriputta pajānāmi nirayagāmiṇi-ca maggaṃ nirayagāminiṇi-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati taṇ-ca pajānāmi. Tiracchānayoniṇi-cāhaṃ Sāriputta pajānāmi tiracchānayoniḡāmiṇi-ca maggaṃ tiracchānayoniḡāminiṇi-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā pittivisayaṃ upapajjati taṇ-ca pajānāmi. Pittivisayaṇ-cāhaṃ Sāriputta pajānāmi pittivisayagāmiṇi-ca maggaṃ pittivisayagāminiṇi-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā pittivisayaṃ upapajjati taṇ-ca pajānāmi. Manusse cāhaṃ Sāriputta pajānāmi manussalokagāmiṇi-ca maggaṃ manussalokagāminiṇi-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā manussesu upapajjati taṇ-ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi devalokagāmiṇi-ca maggaṃ devalokagāminiṇi-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjati taṇ-ca pajānāmi. Nibbānaṇ-cāhaṃ Sāriputta pajānāmi nibbānagāmiṇi-ca maggaṃ nibbānagā-

miniñ-ca paṭipadam, yathāpaṭipanno ca āsavānañ khayā anā-savañ cetovimuttiñ paññāvimuttiñ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati tañ-ca pajānāmi.

Idhāhañ Sāriputta ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātañ nirayañ upapajjis-satiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātañ nirayañ upapannañ ekantadukkhā tippā kaṭukā vedanā vediyamānañ. Seyyathā pi Sāriputta aṅgārakāsu sādhipakorisā pur' aṅgārānañ vitac-cikānañ vitadhūmānañ, atha puriso āgaccheyya ghammā-bhitatto ghammapareto kilanto tasito pipāsito ekāyānena maggena tam-eva aṅgārakāsuñ pañidhāya, tam-enañ cakkhumā puriso disvā evañ vadeyya: Tathā 'yañ bhavañ pu-riso paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā imañ yeva aṅgārakāsuñ āgamissatiti; tam-enañ pas-seyya aparena samayena tassā aṅgārakāsuñ patitañ ekanta-dukkhā tippā kaṭukā vedanā vediyamānañ; eva-eva kho ahañ Sāriputta idh' ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātañ nirayañ upa-pajjissatiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātañ nirayañ upapan-nañ ekantadukkhā tippā kaṭukā vedanā vediyamānañ.

Idha pañāhañ Sāriputta ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā tiracchānayaoniñ upapajjissatiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā tirac-chānayaoniñ upapannañ dukkhā tippā kaṭukā vedanā vedi-yamānañ. Seyyathā pi Sāriputta gūthakūpo sādhipakorisso pūro gūthassa, atha puriso āgaccheyya ghammābhitatto



ghammapareto kilanto tasito pipāsito ekāyanena maggena tam - eva gūthakūpaṃ paṇidhāya, tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ - ca maggaṃ samārūlho yathā imaṃ yeva gūthakūpaṃ āgamissatiti; tam - enaṃ passeyya aparena samayena tasmaṃ gūthakūpe patitaṃ dukkhā tippā kaṭukā vedanā vediyamānaṃ; evaṃ - eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param - maraṇā pittivisaṃ upapajjissatiti; tam - enaṃ passāmi ... pittivisaṃ upapannaṃ dukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho visame bhūmibhāge jāto tanupattapalāso kabaraacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam - eva rukkhaṃ paṇidhāya, tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ - ca maggaṃ paṭipanno yathā imaṃ yeva rukkhaṃ āgamissatiti; tam - enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vediyamānaṃ; evaṃ - eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param - maraṇā manussesu upapajjissatiti; tam - enaṃ passāmi ... manussesu upapannaṃ sukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam - eva rukkhaṃ paṇidhāya, tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ - ca maggaṃ samārūlho yathā imaṃ yeva rukkhaṃ āgamissatiti; tam - enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnaṃ vā nipannaṃ vā sukkhabahulā vedanā vediyamānaṃ; evaṃ - eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāham Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjissatīti; tam-enam passāmi ... sugatīṃ saggaṃ lokaṃ upapannaṃ ekantasukkhā vedanā vediyamānam. Seyyathā pi Sāriputta pāsādo, tatr' assa kūṭāgāraṃ ullittāvalittam nivātam phassitaggaḷaṃ pihitavātapānam, tatr' assa pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sa-uttaracchado ubhatolohitakūpadhāno, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva pāsādam paṇidhāya, tam-enam cak-khumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇ-ca maggaṃ samārūlho yathā imaṃ yeva pāsādam āgamissatīti; tam-enam passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūṭāgāre tasmīṃ pallaṅke nisinnam vā nipannam vā ekantasukkhā vedanā vediyamānam; evam-eva kho aham Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānam.

Idha pañāham Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṇ-ca maggaṃ samārūlho yathā āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissatīti; tam-enam passāmi apareṇa samayena āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantaṃ ekantasukkhā vedanā vediyamānam. Seyyathā pi Sāriputta pokkharāṇi acchodakā sūtodakā sītodakā setakā sūpatitthā ramaṇiṃyā, avidūre c' assā tibbo vanasaṇḍo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva pokkharāṇiṃ paṇidhāya, tam-enam cak-khumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇ-ca maggaṃ samārūlho yathā imaṃ yeva pokkharāṇiṃ āgamissatīti; tam-enam passeyya aparena samayena taṃ pokkharāṇiṃ ogāhitvā nabātvā ca pivtvā ca sabbadarathakilamathaparilāham paṭippas-sambhetvā paccuttarivā tasmīṃ vanasaṇḍe nisinnam vā



nipannaṃ vā ekantasukhā vedanā vediyamānaṃ; evaṃ - eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṃ - ca maggaṃ samārūho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatiti; taṃ enaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānaṃ.

Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Na - tthi samaṇassa Gotamassa uttariṃ manussadhammā alamariya-ñāṇadassanaviseso, takkapariyābataṃ samaṇo Gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayāmpaṭibhāna - ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādheyya, evaṃ sampadam - idaṃ Sāriputta vadāmi: taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye.

Abhijānāmi kho panāhaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritā: tapassī sudāṃ homi parama - tapassī, lūkha - sudāṃ homi paramalūkho, jegucchī sudāṃ homi paramajegucchī, pavivittas - sudāṃ homi parama - pavivitto.

Tatra - ssu me idaṃ Sāriputta tapassitāya hoti: acelako homi muttācāro hatthāpalekhano, na ehibhadantiko na tiṭṭha - bhadantiko, nābhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādīyāmi; so na kumbhīmukhā patigaṇhāmi, na kaḷopimukhā patigaṇhāmi, na eḷakamantaraṃ na daṇḍamantaraṃ na mu - salamantaraṃ, na dvinnaṃ bhuñjamānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā sandasaṇḍa - cārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi. So ekāgāriko vā homi ekālopiko, dvā-

gāriko vā homi dvālopiko — sattāgāriko vā homi sattālopiko. Ekissā pi dattiyā yāpemi, dvihi pi dattihi yāpemi — sattahi pi dattihi yāpemi. Ehāhikam - pi āhāraṃ āhāremi, dvihi kam - pi āhāraṃ āhāremi — sattāhikam - pi āhāraṃ āhāremi. Iti evarūpaṃ addhamāsikam - pi pariyāyabhattabhojanānuyogam - anuyutto viharāmi. So sākabhakkho vā homi, sāmākabhakkho vā homi, nivārabhakkho ... daddulabhakkho ..., haṭṭabhakkho ..., kaṇabhakkho ..., ācārabhakkho ..., piṇṇākabhakkho ..., tiṇabhakkho ..., gomayabhakkho vā homi; vana-mūlaphalāhāro yāpemi pavattaphalabhojī. So sāṇāni pi dhāremi, masāṇāni pi dhāremi, chavadussāni pi dh., paṇṇasūlāni pi dh., tiriṭṭāni pi dh., ajinam - pi dh., ajinakkhipam - pi dh., kusacīram - pi dh., vākacīram - pi dh., phalacīram - pi dh., kesakambalam - pi dh., vālakambalam - pi dh., ulūkapakkham - pi dhāremi. Kesamassulocako pi homi kesamassulocanānuyogam - anuyutto, ubbhattakko pi homi āsanapaṭikkhitto, ukkuṭiko pi homi ukkuṭikappadhānam - anuyutto, kaṇṭakāpassayiko pi homi kaṇṭakāpassaye seyyaṃ kappemi, sāyatatiyakam - pi udakorohaṇānuyogam - anuyutto viharāmi. Iti evarūpaṃ anekavihiṭṭaṃ kāyassa ātāpanaparitāpanānuyogam - anuyutto viharāmi. Idam su me Sāriputta tapassitāya hoti.

Tatra - ssu me idam Sāriputta lūkhasmiṃ hoti: neka-vassagaṇikam rajojallam kāye sannicitaṃ hoti papaṭikajātāṃ. Seyyathā pi Sāriputta tindukākhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto, evam - eva - ssu me Sāriputta neka-vassagaṇikam rajojallam kāye sannicitaṃ hoti papaṭikajātāṃ. Tassa mayham Sāriputta na evam hoti: Aho vatāham imam rajojallam paṇinā parimajjeyyam, aññe vā pana me imam rajojallam paṇinā parimajjeyyun - ti. Evam - pi me Sāriputta na hoti. Idam su me Sāriputta lūkhasmiṃ hoti.

Tatra - ssu me idam Sāriputta jegucchismiṃ hoti: so khō aham Sāriputta sato va abhikkamāmi sato paṭikkamāmi, yāva udabindumhi pi me dayā paccupaṭṭhitā hoti: mā haṃ khuddake paṇe visamagate saṅghātāṃ āpādessan - ti. Idam su me Sāriputta jegucchismiṃ hoti.

Tatra - ssu me idam Sāriputta pavivittasmiṃ hoti: so



kho ahaṃ Sāriputta aññataraṃ araṇṇāyatanaṃ ajjhogāhitvā viharāmi, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Seyyathā pi Sāriputta araṇṇako migo manusse disvā vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ papatati, evaṃ - eva kho ahaṃ Sāriputta yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Idam su me Sāriputta pavivittasmiṃ hoti.

So kho ahaṃ Sāriputta ye te goṭṭhā paṭṭhitagāvo apagatagopālakaṃ tattha catukūṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudam ābāremi. Yāva kivaṃ - ca me Sāriputta sakaṃ muttakarisaṃ apariyādiṇṇaṃ hoti, sakaṃ yeva sudam muttakarisaṃ ābāremi. Idam su me Sāriputta mahāvikaṭabhojanasmiṃ hoti.

So kho ahaṃ Sāriputta aññataraṃ bhimsanakaṃ vanasaṇḍaṃ ajjhogāhitvā viharāmi. Tatra sudam Sāriputta bhimsanakassa vanasaṇḍassa bhimsanakatasmiṃ hoti: yo koci avi-tarāgo taṃ vanasaṇḍaṃ pavisati yebhuyyena lomāni hamsanti. So kho ahaṃ Sāriputta yā tā rattiyo sītā hemantikā antaratṭhake himapātasamaye tathārūpāsu rattisu rattim abbhokāse viharāmi divā vanasaṇḍe, gimhānaṃ pacchime māse divā abbhokāse viharāmi rattim vanasaṇḍe. Api - ssu maṃ Sāriputta ayaṃ anacchariyā gāthā paṭibhāsi pubbe assutapubbā:

So tatto so sīno, eko bhimsanake vane,  
naggo na c' aggim - āsīno, esanāpasuto muniti.

So kho ahaṃ Sāriputta susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya. Api - ssu maṃ Sāriputta gomaṇḍalā upasaṅkamitvā oṭṭhubhanti pi omuttenti pi, paṃsukena okiranti pi, kaṇṇasotesu pi salākaṃ pavesenti. Na kho panāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idam su me Sāriputta upekhāvihārasmiṃ hoti.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃ-  
vādino evaṃdiṭṭhino: āhārena suddhiti; te evaṃ āhaṃsu:  
kolehi yāpemaṭi, te kolam - pi khādanti, kolacunṇam - pi khā-  
danti, kolodakam - pi pivanti, anekavihitam - pi kolavikaṭṭhiṃ  
paribhuñjanti. Abhiñāmi kho panāhaṃ Sāriputta ekaṃ  
yeva kolam āhāraṃ āharitā. Siyā kho pana te Sāriputta  
evam - assa: mahā nūna tena samayena kolo ahoṣiti. Na  
kho pan' etaṃ Sāriputta evaṃ dattṭhabbaṃ, tadā pi etaparamo  
yeva kolo ahoṣi seyyathā pi etarahi. Tassa mayhaṃ Sāri-  
putta ekaṃ yeva kolam āhāraṃ āhārayato adhimattakasimā-  
naṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā  
kālapabbāni vā evam - eva - ssu me aṅgapaccāṅgāni bhavanti  
tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evam -  
eva - ssu me ānisadaṃ hoti tāy' ev' appāhāratāya, seyyathā  
pi nāma vaṭṭanāvaḷi evam - eva - ssu me piṭṭhikaṇṭako unnatā-  
vanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jara-  
sālāya gopānasiyo oluggaviluggā bhavanti evam - eva - ssu me  
phāsuliyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, sey-  
yathā pi nāma gambhīre udapāne udakatārakā gambhīragatā  
okkhāyikā dissanti evam - eva - ssu me akkhikūpesu akkhi-  
tārakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya,  
seyyathā pi nāma tittakālābu āmakacchinno vātātapena sam-  
puṭito hoti sammilāto evam - eva - ssu me sisacchavi sampuṭitā  
hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:  
udaracchaviṃ parimasissāmi piṭṭhikaṇṭakaṃ yeva pariṇa-  
hāmi, piṭṭhikaṇṭakaṃ parimasissāmi udaracchaviṃ yeva pari-  
ṇahāmi, yāva - ssu me Sāriputta udaracchavi piṭṭhikaṇṭakaṃ  
allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:  
vaccāṃ vā muttāṃ vā karissāmi tatth' eva avakujjo papa-  
tāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam - eva  
kāyaṃ assāsento paṇinā gattāni anomajjāmi, tassa mayhaṃ  
Sāriputta paṇinā gattāni anomajjato pūtimulāni lomāni kā-  
yasmā papatanti tāy' ev' appāhāratāya.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃ-  
vādino evaṃdiṭṭhino: āhārena suddhiti; te evam - āhaṃsu:  
muggehi yāpema — pe — tilehi yāpema — taṇḍulehi yāpe-  
maṭi, te taṇḍulam - pi khādanti, taṇḍulacunṇam - pi khādanti,



taṇḍulodakam - pi pivanti, anekavihitam - pi taṇḍulavikaṭṭhāṇaṃ paribhuñjanti. Abhijānāmi kho panāhaṃ Sāriputta ekaṃ yeva taṇḍulaṃ āhāraṃ āharitā. Siyā kho pana te Sāriputta evam-assa: mahā nūna tena samayena taṇḍulo ahoṣīti. Na kho pan' etaṃ Sāriputta evaṃ daṭṭhabbaṃ, tadā pi etaparamo yeva taṇḍulo ahoṣi seyyathā pi etarahi. Tassa mayhaṃ Sāriputta ekaṃ yeva taṇḍulaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kālāpabbāni vā evam - eva - ssu me aṅgapaccaṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evam - eva - ssu me ānisadaṃ hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evam - eva - ssu me piṭṭhikaṇṭako unnatāvanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya go-pānasiyo oluggaviluggā bhavanti evam - eva - ssu me phāsuliyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam - eva - ssu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma tittakālābu āmakacchinno vātātapena sampuṭṭito hoti sammilāto evam - eva - ssu me sisacchavi sampuṭṭitā hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: udaracchaviṃ parimasissāmi piṭṭhikaṇṭakaṃ yeva parigaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmi udaracchaviṃ yeva parigaṇhāmi, yāva - ssu me Sāriputta udaracchavi piṭṭhikaṇṭakaṃ allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: vaccaṃ vā muttaṃ vā karissāmi tatth' eva avakujjo papatāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam-eva kāyaṃ assāsento paṇinā gattāni anomajjāmi, tassa mayhaṃ Sāriputta paṇinā gattāni anomajjato pūtimulāni lomāni kāyasmā papatanti tāy' ev' appāhāratāya. Tāya pi kho ahaṃ Sāriputta iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamaṃ uttarim manussadhammā alamariyañāṇadassana-visesaṃ, taṃ kissa hetu: imissā yeva ariyāya paññāya adhi-gamā yā 'yaṃ ariyā paññā adhigatā ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

Santi kho pana Sāriputta eke s. e. e.: saṃsārena sud-dhiti. Na kho pana so Sāriputta saṃsāro sulabharūpo yo mayā

asaṃsaritapubbo iminā dīghena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve saṃsareyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: upapattiyā suddhīti. Na kho pana sā Sāriputta upapatti sulabharūpā yā mayā anupapannapubbā iminā dīghena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve upapajjeyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: āvāseṇa suddhīti. Na kho pana so Sāriputta āvāso sulabharūpo yo mayā anāvutthapubbo iminā dīghena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve vaseyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: Yaññena suddhīti. Na kho pana so Sāriputta yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dīghena addhunā, taṇ - ca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena. Santi kho pana Sāriputta eke s. e. e.: aggiparicariyāya suddhīti. Na kho pana so Sāriputta aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā, taṇ - ca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yāvad - evāyaṃ bhavaṃ puriso daharo hoti yuvā susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, tāvad - eva paramena paññāveyyattiyena samannāgato hoti; yato ca kho ayaṃ bhavaṃ puriso jīṇo hoti vuddho mahallako addhagato vayo anuppatto, asītiko vā navutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā parihāyatīti. Na kho pan' etaṃ Sāriputta evaṃ daṭṭhabbā. Ahaṃ kho pana Sāriputta etarahi jīṇo vuddho mahallako addhagato vayo anuppatto, asītiko me vayo vatati. Idha me assu Sāriputta cattāro sāvaka vassasatāyukā vassasatajīvinō paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta daḍḍhadhammo dhanuggaho sikkhito katahattho katūpāsano labukena asanena appakasiren' eva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto



evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. Te maṃ catunnaṃ satipatṭhānānaṃ upādāy' upādāya pañhaṃ puccheyyūṃ, puttḥo puttḥo cāhaṃ tesāṃ byākareyyaṃ, byākataṃ - ca me byākatato dhāreyyūṃ, na ca maṃ dutiyakaṃ uttariṃ paripuccheyyūṃ, aññatra asita-pīta-khāyita-sāyitā, aññatra uccārapassāvakkammā, aññatra middā-kilamathapaṭivinodanā. Apariyādiṇṇā yev' assa Sāriputta Tathāgatassa dhammadesanā, apariyādiṇṇaṃ yev' assa Tathāgatassa dhammapadabyañjanaṃ, apariyādiṇṇaṃ yev' assa Tathāgatassa pañhapaṭibhānaṃ, atha me te cattāro sāvakaṃ vassasatāyukā vassasatajīvino vassasatassa accayena kālāṃ kareyyūṃ. Mañcakena ce pi maṃ Sāriputta pariharissatha n' ev' atthi Tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ Sāriputta sammā vadamāno vadeyya: asam-mohadhammo satto loke uppanno bahujanahitāya bahujana-sukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ - ti, maṃ - eva taṃ sammā vadamāno vadeyya: asam-mohadhammo ... devamanussānaṃ - ti.

Tena kho paṇa samayena āyasmā Nāgasamālo Bhagavato piṭṭhito tṭhito hoti Bhagavantaṃ vijayamāno. Atha kho āyasmā Nāgasamālo Bhagavantaṃ etad - avoca: Acchariyaṃ bhante, abbhutaṃ bhante, api ca me bhante imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni. Konāmo ayaṃ bhante dhammapariyāyo ti. — Tasmātiha tvaṃ Nāgasamālo imaṃ dhammapariyāyaṃ Lomaṃsaṇapariyāyo t' eva naṃ dhārehiti.

Idaṃ - avoca Bhagavā. Attamaṇo āyasmā Nāgasamālo Bhagavato bhāsitaṃ abhinandīti.

MAHĀSĪHANĀDASUTTAM DUTIYAM.

### 13.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacivaraṃ

ādāya Sāvattthim piṇḍāya pāvisimsu. Atha kho tesam bhikkhūnam etad-ahosi: Atippago kho tāva Sāvattthiyam piṇḍāya caritum, yan-nūna mayam yen' aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkameyyāmāti. Atha kho te bhikkhū yen' aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkamimsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimsu, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṁ nisīdimsu. Ekamantaṁ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad-avocum: Samaṇo āvuso Gotamo kāmānam pariṇānam paññāpeti, mayam-pi kāmānam pariṇānam paññāpema; samaṇo āvuso Gotamo rūpānam pariṇānam paññāpeti, mayam-pi rūpānam pariṇānam paññāpema; samaṇo āvuso Gotamo vedanānam pariṇānam paññāpeti, mayam-pi vedanānam pariṇānam paññāpema; idha no āvuso ko viseso ko adhippāyo kiṁ nānākaraṇam samaṇassa vā Gotamassa amhākaṁ vā, yadidaṁ dhamma-desanāya vā dhammadesanaṁ anusāsaniyā vā anusāsaniṁ ti. Atha kho te bhikkhū tesam aññatitthiyānam paribbājakānam bhāsitaṁ n' eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkositvā utthāy' āsanā pakkamimsu: Bhagavato santike etassa bhāsitaṁ atthaṁ ājānissāmāti.

Atha kho te bhikkhū Sāvattthiyam piṇḍāya caritvā pacchābhattaṁ piṇḍapātapatikkantā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdimsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantaṁ etad-avocum: Idha mayam bhante pubbanhasa-mayam nivāsetvā pattacīvaraṁ ādāya Sāvattthim piṇḍāya pāvisimha, tesam no bhante amhākaṁ etad-ahosi: Atippago kho tāva Sāvattthiyam piṇḍāya caritum, yan-nūna mayam yen' aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkameyyāmāti. Atha kho mayam bhante yen' aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimha, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṁ nisīdimha. Ekamantaṁ nisinne kho bhante te aññatitthiyā paribbājakā amhe etad-avocum: Samaṇo āvuso Gotamo kāmānam pariṇānam paññāpeti, mayam-pi kāmānam pariṇānam



paññāpema; samaṇo āvuso Gotamo rūpānaṃ p. p., mayam-pi rūpānaṃ p. p., samaṇo āvuso Gotamo vedanānaṃ p. p., mayam-pi vedanānaṃ p. p.; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anasāsaniṃ-ti. Atha kho mayam bhante tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinandimha na paṭikkosimha, anabhinanditvā appaṭikkositvā utthāy' āsanā pakkamimha: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.

Evamvādino bhikkhave aññatitthiyā paribbājakā evam-assu vacaniyā: Ko pan' āvuso kāmānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ-ti. Evam putthā bhikkhave aññatitthiyā paribbājakā na c' eva sampāyissanti uttariṃ-ca vighātaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmim. Nāhan-taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassa-maṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

Ko ca bhikkhave kāmānaṃ assādo: Pañc' ime bhikkhave kāmagaṇā, katame pañca: cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā. Ime kho bhikkhave pañca kāmagaṇā. Yaṃ kho bhikkhave ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca bhikkhave kāmānaṃ ādinavo: Idha bhikkhave kulaputto yena sippatthānena jivikaṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sip-paṇṇatarena, sītassa purakkhato uṇhassa purakkhato, daṃsāmakasa-vātātapa-sirimsapasamphassehi rissamāno, khuppi-pāsāya miyamāno, ayam-pi bhikkhave kāmānaṃ ādinavo sanditthiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmā-

dhikaraṇaṃ kāmānaṃ - eva hetu. Tassa ce bhikkhave kula-  
 puttassa evaṃ utthahato ghaṭato vāyamato te bhogā nābhi-  
 nipphajjanti, so socati kilamati paridevati, urattāliṃ kandati,  
 sammohaṃ āpajjati: moghaṃ vata me utthānaṃ, aphalo vata  
 me vāyāmo ti. Ayam - pi bhikkhave k. ā. sandiṭṭhiko ...  
 kāmānaṃ - eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ  
 utthahato ghaṭato vāyamato te bhogā abhinipphajjanti, so  
 tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ  
 paṭisaṃvedeti: kinti me bhoge n' eva rājāno hareyyuṃ na  
 corā hareyyuṃ na aggi ḍaheyya na udakaṃ vaheyya na ap-  
 piyā dāyādā hareyyuṃ - ti. Tassa evaṃ ārakkhato gopayato  
 te bhoge rājāno vā haranti corā vā haranti aggi vā ḍahati  
 udakaṃ vā vahati appiyā vā dāyādā haranti. So socati kila-  
 mati paridevati, urattāliṃ kandati, sammohaṃ āpajjati:  
 yam - pi me ahosi tam - pi no na - tthīti. Ayam - pi bhik-  
 khave k. ā. sandiṭṭhiko ... kāmānaṃ - eva hetu. Puna ca  
 paraṃ bhikkhave kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ  
 kāmānaṃ - eva hetu rājāno pi rājūhi vivadanti, khattiyā pi  
 khattiyehi v., brāhmaṇā pi brāhmaṇehi v., gahapati pi gaha-  
 patihi vivadanti, mātā pi puttena vivadati, putto pi mātārā  
 v., pitā pi puttena v., putto pi pitarā v., bhātā pi bhātārā v.,  
 bhātā pi bhaginiyā v., bhaginī pi bhātārā v., sahāyo pi sa-  
 hāyena vivadati. Te tattha kalaha-viggaha-vivādam - āpannā  
 aññamaññaṃ pāpihi pi upakkamanti, leḍḍhi pi u., daṇḍehi  
 pi u., satthehi pi upakkamanti; te tattha maraṇaṃ - pi ni-  
 gacchanti maraṇamattam - pi dukkhaṃ. Ayam - pi bhikkhave  
 k. ā. sandiṭṭhiko ... kāmānaṃ - eva hetu. Puna ca paraṃ  
 bhikkhave kāmahetu k. k. kāmānaṃ - eva hetu asicammaṃ  
 gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūlhaṃ saṅgāmaṃ  
 pakkhandanti ususu pi khippamānesu sattisu pi khippamānāsu  
 asisu pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyā  
 pi vijjhanti, asinā pi sisam chindanti, te tattha maraṇaṃ - pi  
 nigacchanti maraṇamattam - pi dukkhaṃ. Ayam - pi bhik-  
 khave k. ā. sandiṭṭhiko ... kāmānaṃ - eva hetu. Puna ca  
 paraṃ bhikkhave kāmahetu k. k. kāmānaṃ - eva hetu asi-  
 cammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā  
 upakāriyo pakkhandanti ususu pi khippamānesu sattisu pi



khippamānāsu asisu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyā pi vijjhanti pakkatthiyā pi osīncanti abhivaggena pi omāddanti asinā pi sīsam chindanti; te tattha maraṇam pi nigacchanti maraṇamattam pi dukkham. Ayam pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Puna ca param bhikkhave kāmahetu k. k. kāmānam-eva hetu sandhim pi chindanti, nillopam pi haranti, ekāgārikam pi karonti, paripantho pi tiṭṭhanti, parādāram pi gacchanti; tam enaṃ rājāno gahetvā vividhā kammakaraṇā karonti: kasāhi pi tālenti, vetthehi pi tālenti, addhaddaṇḍakehi pi tālenti, hattham pi chindanti, pādānam pi ch., hatthapādānam pi ch., kaṇṇam pi ch., nāsānam pi ch., kaṇṇanāsānam pi chindanti. bilaṅgathālikam pi karonti, saṅkhamuṇḍikam pi k., Rāhumukham pi k., jotimālikam pi k., hatthapajjotikam pi k., erakavattikam pi k., cīrakavāsikam pi k., eṇeyyakam pi k., baḷisamaṃsikam pi k., kaḷāpaṇakam pi k., khārāpatacchikam pi k., palighaparivattikam pi k., palālapīṭhakam pi karonti, tāttena pi telena osīncanti, sunakhehi pi khādāpentī. jīvantam pi sūle uttāseṇti, asinā pi sīsam chindanti; te tattha maraṇam pi nigacchanti maraṇamattam pi dukkham. Ayam pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Puna ca param bhikkhave kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu kāyena duccharitaṃ caranti, vācāya d. c., manasā d. c.; te kāyena duccharitaṃ caritvā vācāya d. c. manasā d. c. kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti. Ayam bhikkhave kāmānaṃ ādinavo samparāyiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu.

Kiṃ ca bhikkhave kāmānaṃ nissaraṇaṃ: Yo kho bhikkhave kāmesu chandarāgavinayo chandarāgappahānaṃ, idaṃ kāmānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmānaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno kāme parijānissatīti n' etaṃ ṭhānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā

vā evaṃ kāmānaṃ assādaṃ assādato ādinavaṃ - ca ādinavato nissaraṇaṃ - ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno kāme parijānissatiti tñānaṃ etaṃ vijjati.

Ko ca bhikkhave rūpānaṃ assādo: Seyyathā pi bhikkhave khattiyakaṇṇā vā brāhmaṇakaṇṇā vā gahapatikaṇṇā vā pannarasavassuddesikā vā soḷasavassuddesikā vā nāti-dighā nātirassā nātikisā nātithulā nātikālī na accodātā, paramā sā bhikkhave tasmim samaye subhā vaṇṇanibhā ti. — Evam - bhante. — Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.

Ko ca bhikkhave rūpānaṃ ādinavo: Idha bhikkhave tam - eva bhaginim passeyya apareṇa samayena asītikaṃ vā navutikaṃ vā vassasatikaṃ vā jātiyā, jīṇaṃ gopānasivaṇṇikaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantim, āturaṃ gatayobbanāṃ khaṇḍadantim palitakesim vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattim, taṃ kim - maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam - bhante. — Ayam - pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam - eva bhaginim passeyya ābādhikaṃ dukkhitāṃ bāḥagilānaṃ sake muttakariṇe palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ, taṃ kim - maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam - bhante. — Ayam - pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam - eva bhaginim passeyya, sariraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, taṃ kim - maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam - bhante. — Ayam - pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam - eva bhaginim passeyya, sariraṃ sīvathikāya chaḍḍitaṃ kakehi vā khajjamānaṃ kulalehi vā kh. gijjhehi vā kh. supāṇehi vā kh. sigālehi vā kh. vividhehi vā paṇakajātehi khajjamānaṃ; taṃ kim - maññatha



bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ atthikasaṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, — atthikasaṅkhalikaṃ nimmaṃsalohitaṃ makkhitaṃ nahārusambandhaṃ, — atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, — atthikāni apagatasambandhāni disāvidisā vikkhittāni, aññena hatthattthikaṃ aññena pādattthikaṃ aññena jaṅghattthikaṃ aññena ūratthikaṃ aññena kaṭattthikaṃ aññena piṭṭhikaṇṭakaṃ aññena sīsakaṭāhaṃ; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca param bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ, atthikāni setāni saṅkhavaṇṇūpanibhāni, — atthikāni puñjakitāni terovassikāni, — atthikāni pūtini cunṇakajātāni; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo.

Kiṃ-ca bhikkhave rūpānaṃ nissaraṇaṃ: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṃ-ca assādato ādinavaṃ-ca ādinavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sāmaṃ vā rūpe parijānissanti param vā tathattāya samādapessanti yathāpaṭipanno rūpe parijānissatīti n' etaṃ ṭhānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ ... yathābhūtaṃ pajānanti ... ṭhānaṃ-etaṃ vijjati.

Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu vivicc' eva ... upasampajja viharati, n' eva tasmīṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhaya-

byābādhāya ceteti, abyābajjham yeva tasmiṃ samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi. Puna ca paraṃ bhikkhave bhikkhu vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanāṃ cetaso ekodibhāvaṃ avitakkam avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanasānaṃ atthagamā adukkhāṃ asukhāṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n' eva tasmiṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, abyābajjham yeva tasmiṃ samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

Ko ca bhikkhave vedanānaṃ ādinavo: Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādinavo.

Kiṃ ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmaṃ vā vedanā pariṇānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariṇānissatīti n' etaṃ tñānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā vedanā pariṇānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariṇānissatīti tñānaṃ etaṃ vijjati.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MAHĀDUKKHAKKHANDHASUTTAM TATIYAM.



## 14.

Evam me sutam. Ekam samayam Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamtvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etadavoca: Dīgharattāhaṃ bhante Bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi: Lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa ti. Evaṃ cāhaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi: Lobho cittassa upakkilesa, doso c. u., moho c. u. ti, atha ca pana me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi cittaṃ pariyādāya tiṭṭhanti, mohadhammā pi cittaṃ pariyādāya tiṭṭhanti. Tassa mayhaṃ bhante evaṃ hoti: Ko su nāma me dhammo ajjhattaṃ appahīno yena me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti.

So eva kho te Mahānāma dhammo ajjhattaṃ appahīno yena te ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti. So ca hi te Mahānāma dhammo ajjhattaṃ pahīno abhavissa, na tvaṃ agāraṃ ajjhāvaseyyāsi, na kāme paribhuñjeyyāsi. Yasmā ca kho te Mahānāma so eva dhammo ajjhattaṃ appahīno, tasmā tvaṃ agāraṃ ajjhāvasasi, kāme paribhuñjasi.

Appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti iti ce pi Mahānāma ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, atha kho so n' eva tāva anāvattī kāmesu hoti. Yato ca kho Mahānāma ariyasāvakassa: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ ca tato santataraṃ, atha kho so anāvattī kāmesu hoti. Mayham pi kho

Mahānāma pubbe va sambodhā 'anabhisambuddhassa bodhi-sattass' eva sato: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ aññaṃ vā tato santataram, atha khvāhaṃ n' eva tāva anāvattī kāmesu paccaññāsim. Yato ca kho me Mahānāma: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjha-gamaṃ aññaṃ-ca tato santataram, athāhaṃ anāvattī kāmesu paccaññāsim.

Ko ca Mahānāma kāmānaṃ assādo: Pañc' ime Mahānāma kāmagaṇā, katame pañca: cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhaviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Mahānāma pañca kāmagaṇā. Yaṃ kho Mahānāma ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca Mahānāma kāmānaṃ ādinavo ... (repeat from p. 85, l. 30 to p. 87, l. 26, with Mahānāma substituted for bhikkhave)... Ayaṃ Mahānāma kāmānaṃ ādinavo sam-parāyiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānaṃ-eva hetu.

Ekam-idāhaṃ Mahānāma samayaṃ Rājagahe viharāmi Gijjhakūṭe pabbate. Tena kho pana samayena sambahulā nigaṇṭhā Isigilipasse Kālasilāyaṃ ubbhaṭṭhakā honti āsana-paṭikkhittā, opakkamikā dukkhā tippā kaṭukā vedanā vedi-yanti. Atha kho 'haṃ Mahānāma sāyanhasamayaṃ paṭi-sallāpā vutṭhito yena Isigilipassaṃ Kālasilā yena te nigaṇṭhā ten' upasaṅkamiṃ, upasaṅkamitvā te nigaṇṭhe etad-avocaṃ: Kin-nu tumhe āvuso nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā opakkamikā dukkhā tippā kaṭukā vedanā vediyathāti. Evaṃ vutte Mahānāma te nigaṇṭhā maṃ etad-avocaṃ: Nigaṇṭho āvuso Nāthaputto sabbaññū sabbadassāvī aparisesaṃ nāpa-dassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttaṃ ca



jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupatṭhitaṃ - ti; so evaṃ - āha: Atthi kho vo nigaṇṭhā pubbe pāpaṃ kammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ pan' ettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammassa akaraṇaṃ; iti purāṇānaṃ kammānaṃ tapasā byantibhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavassavo, āyatiṃ anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbāṃ dukkhāṃ nijjiṇṇaṃ bhavissatīti. Tañ - ca pan' amhākaṃ ruccati c' eva khamati ca, tena c' ambā attamaṇā ti.

Evaṃ vutte ahaṃ Mahānāma te nigaṇṭhe etad - avocaṃ: Kim - pana tumhe āvuso nigaṇṭhā jānātha: ahuvāṃ' eva mayaṃ pubbe, na nāhuvambhāti. — No h' idaṃ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jānātha: akarāṃ' eva mayaṃ pubbe pāpaṃ kammaṃ, na nākarambhāti. — No h' idaṃ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jānātha: evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akarambhāti. — No h' idaṃ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jānātha: ettakaṃ vā dukkhāṃ nijjiṇṇaṃ, ettakaṃ vā dukkhāṃ nijjaretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbāṃ dukkhāṃ nijjiṇṇaṃ bhavissatīti. — No h' idaṃ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jānātha ditṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan - ti. — No h' idaṃ āvuso. — Iti kira tumhe āvuso nigaṇṭhā na jānātha: ahuvāṃ' eva mayaṃ pubbe na nāhuvambhāti, na jānātha: akarāṃ' eva mayaṃ pubbe pāpaṃ kammaṃ na nākarambhāti, na jānātha: evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akarambhāti, na jānātha: ettakaṃ vā dukkhāṃ nijjiṇṇaṃ ettakaṃ vā dukkhāṃ nijjaretabbaṃ ettakamhi vā dukkhe nijjiṇṇe sabbāṃ dukkhāṃ nijjiṇṇaṃ bhavissatīti, na jānātha ditṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ. Evaṃ sante āvuso nigaṇṭhā ye loke luddā lohitapāṇino kurūrakammantā manusse paccājātā te nigaṇṭhesu pabbajantīti. — Na kho āvuso Gotama sukhena sukhaṃ adhigantabbāṃ, dukkhena kho sukhaṃ adhigantabbāṃ. Sukhena ca

āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho Senīyo Bimbisāro sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. — Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbāṃ, dukkhena kho sukhāṃ adhigantabbāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca aham'eva tattha paṭipucchitabbo: ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Addhāvuso Gotama amhehi sahasā appaṭisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbāṃ, dukkhena kho sukhāṃ adhigantabbāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca tiṭṭhat' etaṃ, idāni pi mayaṃ āyasmantaṃ Gotamaṃ pucchāma: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Tena h' āvuso nigaṇṭhā tumhe va tattha paṭipucchisāmi, yathā vo khameyya tathā naṃ byākareyyātha. Taṃ kim-maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. anījamāno kāyena abhāsamāno vācaṃ satta rattindivāni ekantasukhapāṭisaṃvedī viharitun'ti. — No h' idaṃ āvuso. — Taṃ kim-maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. anījamāno kāyena abhāsamāno vācaṃ cha rattindivāni pañca r. cattāri r. tīpi r. dve r. ekaṃ rattindivāni ekantasukhapāṭisaṃvedī viharitun'ti. — No h' idaṃ āvuso. — Ahaṃ kho āvuso nigaṇṭhā pahomi anījamāno kāyena abhāsamāno vācaṃ ekaṃ rattindivāni ekantasukhapāṭisaṃvedī viharitum. Ahaṃ kho āvuso nigaṇṭhā pahomi anījamāno kāyena abhāsamāno vācaṃ dve rattindivāni tīpi r. cattāri r. pañca r. cha r. satta rattindivāni ekantasukhapāṭisaṃvedī viharitum. Taṃ kim-maññath' āvuso nigaṇṭhā: evaṃ sante ko sukhavihāritaro, rājā vā Māgadho Senīyo Bimbisāro ahaṃ vā ti. — Evaṃ sante āyasmā va



Gotamo sukhavihāritaro raññā Māgadhena Seniyena Bimbisārenāti.

Idam avoca Bhagavā. Attamano Mahānāmo Sakko Bhagavato bhāsitaṃ abhinandīti.

CŪLADUKKHAKKHANDHASUTTAM CATUTTHAM.

15.

Evam me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati Sumsumāragire Bhesakalāvane migadāye. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosum. Āyasmā Mahāmoggallāno etad avoca:

Pavāreti ce pi āvuso bhikkhu: Vadantu maṃ āyasmanto, vacanīyo 'mhi āyasmantehīti, so ca hoti dubbaco dovacassakaraṇehi dhammehi samannāgato akkhamo appadakkhiṇagāhī anusāsaniṃ, atha kho naṃ sabrahmacārī na c' eva vattabbaṃ maññanti na ca anusāsitabbaṃ maññanti na ca tasmiṃ puggale vissāsaṃ āpajjitabbaṃ maññanti. Katame c' āvuso dovacassakaraṇā dhammā: Idh' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato; yam p' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato ayam pi dhammo dovacassakaraṇo. Puna ca paraṃ āvuso bhikkhu attukkamsako hoti paravambhī; yam p' āvuso bhikkhu a.h.p. ayam pi dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhābhībhūto; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu upanāhī; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu abhisāṅgī; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhasāmantam vācam nicchāretā; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ paṭippharati; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ apasādeti; yam p' āvuso ... dh. d. Puna ca

param āvuso bhikkhu cudito codakena codakassa paccāropeti; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu cudito codakena aññen' aññaṃ paṭicarati, bahid-dhā katham apanāmeti, kopañ-ca dosaṃ-ca appaccayaṃ-ca pātukaroti; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu cudito codakena apadāne na sampāyati; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu makkhī hoti palāsī; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu issukī hoti maceharī; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu saṭho hoti māyāvi; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu thaddho hoti atimānī; yam-p' āvuso ... dh. d. Puna ca param āvuso bhikkhu sandiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggī; yam-p' āvuso bhikkhu sandiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggī ayam-pi dhammo dovacassakaraṇo. Ime vuccant' āvuso dovacassakaraṇā dhammā.

No ce pi āvuso bhikkhu pavāreti: Vadantu maṃ āyasmanto, vacaniyo 'mhi āyasmantehiti, so ca hoti suvaco sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī vattabbañ-c' eva maññanti anusāsitaṭṭhañ-ca maññanti tasmiñ-ca puggale viśāsam āpajjitabbaṃ maññanti. Katame c' āvuso sovacassakaraṇā dhammā: Idh' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato; yam-p' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato ayam-pi dhammo sovacassakaraṇo. Puna ca param āvuso bhikkhu anattukkamsako hoti aparavambhī; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhābhībhūto; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu upanāhī; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu abhisāṅgī; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhasāmantam vācam nicchāretā; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakam na paṭippharati; yam-p' āvuso ... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakam na apasādeti; yam-p' āvuso ...



dh. s. Puna ca param āvuso bhikkhu cudito codakena codakassa na paccāropeti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na apadāne na sampāyati; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu amakkhī hoti apaḷāsī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu anissukī hoti amaccharī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asaṭho hoti amāyāvī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu atthaddho hoti anatimānī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asanditṭhiparāmāsī hoti anādhānagāhī suppaṭinissaggi; yam-p' āvuso bhikkhu asanditṭhiparāmāsī hoti anādhānagāhī suppaṭinissaggi ayam-pi dhammo sovaccassakaraṇo. Ime vuccant' āvuso sovacassakaraṇā dhammā.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ anu-minitabbaṃ: Yo khvāyaṃ puggalo pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ayam-me puggalo appiyo amanāpo; ahaṇ-c' eva kho pan' assaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃgato aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Na pāpiccho bhavissāmi na pāpikānaṃ icchānaṃ vasaṃgato ti cittaṃ uppādetabbaṃ. Yo khvāyaṃ puggalo attukkamsako paravambhī ayam-me puggalo appiyo amanāpo, ahaṇ-c' eva kho pan' assaṃ attukkamsako paravambhī aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Anattukkamsako bhavissāmi aparavambhī ti cittaṃ uppādetabbaṃ. Yo khvāyaṃ puggalo kodhano kodhābbhibhūto ayam-me... na kodhano bhavissāmi na kodhābbhibhūto ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī ayam-me... na k. bh. na k. upanāhī ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu abhisāṅgī ayam-me... c. u. Yo khvāyaṃ puggalo kodhano kodhasāmantāṃ vācaṃ nicchāretā ayam-me... na k. bh. na k. v. nicchāressāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakaṃ paṭippharati ayam-me... paṭip-

phareyyaṃ .. cudito codakena codakaṃ na paṭippharissāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakaṃ apasādeti ayam - me .. apasādeyyaṃ .. na apasādessāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakassa paccāropeti ayam - me .. paccāropeyyaṃ .. na paccāropessāmiti c. u. Yo khvāyaṃ puggalo cudito codakena aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātukaroti, ayam - me .. paṭicareyyaṃ .. apanāmeyyaṃ .. pātukareyyaṃ .. na aññen' aññaṃ paṭicarissāmi, na b. k. apanāmessāmi, na .. pātukarissāmiti c. u. Yo khvāyaṃ puggalo cudito codakena apadāne na sampāyati ayam - me .. apadāne na sampāyeyyaṃ .. na apadāne na sampāyissāmiti c. u. Yo khvāyaṃ puggalo makkhī paḷāsī ayam - me .. amakkhī bhavissāmi apaḷāsī ti c. u. Yo khvāyaṃ puggalo issuki maccharī ayam - me .. anissukī bh. amaccharī ti c. u. Yo khvāyaṃ puggalo saṭho māyāvī ayam - me .. asaṭho bh. amāyāvī ti c. u. Yo khvāyaṃ puggalo thaddho atimānī ayam - me .. atthaddho bh. anatimānī ti c. u. Yo khvāyaṃ puggalo sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggī ayam - me puggalo appiyo amanāpo; ahaṇ - c' eva kho pan' assaṃ sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggī aham - p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Asandiṭṭhiparāmāsī bhavissāmi anādhānagāhī suppaṭinissaggī ti cittaṃ uppādetabbaṃ.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin - nu kho 'mhi pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Pāpiccho kho 'mhi pāpikānaṃ icchānaṃ vasaṃgato ti, ten' āvuso bhikkhunā tesaṃ yeva pāpakānaṃ akusālānaṃ dhammānaṃ pahānāya vāyamiṭabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Na kho 'mhi pāpiccho na pāpikānaṃ icchānaṃ vasaṃgato ti, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānu-sikkhinā kusalesu dhammesu. Puna ca paraṃ āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin - nu kho 'mhi attukkaṃsako paravambhī ti. Sace .. attukkaṃsako kho 'mhi paravambhī ti .. vāyamiṭabbaṃ. Sace pan' āvuso ..



anattukkamsako kho 'mhi aparavambhī ti .. kusalesu dhammesu. Puna ca param .. kin-nu kho 'mhi kodhano kodhābhibhūto ti .. na kho 'mhi kodhano kodhābhibhūto ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhahetu upanāhi ti .. na kho 'mhi kodhano kodhahetu upanāhi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhahetu abhisaṅgi ti .. na kho 'mhi kodhano kodhahetu abhisaṅgi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhasāmantam vācam nicchāretā ti .. na kho 'mhi kodhano kodhasāmantam vācam nicchāretā ti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakam paṭippharāmiti .. cudito kho 'mhi codakena codakam paṭippharāmiti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakam apasādemīti .. cudito kho 'mhi codakena codakam na apasādemīti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakassa paccāropemīti .. cudito kho 'mhi codakena codakassa na paccāropemīti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena aññen' aññam paṭicarāmi, bahiddhā katham apanāmemi, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaromīti .. cudito kho 'mhi codakena na aññen' aññam paṭicarāmi, na bahiddhā katham apanāmemi, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaromīti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena apadāne na sampāyāmiti .. cudito kho 'mhi codakena na apadāne na sampāyāmiti .. k. dh. Puna ca param .. kin-nu kho 'mhi makkhī palāsi ti .. amakkhī kho 'mhi apaḷāsi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi issukī macchari ti .. anissukī kho 'mhi amacchari ti .. k. dh. Puna ca param .. kin-nu kho 'mhi saṭho māyāvi ti .. asaṭho kho 'mhi amāyāvi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi thaddho atimāni ti .. atthaddho kho 'mhi anātimāni ti .. k. dh. Puna ca param āvuso bhikkhunā attanā va attānam evam paccavekkhitabbaṃ: Kin-nu kho 'mhi sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: Sandiṭṭhiparāmāsi kho 'mhi ādhānagāhi duppaṭinissaggi ti, ten' āvuso bhik-

khunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Asandiṭṭhiparāmāsī kho 'mhi anādhānagāhī suppaṭinissaggi ti, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Sace āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesaṃ yeva imesaṃ pāpakānam akusalānam dhammānam pahānāya vāyamitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā, udapatte sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam va aṅgaṇam vā tass' eva rajassa vā aṅgaṇassa vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇam vā ten' eva attamano hoti: lābhā vata me, parisuddham vata me ti; evam eva kho āvuso sace bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesaṃ yeva imesaṃ pāpakānam akusalānam dhammānam pahānāya vāyamitabbaṃ; sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesūti.

Idam avoca āyasmā Mahāmoggallāno. Attamanā te bhikkhū āyasmato Mahāmoggallānassa bhāsitaṃ abhinandun - ti.

ANUMĀNASUTTAM PAÑCAMAṀ.





## 16.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, so vat' imasmim' dhammavinaye vuddhim virūḷhim vepullam āpajjisatiti n' etaṃ tñānam vijjati. Katam' assa pañca cetokhilā appahinā honti: Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya evam - assāyaṃ paṭhamo cetokhilo appahino hoti. Puna ca param' bhikkhave bhikkhu dhamme kaṅkhati .. na sampasīdati — pe — saṅge kaṅkhati .. na sampasīdati — sikkhāya kaṅkhati .. na sampasīdati. Yo so bhikkhave bhikkhu sikkhāya kaṅkhati .. na sampasīdati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ catuttho cetokhilo appahino hoti. Puna ca param' bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti a. ā. kh. tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ pañcama cetokhilo appahino hoti. Im' assa pañca cetokhilā appahinā honti.

Katam' assa pañca cetaso vinibandhā asamucchinnā honti: Idha bhikkhave bhikkhu kāme avitarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho. Yo so bhikkhave bhikkhu kāme avitarāgo hoti... avigatataṇho tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ paṭhamo cetaso vinibandho asamucchinnō hoti. Puna ca param' bhikkhave bhikkhu kāye avitarāgo hoti — pe — evam - assāyaṃ dutiyo cetaso vinibandho asamucchinnō hoti.

Puna ca param bhikkhave bhikkhu rūpe avītarago hoti — pe — evam-assāyaṃ tatiyo cetaso vinibandho asamucchinno hoti. Puna ca param bhikkhave bhikkhu yāvadatthaṃ udarā-vadehakaṃ bhujjivā seyyasukhaṃ passasukhaṃ middha-sukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu yāvad-atthaṃ... viharati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam-assāyaṃ catuttho cetaso vinibandho asamucchinno hoti. Puna ca param bhikkhave bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu aññataraṃ... devaññataro vā ti, tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam-assāyaṃ pañcama cetaso vinibandho asamucchinno hoti. Im' assa pañca cetaso vinibandhā asamucchinnā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā appahinā, ime pañca cetaso vinibandhā asamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatiti n' etaṃ ṭhānaṃ vijjati.

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā pahinā, pañca cetaso vinibandhā susamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatiti ṭhānam-etaṃ vijjati. Katam' assa pañca cetokhilā pahinā honti: Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati, adhimuccati sampasīdati. Yo so bhikkhave bhikkhu Satthari na kaṅkhati.. sampasīdati tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ paṭhamo cetokhilo pahīno hoti. Puna ca param bhikkhave bhikkhu dhamme na kaṅkhati.. sampasīdati — pe — saṅghe — sikkhāya na kaṅkhati.. sampasīdati. Yo so bhikkhave bhikkhu sikkhāya na kaṅkhati.. sampasīdati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ catuttho cetokhilo pahīno hoti. Puna ca param bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano anāhata-citto akhilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano a. a., tassa cittaṃ namati ātap-



pāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ pañcama cetokhilo pahīno hoti. Im' assa pañca cetokhilā pahīnā honti.

Katam' assa pañca cetaso vinibandhā susamucchinṇā honti: Idha bhikkhave bhikkhu kāme vītarāgo hoti vigatachando vigatapemo vigatapipāso vigataparilāho vigatatāṇho. Yo so bhikkhave bhikkhu kāme vītarāgo hoti... vigatatāṇho tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ paṭhamo cetaso vinibandho susamucchinno hoti. Puna ca param bhikkhave bhikkhu kāye vītarāgo hoti — pe — rūpe vītarāgo hoti — pe — na yāvadattham udarāvadehakam bhujjivā seyyasukham passa-sukham middhasukham anuyutto viharati. Yo so bhikkhave bhikkhu na yāvadattham... viharati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ catuttho cetaso vinibandho susamucchinno hoti. Puna ca param bhikkhave bhikkhu na aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu na aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya evam-assāyaṃ pañcama cetaso vinibandho susamucchinno hoti. Im' assa pañca cetaso vinibandhā susamucchinṇā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetaso vinibandhā susamucchinṇā, so vat' imasmim dhamma-vinaye vuddhim virūḷhim vepullam āpajjissatīti tñānam-etam vijjati.

So chanda-samādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, citta-samādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vimāṃsā-samādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhi yeva pañcamī. Sa kho so bhikkhave evam ussoḷhipannarasāṅga-

samannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi bhikkhave kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosam - padāletvā sotthinā abhinibbhijjeyyun - ti, atha kho bhabbā va te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosam - padāletvā sotthinā abhinibbhijjītum; evaṃ - eva kho bhikkhave evaṃ ussoḍhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### CETOKHILASUTTAM CHAṬṬHAM.

### 17.

Evaṃ - me sutam. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca: Vanapatthapariyāyaṃ vo bhikkhave desissāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi. Evaṃ - bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Idha bhikkhave bhikkhu aññataraṃ vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupatṭhitā c' eva sati na upatṭhāti, asamāhitaṃ - ca cittam na samādhiyati, aparikkhānaṃ ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ nānupāpuṇāti, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti



paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi; tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti, asamāhitaṃ - ca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti, asamāhitaṃ - ca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ nānupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi, tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... nānupāpuṇāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaḥetu — pe — na senāsanaḥetu — na gilānapaccayabhesajjaparikkhāraḥetu agārasmā anagāriyaṃ pabbajito; atha ca pana me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... yogakkhemaṃ nānupāpuṇāmi. Tena bhikkhave bhikkhunā saṅkhā pi tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

Idha bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti, asamāhitaṃ - ca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅ-

cikkhitabbaṃ: Ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi; tassa me imaṃ vanapatthaṃ upanissāya viharato anupatṭhitā c' eva sati upatṭhāti... anupāpuṇāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho paṇāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu — pe — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupatṭhitā c' eva sati upatṭhāti... yogakkhemaṃ anupāpuṇāmi. Tena bhikkhave bhikkhunā saṅkhā pi tasmiṃ vanapatthe vatthabbaṃ, na pakkaṃmitabbaṃ.

Idha pana bhikkhave bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati; tassa taṃ vanapatthaṃ upanissāya viharato anupatṭhitā c' eva sati upatṭhāti... anupāpuṇāti, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi; tassa me imaṃ vanapatthaṃ upanissāya viharato anupatṭhitā c' eva sati upatṭhāti... anupāpuṇāmi, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāvajīvaṃ pi tasmiṃ vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

Idha bhikkhave bhikkhu aññataraṃ gāmaṃ upanissāya viharati — pe — aññataraṃ nigamaṃ upanissāya viharati — pe — aññataraṃ nagaraṃ upanissāya viharati — pe — aññataraṃ janapadaṃ upanissāya viharati — pe — aññataraṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato anupatṭhitā c' eva sati na upatṭhāti... nānupāpuṇāti, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho maṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupatṭhitā c' eva sati na upatṭhāti... nānupāpuṇāmi, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbo, nānu-bandhitabbo.

Idha pana bhikkhave bhikkhu aññataraṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato



anupatthitā c' eva sati na upatthāti... nānupāpuṇāti, ye ca kho ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbam: Aham kho imam puggalam upanissāya viharāmi, tassa me imam puggalam upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpuṇāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāham cīvarahetu agāasmā anagāriyam pabbajito — na piṇḍapātaheṭu — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agāasmā anagāriyam pabbajito, atha ca pana me imam puggalam upanissāya viharato anupatthitā c' eva sati na upatthāti... yogakkhemam nānupāpuṇāmiti. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha bhikkhave bhikkhu aññataram puggalam upanissāya viharati; tassa tam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpuṇāti, ye ca kho ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbam: Aham kho imam puggalam upanissāya viharāmi, tassa me imam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpuṇāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāham cīvarahetu agāasmā anagāriyam pabbajito — na piṇḍapātaheṭu — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agāasmā anagāriyam pabbajito, atha ca pana me imam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemam anupāpuṇāmiti. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anubandhitabbo, na pakkamitabbam.

Idha pana bhikkhave bhikkhu aññataram puggalam upanissāya viharati, tassa tam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti, asamāhitaṃ ca cittaṃ samādhīyati, aparikkhīṇa ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaram yogakkhemam anupāpuṇāti, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvarapiṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbam: Aham kho imam puggalam upanissāya

viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupatṭhitā c' eva sati upatṭhāti, asamāhitaṃ - ca cittaṃ samādhiyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāmi, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāvajīvam - pi so puggalo anubandhitabbo, na pakkamitabbaṃ, api panujjamānena pīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

#### VANAPATTHASUTTAM SATTAMAṃ.

### 18.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaram - ādāya Kapilavatthum piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena Mahāvanam ten' upasaṅkami divāvihārāya, Mahāvanam ajjhogāhitvā beluvalatṭhikāya mūle divāvihāram nisidi. Daṇḍapāṇi pi kho Sakko jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Mahāvanam ten' upasaṅkami, Mahāvanam ajjhogāhitvā yena beluvalatṭhikā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā daṇḍam - olubbha ekamantaṃ atṭhāsi. Ekamantaṃ tṭhito kho Daṇḍapāṇi Sakko Bhagavantam etad - avoca: Kimvādi samaṇo kimakkhāyī ti. — Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṇyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavē vitatanṇhaṃ saṇṇā nānuseṇti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte Daṇḍapāṇi Sakko sīsaṃ okam-



petvā jivhaṃ nillāletvā tvisākhaṃ nalāṭikaṃ nalāṭe vutthāpetvā daṇḍam - olubbha pakkāmi.

Atha kho Bhagavā sāyanhasamayāṃ patisallānā vutthito yena Nigrodhārāmo ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Idhaṃ bhikkhave pubbanhasamayāṃ nivāsetvā pattacīvarāṃ ādāya Kapilavatthum piṇḍāya pāvisiṃ. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapāṭikkanto yena Mahāvanam ten' upasaṅkamim divāvihārāya, Mahāvanam ajjhogāhitvā beluvalatthikāya mūle divāvihāraṃ nisīdim. Daṇḍapāṇi pi kho bhikkhave Sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanam ten' upasaṅkami, Mahāvanam ajjhogāhitvā yena beluvalatthikā yenāhaṃ ten' upasaṅkami, upasaṅkamitvā mama saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā daṇḍam - olubbha ekamantaṃ atthāsi. Ekamantaṃ tthito kho bhikkhave Daṇḍapāṇi Sakko maṃ etad - avoca: Kiṃvādi samaṇo kimakkhāyī ti. Evaṃ vutte ahaṃ bhikkhave Daṇḍapāṇim Sakkaṃ etad - avocaṃ: Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavē vītataṇhaṃ saññā nānuseti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte bhikkhave Daṇḍapāṇi Sakko sīsaṃ okampetvā jivhaṃ nillāletvā tvisākhaṃ nalāṭikaṃ nalāṭe vutthāpetvā daṇḍam - olubbha pakkāmiti.

Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad - avoca: Kiṃvādi pana bhante Bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, kathaṃ - ca pana bhante Bhagavantaṃ kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavē vītataṇhaṃ saññā nānuseti. — Yatonidānaṃ bhikkhu purisaṃ paṇḍasaññāsāṅkhā samudācaranti, ettha ce na - tthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, es' ev' anto rāgānūsayaṇaṃ, es' ev' anto paṭighānūsayaṇaṃ, es' ev' anto

diṭṭhānusayānaṃ, es' ev' anto vicikicchānusayānaṃ, es' ev' anto mānānusayānaṃ, es' ev' anto bhavarāgānusayānaṃ, es' ev' anto avijjānusayānaṃ, es' ev' anto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantuva-pesuṇṇa-musāvādānaṃ, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti.

Idaṃ avoca Bhagavā, idaṃ vatvā Sugato utthāy' āsanā vihāraṃ pāvisi. Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad-ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Atha kho tesāṃ bhikkhūnaṃ etad-ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan-nūna mayāṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam-atthaṃ paṭipuccheyyāmāti.

Atha kho te bhikkhū yen' āyasmā Mahākaccāno ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad-avocum: Idaṃ kho no āvuso Kaccāna Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesāṃ no āvuso Kaccāna amhākaṃ acirapakkantassa Bhagavato etad-ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti; ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa ... atthaṃ vibhajeyyāti. Tesāṃ no āvuso Kaccāna amhākaṃ etad-ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ,



pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa... atthaṃ vibhajitum; yaṇ-nūna mayam yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam-atthaṃ paṭipuccheyyāma. Vibhajat' āyasmā Mahākaccāno ti.

Seyyathā pi āvuso puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva mūlaṃ atikkamma khandham sākāpalāse sārāraṃ pariyesitabbaṃ maññeyya, evaṃsāmpadam-idam āyasmantānaṃ, Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā amhe etam-atthaṃ paṭipucchitabbaṃ maññetha. So h' āvuso Bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā amatassa dātā, dhammassāmī Tathāgato. So c' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etam-atthaṃ paṭipuccheyyātha; yathā no Bhagavā byākareyya tathā naṃ dhāreyyāthāti. — Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā amatassa dātā, dhammassāmī Tathāgato. So c' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etam-atthaṃ paṭipuccheyyāma, yathā no Bhagavā byākareyya tathā naṃ dhāreyyāma. Api c' āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa... atthaṃ vibhajitum. Vibhajat' āyasmā Mahākaccāno agaru-karitvā ti. — Tena h' āvuso suṇātha, sādhukaṃ manasikarotha, bhāsissāmiti. Evaṃ-āvuso ti kho te bhikkhū āyasmato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno etad-avoca:

Yaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā... vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti, imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi: Cakkhuṃ-c' āvuso paṭicca rūpe ca uppajjati cakkhuvinnāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ saṅ-

jānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuvīññeyyesu rūpesu. Sotaṃ - c' āvuso paṭicca sadde ca uppajjati sotavīññānaṃ — pe — ghānaṃ - c' āvuso paṭicca gandhe ca uppajjati ghānavīññānaṃ — jivhaṃ - c' āvuso paṭicca rase ca uppajjati jivhāvīññānaṃ — kāyaṃ - c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyavīññānaṃ — manaṃ - c' āvuso paṭicca dhamme ca uppajjati manovīññānaṃ. tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu manovīññeyyesu dhammesu. So vat' āvuso cakkhusmiṃ sati rūpe sati cakkhuvīññāne sati phassapaññattim paññāpessatīti ṭhānaṃ - etaṃ vijjati, phassapaññattiyā sati vedanāpaññattim paññāpessatīti ṭhānaṃ - etaṃ vijjati, vedanāpaññattiyā sati saññāpaññattim paññāpessatīti ṭhānaṃ - etaṃ vijjati, saññāpaññattiyā sati vitakkapaññattim paññāpessatīti ṭhānaṃ - etaṃ vijjati, vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaranapaññattim paññāpessatīti ṭhānaṃ - etaṃ vijjati. So vat' āvuso sotasmim sati sadde sati — pe — ghānasmiṃ sati gandhe sati — jivhāya sati rase sati — kāyasmiṃ sati phoṭṭhabbe sati — manasmiṃ sati dhamme sati manovīññāne sati phassapaññattim paññāpessatīti ... ṭhānaṃ - etaṃ vijjati. So vat' āvuso cakkhusmiṃ asati rūpe asati cakkhuvīññāne asati phassapaññattim paññāpessatīti n' etaṃ ṭhānaṃ vijjati, phassapaññattiyā asati vedanāpaññattim paññāpessatīti n' etaṃ ṭhānaṃ vijjati, vedanāpaññattiyā asati saññāpaññattim paññāpessatīti n' etaṃ ṭhānaṃ vijjati, saññāpaññattiyā asati vitakkapaññattim paññāpessatīti n' etaṃ ṭhānaṃ vijjati, vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaranapaññattim paññāpessatīti n' etaṃ ṭhānaṃ vijjati. So vat' āvuso sotasmim asati sadde asati — pe — ghānasmiṃ asati gandhe asati — jivhāya asati rase asati — kāyasmiṃ asati phoṭṭhabbe asati — manasmiṃ asati dhamme asati manovīññāne asati phassapaññattim paññāpessatīti ... n' etaṃ ṭhānaṃ vijjati. Yaṃ kho no āvuso Bhagavā sañ-



khittena uddesaṃ uddisitvā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti, imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Akaṅkhamānā ca pana tumhe āyasmanto Bhagavantam yeva upasaṅkamitvā etam atthaṃ paṭipuccheyyātha, yathā no Bhagavā byākaroti tathā naṃ dhāreyyāthāti.

Atha kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad' avocum: Idaṃ kho no bhante Bhagavā saṅkhittena uddesaṃ uddisitvā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesam no bhante amhākaṃ acirapakkantassa Bhagavato etad' ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ papañcasaññāsāṅkhā samudācaranti, ettha ce na tthi abhinanditabbam abhivadiṭṭabbam ajjhositabbam, es' ev' anto rāgānusayānam, es' ev' anto paṭighānusayānam, es' ev' anto diṭṭhānusayānam, es' ev' anto vicikicchānusayānam, es' ev' anto mānānusayānam, es' ev' anto bhavarāgānusayānam, es' ev' anto avijjānusayānam, es' ev' anto daṇḍādāna-sattḥādāna-kalaha-viggaha-vivādatuvantuva-pesuṇṇa-musāvādānam, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Tesam no bhante amhākaṃ etad' ahosi: Ayam kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan' nūna mayam yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ paṭipuccheyyāmāti. Atha kho mayam bhante yen' āyasmā Mahākaccāno ten' upasaṅkamimha, upasaṅkamitvā āyasmantaṃ

Mahākaccānaṃ etam-atthaṃ paṭipucchimha. Tesāṃ no bhante āyasmatā Mahākaccānena imehi ākārehi imehi pa-dehi imehi byañjanehi attho vibhatto ti. — Paṇḍito bhikkhave Mahākaccāno, mahāpaṇṇo bhikkhave Mahākaccāno. Mañ-ce pi tumhe bhikkhave etam-atthaṃ paṭipuccheyyātha, aham-pi taṃ evam-evam byākareyyaṃ yathā taṃ Mahākaccānena byākataṃ, eso c' ev' etassa attho, evañ-ca naṃ dhārethāti.

Evam vutte āyasmā Ānando Bhagavantaṃ etad-avoca: Seyyathā pi bhante puriso jighacchādubbalyapareto madhu-piṇḍikaṃ adhigaccheyya, so yato yato sāyeyya labhetha sādum rasam asecanakam, evam-eva kho bhante cetaso bhikkhu dabbajātiko yato yato imassa dhammapariyāyassa pañ-nāya atthaṃ upaparikkeyya labheth' eva attamanataṃ, labhetha cetaso pasādam. Konāmo ayaṃ bhante dhammapariyāyo ti. — Tasmātiha tvaṃ Ānanda imaṃ dhammapariyāyaṃ Madhupiṇḍikapariyāyo t' eva naṃ dhārehīti.

Idam-avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

#### MADHUPIṇḌIKASUTTAM ATTHAMAM.

### 19.

Evam-me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

Pubbe va me bhikkhave sambodhā anabhisambuddhassa bodhisattass' eva sato etad-ahosi: Yan-nūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyyan-ti. So kho ahaṃ bhikkhave yo cāyaṃ kāmavitakko yo ca byāpādavitaṃ yo ca vihiṃsāvitakko imaṃ ekabhāgam-akāsiṃ, yo cāyaṃ nekkhammavitakko yo ca abyāpādavitaṃ yo ca avihiṃsāvitakko imaṃ dutiyaṃ bhāgam-akāsiṃ. Tassa mayhaṃ bhikkhave evam appamattassa ātāpino pahitattassa viharato up-



pajjati kāmavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ kāmavitakko, so ca kho attabyābādhāya pi saṃvattati, parabyābādhāya pi saṃvattati, ubhayabyābādhāya pi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasāmvattaniko. Attabyābādhāya saṃvattatīti pi me bhikkhave paṭisañcikkhato abbattham gacchati, parabyābādhāya saṃvattatīti pi me bhikkhave paṭisañcikkhato abbattham gacchati, ubhayabyābādhāya saṃvattatīti pi me bhikkhave paṭisañcikkhato abbattham gacchati, paññānirodhiko vighātapakkhiko anibbānasāmvattaniko ti pi me bhikkhave paṭisañcikkhato abbattham gacchati. So kho ahaṃ bhikkhave uppānuppānam kāmavitakkaṃ pajahāmi' eva vinodem' eva, byanti' eva naṃ akāsiṃ. Tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitaṅko — pe — uppajjati vihiṃsāvitaṅko, so evaṃ pajānāmi: Uppanno kho me ayaṃ vihiṃsāvitaṅko... anibbānasāmvattaniko. Attabyābādhāya saṃvattatīti pi me... anibbānasāmvattaniko ti pi me bhikkhave paṭisañcikkhato abbattham gacchati. So kho ahaṃ bhikkhave uppānuppānam vihiṃsāvitaṅkaṃ pajahāmi' eva vinodem' eva, byanti' eva naṃ akāsiṃ. Yaṇ-ñad-eva bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti tathā tathā nati hoti cetaso. Kāmavitakkaṃ ce bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulam-akāsi, tassa taṃ kāmavitakkāya cittaṃ namati. Byāpādavitaṅkaṃ ce... Vihiṃsāvitaṅkaṃ ce bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti, pahāsi vihiṃsāvitaṅkaṃ, vihiṃsāvitaṅkaṃ bahulam-akāsi, tassa taṃ vihiṃsāvitaṅkāya cittaṃ namati. Seyyathā pi bhikkhave vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakheyya, so tā gāvo tato tato daḍḍena ākoṭeyya patikoṭeyya sannirundheyya sannivāreyya, taṃ kissa hetu: passati hi so bhikkhave gopālako tatonidānaṃ vadhaṃ vā bandhaṃ vā jāniṃ vā garahaṃ vā; evaṃ-eva kho ahaṃ bhikkhave addasaṃ akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ.

Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ nekkhammavitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko. Rattiṇ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, divasaṇ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, rattindivaṇ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhañneyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam - eva cittaṃ saṇṭhapemi sannisāдеми ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhanīti. Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitaṃko — pe — uppajjati avihiṃsāvitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ avihiṃsāvitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko. Rattiṇ - ce pi naṃ... samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhañneyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam - eva cittaṃ saṇṭhapemi sannisāдеми ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhanīti. Yaṇ - nad - eva bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti tathā tathā nati hoti cetaso. Nekkhammavitakkaṃ ce bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulam - akāsi, tassa taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitaṃko ce... Avihiṃsāvitakkaṃ ce bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihiṃsāvitakkaṃ bahulam - akāsi, tassa taṃ avihiṃsāvitakkāya cittaṃ namati. Seyyathā pi bhikkhave gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rak-



kheyya, tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraṇīyam - eva hoti: etā gāvo ti; evam - eva kho bhikkhave satikaraṇīyam - eva ahosi: ete dhammā ti.

Āraddham kho pana me bhikkhave viriyaṃ ahosi asalīnam, upatthitā sati asammuttā, passaddho kāyo asāraddho, samāhitam cittaṃ ekaggam. So kho aham bhikkhave vivicca eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja vihāsim. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāram samādhijam pītisukhaṃ dutiyaṃ jhānam upasampajja vihāsim. Pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno, sukhaṃ - ca kāyena paṭisaṃvedesiṃ yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānam upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catuttham jhānam upasampajja vihāsim.

So evam samāhite citte ... (*repeat from p. 22, l. 9 to p. 23, l. 25*)... Ayam kho me bhikkhave rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Seyyathā pi bhikkhave araṇṇe pavane mahantaṃ ninnam pallalam, tam - enaṃ mahā migasaṅgho upanissāya vihareyya, tassa kocid - eva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo, so yvāssa maggo khemo sovattthiko pītigamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaram, ṭhapeyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena anayabyasanam tanuttaṃ āpajjeyya. Tass' eva kho pana bhikkhave mahato migasaṅghassa kocid - eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yvāssa maggo khemo sovattthiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaram, nāseyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

Upamā kho me ayam bhikkhave katā atthassa viññā-

panāya, ayañ - c' ev' ettha attho: Mahantañ ninnā palla-  
 lan - ti kho bhikkhave kāmānam - etañ adhivacanañ. Mahā  
 migasañgho ti kho bhikkhave sattānam - etañ adhivacanañ.  
 Puriso anattakāmo ahitakāmo ayogakkhemakāmo ti kho  
 bhikkhave Mārass' etañ pāpimato adhivacanañ. Kummaggo  
 ti kho bhikkhave atthāṅgikass' etañ micchāmaggassa adhi-  
 vacanañ, seyyathidañ: micchādītthiyā micchāsāṅkappassa  
 micchāvācāya micchākammantassa micchājīvassa micchā-  
 vāyāmassa micchāsatiyā micchāsamādhissa. Okacaro ti kho  
 bhikkhave nandirāgass' etañ adhivacanañ. Okacārikā ti  
 kho bhikkhave avijjāy' etañ adhivacanañ. Puriso attha-  
 kāmo hitakāmo yogakkhemakāmo ti kho bhikkhave Tathā-  
 gatass' etañ adhivacanañ arabato sammāsambuddhassa.  
 Khemo maggo sovattthiko pītigamaṇiyo ti kho bhikkhave  
 ariyass' etañ atthāṅgikassa maggassa adhivacanañ, seyya-  
 thidañ: sammādītthiyā sammāsāṅkappassa sammāvācāya  
 sammākammantassa sammājīvassa sammāvāyāmassa sammā-  
 satiya sammāsamādhissa. Iti kho bhikkhave vivaṭo mayā  
 khemo maggo sovattthiko pītigamaṇiyo, pihito kummaggo,  
 ūhato okacaro, nāsita okacārikā. Yañ bhikkhave satthārā  
 karaṇiyañ sāvakānañ hitesinā anukampakena anukampañ  
 upādāya, katañ vo tañ mayā. Etāni bhikkhave rukkha-  
 mūlāni, etāni suññāgārāni. Jhāyatha bhikkhave, mā pamā-  
 dattha, mā pacchā vippatīsārino ahuvāttha; ayañ vo am-  
 hākañ anusāsani ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhaga-  
 vāto bhāsitañ abhinandun - ti.

DVEDHĀVITAKKASUTTAM NAVAMAṆ.

## 20.

Evam me sutāñ. Ekañ samayañ Bhagavā Sāvattthi-  
 yañ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra  
 kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante



ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-  
avoca:

Adhicittam-anuyuttena bhikkhave bhikkhunā pañca ni-  
mittāni kālena kālam manasikātabbāni, katamāni pañca:  
Idha bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ ni-  
mittam manasikaroto uppajjanti pāpakā akusalā vitakkā  
chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi,  
tena bhikkhave bhikkhunā tamhā nimittā aññam nimittam  
manasikātabbāni kusalūpasamhitāni; tassa tamhā nimittā  
aññam nimittam manasikaroto kusalūpasamhitāni ye pāpakā  
akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mo-  
hūpasamhitā pi te pahiyanti te abbattham gacchanti, tesam  
pahānā ajjhātam-eva cittaṃ santiṭṭhati sannisīdati ekodi-  
hoti samādhīyati. Seyyathā pi bhikkhave dakkho palagaṇḍo  
vā palagaṇḍantevāsī vā sukhumāya āṇiyā olārikam āṇim  
abhinīhaneyya abhinīhareyya abhinivajjeyya, evam-eva kho  
bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ nimittam  
manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpa-  
samhitā pi dosūpasamhitā pi mohūpasamhitā pi, tena bhik-  
khave bhikkhunā tamhā nimittā aññam nimittam manasikā-  
tabbāni kusalūpasamhitāni; tassa tamhā nimittā aññam ni-  
mittam manasikaroto kusalūpasamhitāni ye pāpakā akusalā  
vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasam-  
hitā pi te pahiyanti te abbattham gacchanti, tesam pahānā  
ajjhātam-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samā-  
dhīyati.

Tassa ce bhikkhave bhikkhuno tamhā nimittā aññam  
nimittam manasikaroto kusalūpasamhitāni uppajjant' eva pā-  
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave  
bhikkhunā tesam vitakkānam ādinavo upaparikkhitabbo: iti  
p' ime vitakkā akusalā, iti p' ime vitakkā sāvajjā, iti p' ime  
vitakkā dukkhavipākā ti; tassa tesam vitakkānam ādinavam  
upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi  
te pahiyanti te abbattham gacchanti, tesam pahānā ajjhat-  
tam-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.  
Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇ-  
ḍanakajātiko ahikunāpena vā kukkurakunāpena vā manussa-

kunapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguc-  
cheyya, evam - eva kho bhikkhave tassa ce bhikkhuno tamhā  
nimittā... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ  
ādinavaṃ upapariikkhato uppajant' eva pāpakā akusalā vitakkā  
ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitak-  
kānaṃ asati-amanasikāro āpajjitabbo; tassa tesam vitakkā-  
naṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā  
ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, te-  
sam pahānā... samādhīyati. Seyyathā pi bhikkhave cak-  
khumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa,  
so nimīleyya vā aññena vā apalokeyya, evam - eva kho bhik-  
khava tassa ce bhikkhuno tesam - pi vitakkānaṃ... samā-  
dhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ  
asati-amanasikāraṃ āpajjato ,uppajant' eva pāpakā akusalā  
vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam  
vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikātabbā; tassa  
tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto  
ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti  
te abbattham gacchanti, tesam pahānā... samādhīyati.  
Seyyathā pi bhikkhave puriso sīghaṃ gaccheyya, tassa evam-  
assa: kin - nu kho ahaṃ sīghaṃ gacchāmi, yaṃ - nūnāhaṃ  
saṇikaṃ gaccheyya - ti, so saṇikaṃ gaccheyya, tassa evam-  
assa: kin - nu kho ahaṃ saṇikaṃ gacchāmi, yaṃ - nūnāhaṃ  
tiṭṭheyya - ti, so tiṭṭheyya, tassa evam - assa: kin - nu kho  
ahaṃ tṭhito, yaṃ - nūnāhaṃ nisīdeyya - ti, so nisīdeyya, tassa  
evam - assa: kin - nu kho ahaṃ nisinno, yaṃ - nūnāhaṃ ni-  
pajjeyya - ti, so nipajjeyya, evaṃ hi so bhikkhave puriso oḷā-  
rikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhu-  
maṃ iriyāpathaṃ kappeyya; evam - eva kho bhikkhave tassa  
ce bhikkhuno tesam - pi vitakkānaṃ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ  
vitakkasaṅkhārasanthānaṃ manasikaroto uppajant' eva pā-  
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave  
bhikkhunā dantehi danta - m - ādhāya jivhāya tāluṃ āhacca  
cetasā cittaṃ abhiniggaṇhitabbaṃ abhinipīletabbaṃ abhi-



santāpetabbaṃ; tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati. Seyyathā pi bhikkhave balavā puriso dubbala-taraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evam-eva kho bhikkhave tassa ce bhikkhuno tesam-pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto uppaṇṇant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ, tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.

Yato kho bhikkhave bhikkhuno yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto uppaṇṇanti pāpakā akusalā dhammā ch. pi d. pi m. pi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusālūpasamhitaṃ ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati; tesam-pi vitakkānaṃ ādinavaṃ upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānaṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati; dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi te pahīyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodi-

hoti samādhīyati; ayaṃ vuccati bhikkhave bhikkhu vaṣi vitakkapariyāyapathesu, yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ n' ākaṅkhissati na taṃ vitakkaṃ vitakkessati; accehchi taṇhaṃ, vāvattayi saṃyojanaṃ, sammā mānābhisaṃmayā antaṃ - akāsi dukkhassāti.

Idaṃ - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitā abhinandun - ti.

VITAKKASANTHĀNASUTTAM DASAMAṀ.

SĪHANĀDAVAGGO DUTIYO.

## 21.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ ativeḷaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati: sace koci bhikkhu āyasmato Moliyaphaggunassa sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsaṭi ten' āyasmā Moliyaphagguno kupito anattamaṇo adhikaraṇaṃ - pi karoti, sace pana koci bhikkhu tāsaṃ bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avaṇṇaṃ bhāsaṭi tena tā bhikkhuniyo kupitā anattamaṇā adhikaraṇaṃ - pi karonti. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad - avoca: Āyasmā bhante Moliyaphagguno bhikkhunīhi saddhiṃ ativeḷaṃ saṃsaṭṭho viharati; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati: sace koci bhikkhu ... adhikaraṇaṃ - pi karonti; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharatīti. Atha kho Bhagavā aññataraṃ bhikkhū āmantesi: Ehi



tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum āmantehi: Satthā tam āvuso Phagga āmantetiti. Evam bhantē ti kho so bhikkhu Bhagavato paṭissutvā yen' āyasmā Moliyaphagguno ten' upasaṅkami, upasaṅkamitvā āyasman-tam Moliyaphaggunam etad - avoca: Satthā tam āvuso Phag-guna āmantetiti. Evam - āvuso ti kho āyasmā Moliya-phagguno tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam nisīdi. Ekamantaṁ nisinnaṁ kho āyasantam Mo-liyaphaggunam Bhagavā etad - avoca:

Saccam kira tvam Phagga bhikkhunihi saddhim ativelam saṁsattho viharasi; evam saṁsattho kira tvam Phag-guna bhikkhunihi saddhim viharasi: sace koci bhikkhu tuy-ham sammukhā tāsam bhikkhunīnam avaṇṇam bhāsati tena tvam kupito anattamano adhikaraṇam - pi karosi, sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā tuyham avaṇ-ṇam bhāsati tena tā bhikkhuniyo kupitā anattamanā adhi-karaṇam - pi karonti; evam saṁsattho kira tvam Phagga bhikkhunihi saddhim viharasiti. — Evam - bhante. — Nanu tvam Phagga kulaputto saddhā agārasmā anagāriyam pab-bajito ti. — Evam - bhante. — Na kho te etaṁ Phagga patirūpaṁ kulaputtassa saddhā agārasmā anagāriyam pabba-jitassa yaṁ tvam bhikkhunihi saddhim ativelam saṁsattho vihareyyāsi. Tasmātiha Phagga tava ce pi koci sammukhā tāsam bhikkhunīnam avaṇṇam bhāseyya tatrāpi tvam Phag-guna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi; tatrāpi te Phagga evam sikkhitabbaṁ: Na c' eva me cit-tam vipariṇatam bhavissati na ca pāpikam vācam nicchā-ressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evam hi te Phagga sikkhitabbaṁ. Tasmātiha Phagga tava ce pi koci sammukhā tāsam bhikkhunīnam pāṇinā pa-hāraṁ dadeyya leḍḍunā pahāraṁ dadeyya daḍḍena pahāraṁ dadeyya satthena pahāraṁ dadeyya, tatrāpi tvam ... sikkhi-tabbaṁ. Tasmātiha Phagga tava ce pi koci sammukhā avaṇṇam bhāseyya tatrāpi tvam ... sikkhitabbaṁ. Tasmātiha Phagga tava ce pi koci pāṇinā pahāraṁ dadeyya leḍḍunā pahāraṁ dadeyya daḍḍena pahāraṁ dadeyya satthena pa-

hāram dadeyya, tatrāpi tvaṃ Phagguna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi; tatrāpi te Phagguna evaṃ sikkhitabbaṃ: Na c' eva me cittaṃ vipariṇataṃ bhavissati na ca pāpikā vācam nicchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evaṃ hi te Phagguna sikkhitabbaṃ ti.

Atha kho Bhagavā bhikkhū āmantesi: Ārādhayimsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhatāṃ-ca sañjānāmi appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhatāṃ-ca sañjānissatha appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-cāti. Na me bhikkhave tesu bhikkhusu anusāsani karaṇiṃyā aho; satuppādakaraṇiṃyam-eva me bhikkhave tesu bhikkhusu aho. Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe ājaññaratho yutto assa ṭhito odhastapatodo, tam-enāṃ dakkho yoggācariyo assadamma-sārathi abhirūhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyya pi paccāsāreyya pi, evaṃ-eva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇiṃyā aho, satuppādakaraṇiṃyam-eva me bhikkhave tesu bhikkhusu aho. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ, taṃ-c' assa elanḍehi sañchannaṃ, tassa kocid-eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yā tā sālalatṭhiyo kuṭilā oṇāpaharaṇiyo tā tacchetvā bahiddhā nīhareyya antovanaṃ suvisodhitaṃ visodheyya, yā pana tā sālalatṭhiyo ujukā sujātā tā sammā parihareyya, evaṃ h' etaṃ bhikkhave sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya; evaṃ-eva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha,



evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatha.

Bhūtapubbaṃ bhikkhave imissā yeva Sāvattthiyā Vedehikā nāma gahapatānī ahoṣi. Vedehikāya bhikkhave gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti. Vedehikāya kho pana bhikkhave gahapatāniyā Kālī nāma dāsi ahoṣi, dakkhā analasā susaṃvihitakammantā. Atha kho bhikkhave Kālīyā dāsiyā etad-ahoṣi: Mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti; kin-nu kho me ayyā santāṃ yeva nu kho ajjhattaṃ kopāṃ na pātukaroti udāhu asantaṃ, udāhu mayh' ev' ete kammantā susaṃvihitā yena me ayyā santāṃ yeva ajjhattaṃ kopāṃ na pātukaroti no asantaṃ; yan-nūnāhaṃ ayyaṃ vīmaṃseyyan-ti. Atha kho bhikkhave Kālī dāsi divā utthāsi. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsiṃ etad-avoca: He je Kālī. — Kim ayye. — Kim je divā utthāsiti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi, divā utthāsiti kupitā anattamanā bhūkuṭṭiṃ akāsi. Atha kho bhikkhave Kālīyā dāsiyā etad-ahoṣi: Santāṃ yeva kho me ayyā ajjhattaṃ kopāṃ na pātukaroti no asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā santāṃ yeva ajjhattaṃ kopāṃ na pātukaroti no asantaṃ; yan-nūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyyan-ti. Atha kho bhikkhave Kālī dāsi divātaraṃ utthāsi. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsiṃ etad-avoca: He je Kālī. — Kim ayye. — Kim je divā utthāsiti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi, divā utthāsiti kupitā anattamanā anattamanavācamā nicchāresi. Atha kho bhikkhave Kālīyā dāsiyā etad-ahoṣi: Santāṃ yeva kho me ayyā ajjhattaṃ kopāṃ na pātukaroti no asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā santāṃ yeva ajjhattaṃ kopāṃ na pātukaroti no asantaṃ; yan-nūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyyan-ti. Atha kho bhikkhave Kālī dāsi divātaraṃ yeva utthāsi. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsiṃ

etad-avoca: He je Kālī. — Kim ayye. — Kim je divā utthāsiti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi, divā utthāsiti kupitā anattamanā aggālasūcim gahetvā sise pahāram adāsi, sīsam vobhindi. Atha kho bhikkhave Kālī dāsi bhinnena sīsenā lohitenā gaḷantena paṭivissakānam ujjhāpesi: Passath' ayye soratāya kammaṃ, passath' ayye nivātāya kammaṃ, passath' ayye upasantāya kammaṃ, ka-thaṃ hi nāma ekadāsikāya: divā utthāsiti kupitā anatta-manā aggālasūcim gahetvā sise pahāram dassati sīsam vo-bhindissatīti. Atha kho bhikkhave Vedehikāya gaḥapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggañchi: caṇḍī Vedehikā gaḥapatāni, anivātā Vedehikā gaḥapatāni, anupasantā Vedehikā gaḥapatāni ti. Evam-eva kho bhik-khave idh' ekacco bhikkhu tāvad-eva soratasorato hoti ni-vātanivāto hoti upasantūpasanto hoti yāva na amanāpā va-canapathā phusanti; yato ca kho bhikkhave bhikkhuṃ amanāpā vacanapathā phusanti atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo upasanto ti veditabbo. Nāhan-taṃ bhikkhave bhikkhuṃ suvaco ti vadāmi yo cīvara-piṇḍapāta-senāsana-gilāna-paccayabhesajjaparikkhārahetu suvaco hoti sovacassataṃ āpaj-jati, taṃ kissa hetu: taṃ hi so bhikkhave bhikkhu cīvara-piṇḍa-pāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti na sovacassataṃ āpajjati. Yo ca kho bhik-khave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garu-karonto dhammaṃ apacāyamāno suvaco hoti sovacassataṃ āpajjati tam-ahaṃ suvaco ti vadāmi. Tasmātiha bhikkhave: Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dham-maṃ apacāyamānā suvacā bhavissāma sovacassataṃ āpajjis-sāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

Pañc' ime bhikkhave vacanapathā yehi vo pare vada-mānā vadeyyum: kālena vā akālena vā, bhūtena vā abhū-tena vā, saṇhena vā pharusena vā, atthasaṃhitena vā anat-thasaṃhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyum abhūtena vā; saṇ-hena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyum



anattahasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇāñ-ca sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya {kuddālapīṭakam ādāya, so evaṃ vadeyya: Ahaṃ imaṃ mahāpaṭhavim apāṭhaviṃ karissāmiti, so tatra tatra khaṇeyya, tatra tatra vikiṇṇeyya, tatra tatra oṭṭhubhēyya, tatra tatra omutteyya: apāṭhaviṃ bhavasi, apāṭhaviṃ bhavasīti. Taṃ kim-maññatha bhikkhave: Api nu so puriso imaṃ mahāpaṭhavim apāṭhaviṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante mahāpaṭhavi gambhīrā appameyyā, sā na sukarā apāṭhavi kātum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. — Evaṃ-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā... dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum... dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇāñ-ca sabbāvantāṃ lokāṃ paṭhavisaṃmena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya lākhāṃ vā haliddim vā nilāṃ vā mañjīṭṭhāṃ vā ādāya, so evaṃ vadeyya: Ahaṃ imasmim ākāse rūpāni likhissāmi rūpapātu-bhāvaṃ karissāmiti. Taṃ kim-maññatha bhikkhave: Api nu so puriso imasmim ākāse rūpāni likheyya rūpapātu-bhāvaṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante ākāso arūpī anidassano, tattha na sukaraṃ rūpāni likhitum rūpapātubhāvaṃ kātum, yāvad-eva ca

pana so puriso kilamathassa vighātassa bhāgī assāti. — Evam-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā akālena vā — pe — tadārammaṇā ca sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabham.

Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇukkam ādāya, so evam vadeyya: Aham imāya ādittāya tiṇukkāya Gaṅgam nadim santāpessāmi samparitāpessāmiti. Tam kim-maññatha bhikkhave: Api nu so puriso ādittāya tiṇukkāya Gaṅgam nadim santāpeyya samparitāpeyyāti. — No h' etam bhante, tam kissa hetu: Gaṅgā hi bhante nadī gambhīrā appameyyā, sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. — Evam-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā akālena vā — pe — tadārammaṇā ca sabbāvantam lokam Gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabham.

Seyyathā pi bhikkhave bilārabhastā madditā sumadditā suparimadditā mudukā tūlini chinnasassarā chinnababbharā, atha puriso āgaccheyya kaṭṭham vā kaṭhalam vā ādāya, so evam vadeyya: Aham imam bilārabhastam madditam sumadditam suparimadditam mudukam tulinim chinnasassaram chinnababbharam kaṭṭhena vā kaṭhalena vā sarasaram karissāmi bharabharam karissāmiti. Tam kim-maññatha bhikkhave: Api nu so puriso amum bilārabhastam madditam sumadditam suparimadditam mudukam tulinim chinnasassaram chinnababbharam kaṭṭhena vā kaṭhalena vā sarasaram kareyya bharabharam kareyyāti. — No h' etam bhante, tam kissa hetu: asu hi bhante bilārabhastā madditā sumadditā suparimadditā mudukā tūlini chinnasassarā chinnababbharā, sā na sukarā kaṭṭhena vā kaṭhalena vā sarasaram katum bhara-bharam katum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. — Evam-eva kho bhikkhave 'pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena



vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṃhitena vā anattasaṃhitena vā mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā... abhūtena vā; saṇhena vā... pharusena vā; atthasaṃhitena vā... anattasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ - ca puggalaṃ mettāsaḥagatena cetasā pharitvā viharissāma, tadārammaṇaṃ - ca sabbāvantāṃ lokāṃ biḷāra-bhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Ubbhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya na me so tena sāsanakaro. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ - ca puggalaṃ mettāsaḥagatena cetasā pharitvā viharissāma, tadārammaṇaṃ - ca sabbāvantāṃ lokāṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Imaṃ - ca tumhe bhikkhave kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanapathaṃ aṇum vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. — No h' etaṃ bhante. — Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati dīgharattaṃ hitāya sukhāyāti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

KAKACŪPAMASUTTAM PAṬHAMAM.

## 22.

Evam - me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam ditthigatam uppannam hoti: Tathā 'haṃ Bhagavatā dhammam desitam ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālam antarāyāyāti. Assosum kho sambahulā bhikkhū: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam ditthigatam uppannam: Tathā 'haṃ Bhagavatā dhammam desitam ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālam antarāyāyāti. Atha kho te bhikkhū yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamimsu, upasaṅkamitvā Ariṭṭham bhikkhum gaddhabādhipubbam etad - avocum: Saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakam ditthigatam uppannam: Tathā 'haṃ Bhagavatā ... antarāyāyāti. — Evam byā kho aham āvuso Bhagavatā ... antarāyāyāti. Atha kho te bhikkhū Ariṭṭham bhikkhum gaddhabādhipubbam etasmā pāpakā ditthigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti: Mā evam āvuso Ariṭṭha avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evam vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atthikaṅkalūpamā kāmā vuttā Bhagavatā — mamsapesūpamā kāmā vuttā Bhagavatā — tiṇukkūpamā .. aṅgarakāsūpamā .. supinakūpamā .. yācitakūpamā .. rukkhaphalūpamā .. asisūnūpamā .. sattisūlūpamā .. sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evam - pi kho Ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjyamāno samanugāhiyamāno samanubhāsiyamāno tad - eva pāpakam ditthigatam thāmasā parāmassa abhinivissa voharati: Evam byā kho aham āvuso Bhagavatā ... antarāyāyāti.

Yato kho te bhikkhū nāsakkhimsu Ariṭṭham bhikkhum gad-



dhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad'avocum: Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam diṭṭhigatam uppannam: Tathā 'haṃ Bhagavatā... antarāyāyāti. Assumha kho mayaṃ bhante: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam diṭṭhigatam uppannam: Tathā 'haṃ Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamimha, upasaṅkamitvā Ariṭṭham bhikkhum gaddhabādhipubbaṃ etad'avocumha: Saccaṃ kira te āvuso Ariṭṭha evarūpaṃ pāpakam diṭṭhigatam uppannam: Tathā 'haṃ Bhagavatā... antarāyāyāti. Evaṃ vutte bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhe etad'avoca: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante Ariṭṭham bhikkhum gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmaṃ samanuyūñjimha samanugāhimha samanubhāsimha: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ-ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikaṅkalūpamā kāmā vuttā Bhagavatā — pe — sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evaṃ-pi kho bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyūñjiyamāno samanugāhiyamāno samanubhāsiyamāno tad'eva pāpakam diṭṭhigatam thāmasā parāmassa abhinivissa voharati: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Yato kho mayaṃ bhante nāsakkhimha Ariṭṭham bhikkhum gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum atha mayaṃ etam-attham Bhagavato ārocemāti.

Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvam bhikkhu mama vacanena Ariṭṭham bhikkhum gaddhabādhipubbaṃ āmantehi: Satthā taṃ āvuso Ariṭṭha āmantetīti.

Evam - bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkami, upasaṅkamitvā Ariṭṭham bhikkhum gaddhabādhipubbam etad - avoca: Satthā taṃ āvuso Ariṭṭha āmantetiti. Evam - āvuso ti kho Ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ariṭṭham bhikkhum gaddhabādhipubbam Bhagavā etad - avoca: Saccaṃ kira te Ariṭṭha evarūpaṃ pāpakam diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. — Evam byā kho aham bhante Bhagavatā... antarāyāyāti. — Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nanu mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṅ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo; atṭhikaṅkalūpamā kāmā vuttā mayā — māṃsapesūpamā kāmā vuttā mayā — tinukkūpamā... aṅgārakāsūpamā... supinakūpamā... yācītākūpamā... rukkhaphalūpamā... asisūnūpamā... sattisūlūpamā... sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Atha ca pana tvaṃ moghapurisa attanā duggahitena amhe c' eva abbhācikkhasi. attānaṃ - ca khanasi bahuṃ - ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati dīgharattaṃ ahitāya dukkhāyāti. Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim - maññatha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo usmikato pi imasmiṃ dhammavinaye ti. — Kim hi siyā bhante, no h' etaṃ bhante ti. Evam vutte Ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Ariṭṭham bhikkhum gaddhabādhipubbam tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā Ariṭṭham bhikkhum gaddhabādhipubbam etad - avoca: Paññāyissasi kho tvaṃ moghapurisa etena sakena pāpakena diṭṭhigatena, idhāhaṃ bhikkhū paṭipucchisāmiti.

Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me



bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe c' eva abbhācikkhati attānaṃ - ca khanati bahuṃ - ca apuññaṃ pasavatiti. — No h' etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṇ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, atthikaṅkalūpamā kāmā vuttā Bhagavatā — pe — sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave antarāyikā dhammā vuttā mayā, alaṇ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, atthikaṅkalūpamā kāmā vuttā mayā — pe — sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo. Atha ca paṇāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe c' eva abbhācikkhati attānaṃ - ca khanati bahuṃ - ca apuññaṃ pasavati, taṃ hi tassa moghapurisassa bhavissati digharattaṃ ahitāya dukkhāya. So vata bhikkhave aññatr' eva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatiti n' etaṃ thānaṃ vijjati.

Idhā bhikkhave ekacce moghapurisā dhammaṃ pariyāpūṇanti, suttaṃ geyyaṃ veyyakaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariyāpūṇitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesāṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti, te upārambhānisamsā c' eva dhammaṃ pariyāpūṇanti itivādapamokkhanisamsā ca, yassa c' atthāya dhammaṃ pariyāpūṇanti taṃ - c' assa atthaṃ nānubhonti, tesāṃ te dhammā duggahitā digharattaṃ ahitāya dukkhāya samvattanti, taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tam - enaṃ bhoge vā naigutthe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccānge daseyya, so tato-

nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kissa hetu: duggahītattā bhikkhave alagaddassa; evameva kho bhikkhave idh' ekacce moghapurisā dhammaṃ pariyāpuṇanti... duggahītattā bhikkhave dhammānaṃ.

Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakāṃ abbhutadhammaṃ vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upapariikkhanti, tesam te dhammā paññāya atthaṃ upapariikkhataṃ nijjhānaṃ khamanti, te na c' eva upārambhānisamsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisamsā, yassa c' atthāya dhammaṃ pariyāpuṇanti tañ-c' assa atthaṃ anubhonti, tesam te dhammā suggahītā dīgharattaṃ hitāya sukhāya samvattanti, taṃ kissa hetu: suggahītattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesi alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, taṃ enaṃ ajapadena daṇḍena suniggahītaṃ niggaṇheyya, ajapadena daṇḍena suniggahītaṃ niggaṇhetvā gīvāya suggahītaṃ gaṇheyya; kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya, atha kho so n' eva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kissa hetu: suggahītattā bhikkhave alagaddassa; evameva kho bhikkhave idh' ekacce kulaputtā dhammaṃ pariyāpuṇanti... suggahītattā bhikkhave dhammānaṃ. Tasmātiha bhikkhave yassa me bhāsitaṃ atthaṃ ājāneyyātha tathā naṃ dhāreyyātha, yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha ahaṃ vo tattha paṭipucchitaṃ vo vā pan' assu viyattā bhikkhū.

Kullūpamaṃ vo bhikkhave dhammaṃ desissāmi nittharaṇatthāya no gahaṇatthāya, taṃ suṇātha, sādhuṃ manasikarotha, bhāsissāmi. Evam-bhante ti kho te bhikkhū Bhagavato paccassoma. Bhagavā etad-avoca: Seyyathā pi bhikkhave puriso addhānamaggapaṭipanno, so passeyya mahantaṃ udakaṇṇavaṃ, orimaṇ-tiraṃ sāsaṅkaṃ sappatibhayaṃ pārimaṇ-tiraṃ khemaṃ appatibhayaṃ, na cāssa nāvā santāraṇi uttarasetu vā apārā pāraṃ gamanāya; tassa evam-



assa: Ayam kho mahā udakaṇṇavo, orimañ - ca tīraṃ sā-  
 saṅkaṃ sappatibhayaṃ pārimaṇ - tīraṃ khemaṃ appatibha-  
 yaṃ, na - tthi ca nāvā santāraṇi uttarasetu vā apārā pāraṃ  
 gamanāya, yaṇ - nūnāhaṃ tiṇa - kaṭṭha - sākhā - palāsaṃ saṅkadhi-  
 tvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pā-  
 dehi ca vāyamamāno sotthinā pāraṃ uttareyyaṇ - ti. Atha  
 kho so bhikkhave puriso tiṇa - kaṭṭha - sākhā - palāsaṃ saṅ-  
 kadhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca  
 pādehi ca vāyamamāno sotthinā pāraṃ uttareyya; tassa tiṇ-  
 ṇassa pāraṅgatassa evaṃ - assa: Bahukāro kho me ayam  
 kullo, imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vā-  
 yamamāno sotthinā pāraṃ uttiṇṇo, yaṇ - nūnāhaṃ imaṃ kul-  
 laṃ sīse vā āropetvā khandhe vā uccāretvā yenakāmaṃ  
 pakkameyyaṇ - ti. Taṃ kim - maññatha bhikkhave: api nu  
 so puriso evaṃkāri tasmim kulle kiccakārī assāti. — No h'  
 etaṃ - bhante. — Kathaṃkāri ca so bhikkhave puriso tasmim  
 kulle kiccakārī assa: Idha bhikkhave tassa purisassa tiṇṇassa  
 pāraṅgatassa evaṃ - assa: Bahukāro kho me ayam kullo,  
 imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno  
 sotthinā pāraṃ uttiṇṇo, yaṇ - nūnāhaṃ imaṃ kullaṃ thale vā  
 ussādetvā uduke vā uplāpetvā yenakāmaṃ pakkameyyaṇ - ti.  
 Evaṃkāri kho so bhikkhave puriso tasmim kulle kiccakārī  
 assa. Evaṃ - eva kho bhikkhave kullūpamo mayā dhammo  
 desito nittharaṇatthāya no gahaṇatthāya. Kullūpamaṃ vo  
 bhikkhave ājānantehi dhammā pi vo pahātabbā, pag - eva  
 adhammā.

Cha - y - imāni bhikkhave diṭṭhiṭṭhānāni, katamāni cha:  
 Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariya-  
 dhammassa akovido ariyadhamme avinīto, sappurisānaṃ adas-  
 sāvī sappurisadhammassa akovido sappurisadhamme avinito,  
 rūpaṃ: etaṃ mama, eso 'ham - asmi, eso me attā ti saman-  
 passati, vedanaṃ: etaṃ mama ... ti samanupassati, saññaṃ:  
 etaṃ mama ... ti samanupassati, saṅkhāre: etaṃ mama ... ti  
 samanupassati, yaṃ - p' idaṃ diṭṭhaṃ sutāṃ mutāṃ viññātāṃ  
 pattāṃ pariyesitāṃ anuvicaritāṃ manasā taṃ - pi: etaṃ mama  
 ... ti samanupassati, yaṃ - p' idaṃ diṭṭhiṭṭhānaṃ: so loko so  
 attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāma-

dhammo, sassatisamaṃ tath' eva ṭhassāmiti, tam - pi: etaṃ mama, eso 'ham - asmi, eso me attā ti samanupassati. Suttavā ca kho bhikkhave ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, rūpaṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati, vedanaṃ: n' etaṃ mama ... ti samanupassati, saññaṃ: n' etaṃ mama ... ti samanupassati, saṅkhāre: n' etaṃ mama ... ti samanupassati, yam - p' idaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesiṭaṃ anuvicaritaṃ manasā tam - pi: n' etaṃ mama ... ti samanupassati, yam - p' idaṃ diṭṭhiṭṭhānaṃ: so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva ṭhassāmiti, tam - pi: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati. So evaṃ samanupassanto asati na paritassatiti.

Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad - avoca: Siyā nu kho bhante bahiddhā asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evaṃ hoti: Ahū vata me, taṃ vata me na - tthi, siyā vata me, taṃ vatāhaṃ na labhāmiti. So socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu bahiddhā asati paritassanā hotiti. — Siyā pana bhante bahiddhā asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ hoti: Ahū vata me, taṃ vata me na - tthi, siyā vata me, taṃ vatāhaṃ na labhāmiti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu bahiddhā asati aparitassanā hotiti. — Siyā nu kho bhante ajjhattaṃ asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evaṃ diṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva ṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhitṭhāna - pari - yutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhāra - samathāya sabbūpadhipatiṇissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa evaṃ



hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattālim kandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hoti. — Siyā pana bhante ajjhataṃ asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ diṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhāna-pariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhāra-samathāya sabbūpadhipaṭinissaggāya tanhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattālim kandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

Taṃ bhikkhave pariggahaṃ parigaṇheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho ... tath' eva tṭṭheyyāti. — No h' etam - bhante. — Sādhu bhikkhave, aham - pi kho taṃ bhikkhave pariggahaṃ na samaṇupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ - sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ - sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etam - bhante. — Sādhu bhikkhave, aham - pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ - sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Taṃ bhikkhave diṭṭhinissayaṃ nissayetha yaṃ - sa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ diṭṭhinissayaṃ yaṃ - sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etam - bhante. — Sādhu bhikkhave, aham - pi kho taṃ bhikkhave diṭṭhinissayaṃ na samanupassāmi yaṃ - sa diṭṭhinissayaṃ

nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassu-pāyāsā.

Attani vā bhikkhave sati attaniyam-me ti assāti. — Evam-bhante. — Attaniye vā bhikkhave sati attā me ti as-sāti. — Evam-bhante. — Attani ca bhikkhave attaniye ca saccato thetāto anupalabbhamāne yam-p' idam dīṭṭhitthānam: so loko so attā, so pecca bhavissāmi nicco dhuvo sas-sato avipariṇāmadhammo, sassatisamam tath' eva ṭhassāmiti, nanāyam bhikkhave kevalo paripūro bāladhammo ti. — Kim hi nō siyā bhante kevalo paripūro bāladhammo ti. — Tam kim-maññatha bhikkhave: rūpam niccam vā aniccam vā ti. — Aniccam bhante. — Yam panāniccam dukkham vā tam sukham vā ti. — Dukkham bhante. — Yam panāniccam dukkham vipariṇāmadhammam kallaṇ-nu tam samanupassitum: etam mama, eso 'ham-asmi, eso me attā ti. — No h' etam-bhante. — Tam kim-maññatha bhikkhave: vedanā niccā vā aniccā vā ti. — Aniccā bhante. — Yam panāniccam dukkham vā tam sukham vā ti. — Dukkham bhante. — Yam panāniccam dukkham vipariṇāmadhammam kallaṇ-nu tam samanupassitum: etam mama... attā ti. — No h' etam-bhante. — Tam kim-maññatha bhikkhave: saññā niccā vā aniccā vā ti. — Aniccā bhante. — Yam panāniccam dukkham vā tam sukham vā ti. — Dukkham bhante. — Yam panāniccam dukkham vipariṇāmadhammam kallaṇ-nu tam samanupassitum: etam mama... attā ti. — No h' etam-bhante. — Tam kim-maññatha bhikkhave: saṅkhārā niccā vā aniccā vā ti. — Aniccā bhante. — Yam panāniccam dukkham vā tam sukham vā ti. — Dukkham bhante. — Yam panāniccam dukkham vipariṇāmadhammam kallaṇ-nu tam samanupassitum: etam mama... attā ti. — No h' etam-bhante. — Tam kim-maññatha bhikkhave: viññānam niccam vā aniccam vā ti. — Aniccam bhante. — Yam panāniccam dukkham vā tam sukham vā ti. — Dukkham bhante. — Yam panāniccam dukkham vipariṇāmadhammam kallaṇ-nu tam samanupassitum: etam mama, eso 'ham-asmi, eso me attā ti. — No h' etam-bhante. — Tasmātiha bhikkhave yam kiñci rūpam atitānāgatapaccuppannam, ajjhattam vā bahiddhā



vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbam rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evam-etaṃ yathābhūtaṃ sammappaññāya datṭhabbam. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāṇaṃ atitānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbam viññāṇaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evam-etaṃ yathābhūtaṃ sammappaññāya datṭhabbam.

Evam passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati; nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam-iti nāṇaṃ hoti; khīṇā jāti. vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Āyaṃ vuccati bhikkhave bhikkhu ukkhittapaligho iti pi, saṅkiṇṇaparikho iti pi, abbūhesiko iti pi, niraggaḷo iti pi, ariyo pannaddhajo pannabhāro viśaṃyutto iti pi. Kathaṃ-ca bhikkhave bhikkhu ukkhittapaligho hoti: Idha bhikkhave bhikkhuno avijjā pahinā hoti ucchinna-mūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā. Evam kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṃ-ca bhikkhave bhikkhu saṅkiṇṇaparikho hoti: Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti ucchinna-mūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Evam kho bhikkhave bhikkhu saṅkiṇṇaparikho hoti. Kathaṃ-ca bhikkhave bhikkhu abbūhesiko hoti: Idha bhikkhave bhikkhuno taṇhā pahinā hoti ucchinna-mūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Evam kho bhikkhave bhikkhu abbūhesiko hoti. Kathaṃ-ca bhikkhave bhikkhu niraggaḷo hoti: Idha bhikkhave bhikkhuno pañc' orambhāgiyāni saṃyojanāni pahināni honti ucchinna-mūlāni tālavatthukatāni anabhāvakatāni āyatim anuppāda-dhammāni. Evam kho bhikkhave bhikkhu niraggaḷo hoti. Kathaṃ-ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro viśaṃyutto hoti: Idha bhikkhave bhikkhuno asmimāno pahīno hoti ucchinna-mūlo tālavatthukato anabhāvakato āyatim anup-

pādadhammo. Evaṃ kho bhikkhave bhikkhu ariyo pannad-  
dhajo pannabhāro visamyutto hoti.

Evaṃ vimuttacittāṃ kho bhikkhave bhikkhū sa-Indā  
devā sa-Brahmakā sa-Pajāpatikā anvesaṃ nādhigacchanti:  
idaṃ nissitaṃ tathāgatassa viññānaṃ - ti, taṃ kissa hetu:  
Ditthe vāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjo ti  
vadāmi. Evaṃvādiṃ kho maṃ bhikkhave evamakkhāyīṃ eke  
samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:  
Venayiko samaṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ  
vibhavaṃ paññāpetiti. Yathā vāhaṃ bhikkhave na, yathā  
cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā  
asatā tucchā musā abhūtena abbhācikkhanti: Venayiko sa-  
maṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ  
paññāpetiti. Pubbe cāhaṃ bhikkhave etarahi ca dukkhaṃ - c'  
eva paññāpemi dukkhassa ca nirodhaṃ. Tatra ce bhikkhave  
pare Tathāgataṃ akkosanti paribhāsanti rosentī, tatra bhik-  
khavē Tathāgatassa na hoti āghāto na appaccayo na cetaso  
anabhiraddhi. Tatra ce bhikkhave pare Tathāgataṃ sakka-  
ronti garukaronti mānenti pūjenti, tatra bhikkhave Tathā-  
gatassa na hoti ānando na somanassaṃ na cetaso ubbillāvi-  
tattaṃ. Tatra ce bhikkhave pare Tathāgataṃ sakkaronti  
garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa  
evaṃ hoti: Yaṃ kho idaṃ pubbe pariññātaṃ tattha me eva-  
rūpā kāraṃ kariyanti. Tasmātiha bhikkhave tumhe ce pi  
pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ, tatra tumhehi na  
āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.  
Tasmātiha bhikkhave tumhe ce pi pare sakkareyyuṃ garu-  
kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhehi na ānando na  
somanassaṃ na cetaso ubbillāvitattaṃ karaṇīyaṃ. Tasmātiha  
bhikkhave tumhe ce pi pare sakkareyyuṃ garukareyyuṃ mā-  
neyyuṃ pūjeyyuṃ, tatra tumhākaṃ evaṃ - assa: Yaṃ kho  
idaṃ pubbe pariññātaṃ tattha no evarūpā kāraṃ kariyanti.

Tasmātiha bhikkhave yaṃ na tumhākaṃ taṃ pajahatha,  
taṃ vo paḥinaṃ digharattaṃ hitāya sukhāya bhavissati.  
Kiṃ - ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na  
tumhākaṃ, taṃ pajahatha, taṃ vo paḥinaṃ digharattaṃ  
hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākaṃ,



taṃ pajahatha, sā vo paḥinā d. h. s. bhavissati. Saṇṇā bhikkhave na tumhākaṃ, taṃ pajahatha, sā vo paḥinā d. h. s. bhavissati. Saṅkhārā bhikkhave na tumhākaṃ, te pajahatha, te vo paḥinā d. h. s. bhavissanti. Viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo paḥinaṃ digharattaṃ hitāya sukhāya bhavissati. Taṃ kim-maññatha bhikkhave: yaṃ imasmiṃ Jetavane tiṇa-katṭha-sākhā-palāsaṃ taṃ jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya; api nu tumhākaṃ evaṃ-assa: Amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotiti. — No h' etam-bhante, taṃ kissa hetu: na hi no etam-bhante attā vā attaniyaṃ vā ti. — Evaṃ-eva kho bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo paḥinaṃ digharattaṃ hitāya sukhāya bhavissati. Kiñ-ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo paḥinaṃ digharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave — pe — saṇṇā bhikkhave — saṅkhārā bhikkhave — viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo paḥinaṃ digharattaṃ hitāya sukhāya bhavissati.

Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭṭo pakāsito chinnaṇḍitiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivaṭṭe pakāsīte chinnaṇḍitike, ye te bhikkhū arahanto khīṇāsava vusitavanto katakaraṇīyā ohitabhārā anuppattasaddatthā parikkhīṇabhavasamyojanā samma-d-aññā vimuttā, vattaṃ tesāṃ na-tthi paññāpanāya. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnaṇḍitiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnaṇḍitike, yesaṃ bhikkhūnaṃ pañc'orambhūgiyāni samyojanāni paḥināni sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnaṇḍitiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnaṇḍitike, yesaṃ bhikkhūnaṃ tiṇi samyojanāni paḥināni rāgadosamohā tanubhūtā sabbe te sakadāgāmino, sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnaṇḍitiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnaṇḍitike, yesaṃ bhikkhūnaṃ tiṇi samyojanāni paḥināni sabbe te sotāpannā avini-

pātadhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme... chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivaṭe pakāsīte chinnapilotike, yesaṃ mayi saddhāmatthaṃ pemamatthaṃ sabbe te saggaparāyanā ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### ALAGADDŪPAMASUTTAṀ DUTIYAM.

### 23.

Evaṃ - me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Kumārakassapo Andhavanā viharati. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Andhavanā obhāsetvā yen' āyasmā Kumārakassapo ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ tthitā kho sā devatā āyasmantaṃ Kumārakassapaṃ etad - avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evam - āha: Abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ: laṅgi bhadante ti. Brāhmaṇo evam - āha: Ukkhipa laṅgiṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ: uddhumāyikā bhadante ti. Brāhmaṇo evam - āha: Ukkhipa uddhumāyikaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ: dvidhāpatho bhadante ti. Brāhmaṇo evam - āha: Ukkhipa dvidhāpathaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅgavāraṃ: caṅgavāraṃ bhadante ti. Brāhmaṇo evam - āha:



Ukkhipa caṅgavāraṃ, abhikkhaṇa sumedha sattham ādāyāti. Abhikkhaṇanto sumedho sattham ādāya addasa kummaṃ: kummo bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa kummaṃ, abhikkhaṇa sumedha sattham ādāyāti. Abhikkhaṇanto sumedho sattham ādāya addasa asisūnaṃ: asisūnā bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa asisūnaṃ, abhikkhaṇa sumedha sattham ādāyāti. Abhikkhaṇanto sumedho sattham ādāya addasa maṃsapesiṃ: maṃsapesi bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa maṃsapesiṃ, abhikkhaṇa sumedha sattham ādāyāti. Abhikkhaṇanto sumedho sattham ādāya addasa nāgaṃ: nāgo bhadante ti. Brāhmaṇo evaṃ-āha: Tittathu nāgo, mā nāgaṃ ghaṭṭesi, namo karohi nāgassāti. Ime kho tvaṃ bhikkhu pañhe Bhagavantaṃ upasaṅkamitvā puccheyyāsi, yathā te Bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ taṃ bhikkhu passāmi sadevake loke samārake sabrahmaṇe sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyakaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā ti. Idam-avoca sā devatā, idaṃ vatvā tatth' eva antaradhāyi.

Atha kho āyasmā Kumārakassapo tassā rattiya acca-yena yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Kumārakassapo Bhagavantaṃ etad-avoca: Imāṃ bhante rattiṃ aññatarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ Andhavanaṃ obhāsetvā yenāhaṃ ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhitā kho bhante sā devatā maṃ etad-avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evaṃ-āha: Abhikkhaṇa sumedha sattham ādāyāti. Abhikkhaṇanto sumedho sattham ādāya — pe — ito vā pana sutvā ti. Idam-avoca bhante sā devatā, idaṃ vatvā tatth' eva antaradhāyi. Ko nu kho bhante vammiko, kā rattiṃ dhūmayanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ sattham, kiṃ abhikkhaṇaṃ, kā laṅgi, kā ud-dhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā maṃsapesi, ko nāgo ti.

Vammiko ti kho bhikkhu imass' etaṃ cātummahābhūti-kassa kāyassa adhivacanāṃ mātāpettikasambhavassa odana-kummāsūpacayassa aniccucchādāna-parimaddana-bhedana-vid-dhāṃsanadhammassa. Yaṃ kho bhikkhu divā kammante ārabha rattiṃ anuvitakkeṭi anuvicarati ayam rattiṃ dhūma-yanā. Yaṃ kho bhikkhu rattiṃ anuvitakketvā anuvicāretvā divā kammante payojetī kāyena vācāya manasā ayam divā pajalanā. Brāhmaṇo ti kho bhikkhu Tathāgatass' etaṃ adhivacanāṃ arahato sammāsambuddhassa. Sumedho ti kho bhikkhu sekhass' etaṃ bhikkhuno adhivacanāṃ. Satthan-ti kho bhikkhu ariyā' etaṃ paññāya adhivacanāṃ. Abhikkhaṇa-ti kho bhikkhu viriyārambhass' etaṃ adhivacanāṃ. Laṅgi ti kho bhikkhu avijjā' etaṃ adhivacanāṃ; ukkhipa laṅgiṃ, pajaha avijjāṃ, abhikkhaṇa sumedha satthaṃ ādāyāti ayam-etassa attho. Uddhumāyikā ti kho bhikkhu kodhu-pāyāsass' etaṃ adhivacanāṃ; ukkhipa uddhumāyikāṃ, pajaha kodhupāyāsāṃ, abhikkhaṇa sumedha satthaṃ ādāyāti ayam-etassa attho. Dvidhāpatho ti kho bhikkhu vicikicchā' etaṃ adhivacanāṃ; ukkhipa dvidhāpathaṃ, pajaha vicikicchāṃ, abhikkhaṇa sumedha satthaṃ ādāyāti ayam-etassa attho. Caṅgavāraṇa-ti kho bhikkhu pañcann' etaṃ nīvaraṇānaṃ adhivacanāṃ: kāmacchandanīvaraṇassa byāpādanīvaraṇassa thīnamiddhanīvaraṇassa uddhaccakukkuccanīvaraṇassa vicikicchānīvaraṇassa; ukkhipa caṅgavāraṇaṃ, pajaha pañca nīvaraṇe, abhikkhaṇa sumedha satthaṃ ādāyāti ayam-etassa attho. Kummo ti kho bhikkhu pañcann' etaṃ upādānakkhandhānaṃ adhivacanāṃ, seyyathidaṃ: rūpupādānakkhandhassa vedanupādānakkhandhassa saññupādānakkhandhassa saṅkhārupādānakkhandhassa viññānupādānakkhandhassa; ukkhipa kummaṃ, pajaha pañc' upādānakkhandhe, abhikkhaṇa sumedha satthaṃ ādāyāti ayam-etassa attho. Asisūnā ti kho bhikkhu pañcann' etaṃ kāmaguṇānaṃ adhivacanāṃ: cakkhaviññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajaniyānaṃ, sotaviññeyyānaṃ saddānaṃ — pe — ghānaviññeyyānaṃ gandhānaṃ — jivhāviññeyyānaṃ rasānaṃ — kāyaviññeyyānaṃ phoṭṭhabbānaṃ itthānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasam-



hitānam rajanīyānam; ukkhipa asisūnam, pajaha pañca kāmā-  
guṇe, abhikkhaṇa sumedha sattham ādāyāti ayam - etassa  
attho. Maṁsapesiti kho bhikkhu nandirāgass' etaṁ adhiva-  
cānam; ukkhipa maṁsapesim, pajaha nandirāgam, abhik-  
khaṇa sumedha sattham ādāyāti ayam - etassa attho. Nāgo  
ti kho bhikkhu khīṇāsavass' etaṁ bhikkhuno adhivācānam;  
tiṭṭhatu nāgo, mā nāgam ghaṭṭesi, namo karohi nāgassāti  
ayam - etassa attho ti.

Idam - avoca Bhagavā. Attamano āyasmā Kumāra-  
kassapo Bhagavato bhāsitaṁ abhinanditi.

#### VAMMĪKASUTTAM TATIYAM.

### 24.

Evam - me sutam. Ekaṁ samayaṁ Bhagavā Rājagahe  
viharati Veḷuvane Kalandakanivāpe. Atha kho sambahulā  
jātibhūmakā bhikkhū jātibhūmiyaṁ vassam vutthā yena Bha-  
gavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṁ abhi-  
vādetvā ekamantaṁ nisīdimsu. Ekamantaṁ nisinne kho te  
bhikkhū Bhagavā etad - avoca: Ko nu kho bhikkhave jāti-  
bhūmiyaṁ jātibhūmakānam bhikkhūnam sabrahmacārinānaṁ  
evaṁ sambhāvito: Attanā ca appiccho appicchakathaṁ - ca  
bhikkhūnam kattā, attanā ca santuṭṭho santuṭṭhikathaṁ - ca  
bhikkhūnam kattā, attanā ca pavivitto pavivekakathaṁ - ca  
bhikkhūnam kattā, attanā ca asaṁsattho asaṁsaggakathaṁ - ca  
bhikkhūnam kattā, attanā ca āradhaviṛiyo viriyārambha-  
kathaṁ - ca bhikkhūnam kattā, attanā ca silasampanno sīla-  
sampadākathaṁ - ca bhikkhūnam kattā, attanā ca samādhi-  
sampanno samādhisampadākathaṁ - ca bhikkhūnam kattā,  
attanā ca paññāsampanno paññāsampadākathaṁ - ca bhikkhū-  
nam kattā, attanā ca vimuttisampanno vimuttisampadā-  
kathaṁ - ca bhikkhūnam kattā, attanā ca vimuttiñāṇadassana-  
sampanno vimuttiñāṇadassanasampadākathaṁ - ca bhikkhū-  
nam kattā, ovādako viññāpako sandassako samādapako

samuttejako sampahaṃsako sabrahmacārīnaṃ - ti. — Puṇṇo nāma bhante āyasmā Mantāniputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ - ca bhikkhūnaṃ kattā... sampahaṃsako sabrahmacārīnaṃ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato avidūre nisinno hoti. Atha kho āyasmato Sāriputtassa etad-ahosi: Lābhā āyasmato Puṇṇassa Mantāniputtassa, suladdhālābhā āyasmato Puṇṇassa Mantāniputtassa, yassa viññū sabrahmacārī Satthu sammukhā anumāssa anumāssa vaṇṇaṃ bhāsanti, taṃ - ca Satthā abbhanumodati; app - eva ca nāma mayaṃ kadāci karahaci āyasmatā Puṇṇena Mantāniputtēna saddhiṃ samāgaccheyyāma, app - eva nāma siyā kocid - eva kathāsallāpo ti.

Atha kho Bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi; anupubbena cārikaṃ caramāno yena Sāvatti tad - avasari. Tatra sudam Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Assosi kho āyasmā Puṇṇo Mantāniputto: Bhagavā kira Sāvattiṃ anupatto Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ti. Atha kho āyasmā Puṇṇo Mantāniputto senāsaṇaṃ saṃsāmetvā pattacivaraṃ ādāya yena Sāvatti tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Sāvatti Jetavanaṃ Anāthapiṇḍikassa ārāmo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ Bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho āyasmā Puṇṇo Mantāniputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito Bhagavato bhāsitaṃ abhinanditvā anumoditvā uttāhā' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena Andhavanaṃ tena pakkāmi divāvihārāya.

Atha kho aññataro bhikkhu yen' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Sāriputtaṃ etad-avoca: Yassa kho tvaṃ āvuso Sāriputta Puṇṇassa nāma bhikkhuno Mantāniputtassa abhiṇhaṃ kittayamāno hosi so



Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇam katvā yena Andhavanam tena pakkanto divāvihārāyāti. Atha kho āyasmā Sāriputto taramānarūpo nisīdanam ādāya āyasmantaṃ Puṇṇam Mantāniputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho āyasmā Puṇṇo Mantāniputto Andhavanam ajjhogāhitvā aññatarasmiṃ rukkhamaṇe divāvihāram nisīdi. Āyasmā pi kho Sāriputto Andhavanam ajjhogāhitvā aññatarasmiṃ rukkhamaṇe divāvihāram nisīdi. Atha kho āyasmā Sāriputto sāyanhasamayam patisallāṇā vuttḥito yen' āyasmā Puṇṇo Mantāniputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Puṇṇena Mantāniputtena saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto āyasmantaṃ Puṇṇam Mantāniputtaṃ etad - avoca: Bhagavati no āvuso brahmacariyam vussatīti. — Evam - āvuso ti. — Kin - nu kho āvuso silavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kim - pan' āvuso cittavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kin - nu kho āvuso ditṭhivisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kim - pan' āvuso kaṅkhāvitaraṇavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kin - nu kho āvuso maggāmaggañāṇadassanavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kim - pan' āvuso paṭipadāñāṇadassanavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kin - nu kho āvuso ñāṇadassanavisuddhattham Bhagavati brahmacariyam vussatīti. — No h' idam āvuso. — Kin - nu kho āvuso silavisuddhattham Bhagavati brahmacariyam vussatīti iti puṭṭho samāno: no h' idam āvuso ti vadesi, kim - pan' āvuso cittavisuddhattham Bhagavati brahmacariyam vussatīti iti puṭṭho samāno: no h' idam āvuso ti vadesi; kin - nu kho āvuso ditṭhivisuddhattham Bhagavati — pe — kin - nu kho āvuso ñāṇadassanavisuddhattham Bhagavati brahmacariyam vussatīti iti puṭṭho samāno: no h' idam āvuso ti vadesi. Kimatthañ - carah' āvuso Bhagavati

brahmacariyam vussatiti. — Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyam vussatiti. — Kin-nu kho āvuso silavisuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kim-pan' āvuso cittavisuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kin-nu kho āvuso ditthi-visuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kim-pan' āvuso kaṅkhāvitaraṇavisuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kin-nu kho āvuso maggāmaggañāṇadassanavisuddhi anupādā parinibbānan-ti. No h' idam āvuso. — Kim-pan' āvuso paṭipadāñāṇadassanavisuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kin-nu kho āvuso ñāṇadassanavisuddhi anupādā parinibbānan-ti. — No h' idam āvuso. — Kim-pan' āvuso aññatra imehi dhammehi anupādā parinibbānan-ti. — No h' idam āvuso. — Kin-nu kho āvuso silavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idam āvuso ti vadesi, kim-pan' āvuso cittavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idam āvuso ti vadesi; kin-nu kho āvuso ditthi-visuddhi anupādā parinibbānan-ti — pe — kin-nu kho āvuso ñāṇadassanavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idam āvuso ti vadesi, kim-pan' āvuso aññatra imehi dhammehi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idam āvuso ti vadesi. Yathākatham pan' āvuso imaṣsa bhāsitaṣsa attho daṭṭhabbo ti.

Silavisuddhiṅ-ce āvuso Bhagavā anupādā parinibbānam paññāpessa, sa-upādānam yeva samānam anupādā parinibbānam paññāpessa. Cittavisuddhiṅ-ce āvuso ... Ditthi-visuddhiṅ-ce āvuso ... Kaṅkhāvitaraṇavisuddhiṅ-ce āvuso ... Maggāmaggañāṇadassanavisuddhiṅ-ce āvuso ... Paṭipadāñāṇadassanavisuddhiṅ-ce āvuso ... Ñāṇadassanavisuddhiṅ-ce āvuso Bhagavā anupādā parinibbānam paññāpessa, sa-upādānam yeva samānam anupādā parinibbānam paññāpessa. Aññatra ca āvuso imehi dhammehi anupādā parinibbānam abhavissa, puthujjano parinibbāyeyya, puthujjano hi āvuso aññatra imehi dhammehi. Tena h' āvuso upaman-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṣsa attham ājānanti. Seyyathā pi āvuso raṇṇo Pasenadiṣṣa Kosalassa Sāvattiyaṁ



paṭivasantassa Sākete kiñcid-eva accāyikaṃ karaṇīyaṃ uppaj-  
 jeyya, tassa antarā ca Sāvattthiṃ antarā ca Sāketam satta ratha-  
 vinītāni upatṭhapeyyuṃ. Atha kho āvuso rājā Pasenadi Kosalo  
 Sāvattthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam  
 abhirūheyya, paṭhamena rathavinītena dutiyaṃ rathavinītam  
 pāpuṇeyya; paṭhamam rathavinītam vissajjeyya dutiyaṃ ratha-  
 vinītam abhirūheyya, dutiyena rathavinītena tatiyaṃ ratha-  
 vinītam pāpuṇeyya; dutiyaṃ ... pāpuṇeyya; tatiyaṃ ... pā-  
 puṇeyya; catuttham ... pāpuṇeyya; pañcamam rathavinītam  
 vissajjeyya chaṭṭham rathavinītam abhirūheyya, chaṭṭhena  
 rathavinītena sattamam rathavinītam pāpuṇeyya; chaṭṭham  
 rathavinītam vissajjeyya sattamam rathavinītam abhirūheyya,  
 sattamena rathavinītena Sāketam anupāpuṇeyya antepura-  
 dvāram. Tam - enaṃ antepuradvāragataṃ samānam mittā-  
 maccā nātisālohitā evaṃ puccheyyuṃ: Iminā tvaṃ mahārāja  
 rathavinītena Sāvattthiyā Sāketam anuppatto antepuradvāran-  
 ti. Kathaṃ byākaramāno nu kho āvuso rājā Pasenadi Ko-  
 salo sammā byākaramāno byākareyyāti. — Evaṃ byākara-  
 māno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno  
 byākareyya: Idha me Sāvattthiyaṃ paṭivasantassa Sākete  
 kiñcid-eva accāyikaṃ karaṇīyaṃ uppajji. Tassa me antarā  
 ca Sāvattthiṃ antarā ca Sāketam satta rathavinītāni upatṭha-  
 pesuṃ. Atha khvāham Sāvattthiyā nikkhamitvā antepura-  
 dvārā paṭhamam rathavinītam abhirūhiṃ, paṭhamena ratha-  
 vinītena dutiyaṃ rathavinītam pāpuṇiṃ; paṭhamam ratha-  
 vinītam nissajiṃ dutiyaṃ rathavinītam abhirūhiṃ, dutiyena  
 rathavinītena tatiyaṃ rathavinītam pāpuṇiṃ; dutiyaṃ ... pā-  
 puṇiṃ; tatiyaṃ ... pāpuṇiṃ; catuttham ... pāpuṇiṃ; pañca-  
 mam rathavinītam nissajiṃ chaṭṭham rathavinītam abhirūhiṃ,  
 chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ;  
 chaṭṭham rathavinītam nissajiṃ sattamam rathavinītam abhi-  
 rūhiṃ, sattamena rathavinītena Sāketam anuppatto ante-  
 puradvāran - ti. Evaṃ byākaramāno kho āvuso rājā  
 Pasenadi Kosalo sammā byākaramāno byākareyyāti. —  
 Evaṃ - eva kho āvuso silavisuddhi yāvad - eva cittavisuddhat-  
 thā, cittavisuddhi yāvad - eva diṭṭhivisuddhatthā, diṭṭhivisuddhi  
 yāvad - eva kaṅkhāvitarāṇavisuddhatthā, kaṅkhāvitarāṇa-

visuddhi yāvad - eva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvad - eva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvad - eva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvad - eva anupādā parinibbānatthā. Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyaṃ vussatīti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ etad - avoca: Konāmo āyasmā kathaṃ - ca pan' āyasmantaṃ sabrahmacārī jānantīti. — Puṇṇo ti kho me āvuso nāmaṃ, Mantāniputto ti ca pana maṃ sabrahmacārī jānantīti. — Acchariyaṃ āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma - d - eva Satthusāsanaṃ ājānantena evam - evaṃ āyasmatā Puṇṇena Mantāniputtēna gambhīrā gambhīrā pañhā anumāssa anumāssa byākatā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhanti dassanāya labhanti payirupāsānāya. Cetaṇḍukena ce pi sabrahmacārī āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya, tesam - pi lābhā tesam - pi suladdham. Amhākam - pi lābhā amhākam - pi suladdham ye mayā āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhāma dassanāya labhāma payirupāsānāyāti.

Evam vutte āyasmā Puṇṇo Mantāniputto āyasmantaṃ Sāriputtaṃ etad - avoca: Konāmo āyasmā kathaṃ - ca pana āyasmantaṃ sabrahmacārī jānantīti. — Upatisso ti kho me āvuso nāmaṃ, Sāriputto ti ca pana maṃ sabrahmacārī jānantīti. — Satthukappena vata kira bho sāvakena saddhiṃ mantayamānā na jānimha: āyasmā Sāriputto ti; sace hi mayā jāneyyāma: āyasmā Sāriputto ti, ettakam - pi no na - ppaṭibhāseyya. Acchariyaṃ āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma - d - eva Satthusāsanaṃ ājānantena evam - evaṃ āyasmatā Sāriputtēna gambhīrā gambhīrā pañhā anumāssa anumāssa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Sāriputtaṃ labhanti dassanāya labhanti payirupāsānāya. Cetaṇḍukena ce pi sabrahmacārī āyasmantaṃ Sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya,



tesam - pi lābhā tesam - pi suladdham. Ambhākam - pi lābhā ambhākam - pi suladdham ye mayam āyasmantaṃ Sāriputtaṃ labhāma dassanāya labhāma payirupāsanañyāti.

Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.

### RATHAVINĪTASUTTAM CATUTTHAM.

## 25.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Na bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dighāyukā vaṇnavanto ciraṃ digham - addhānaṃ yāpentūti. Evañca kho bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā pamādam āpajjissanti, pamattā samānā yathākāmakaraṇiṃyā bhavissanti imasmim nivāpe ti.

Tatra bhikkhave paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇiṃyā ahesum nevāpikassa amusmim nivāpe. Evaṃ hi te bhikkhave paṭhamā migajātā na parimuccisṃsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave dutiyā migajātā evaṃ samacintesum: Ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā

yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe; evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayāṃ sabbaso nivāpabhojanā paṭvirameyyāma, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti. Te sabbaso nivāpabhojanā paṭviramim̐su, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su. Tesāṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesāṃ adhimattakasimānaṃ pattakāyānaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjim̐su, mattā samānā pamādaṃ āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evaṃ hi te bhikkhave dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Tatra bhikkhave tatiyā migajātā evaṃ samacintesuṃ: Ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evaṃ samacintesuṃ: ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā; yan-nūna mayāṃ sabbaso nivāpabhojanā paṭvirameyyāma, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti; te sabbaso nivāpabhojanā paṭviramim̐su, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su; tesāṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesāṃ adhimattakasimānaṃ pattakāyānaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su; te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjim̐su, pamattā samānā pamādaṃ āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe; evaṃ hi te dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayāṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa



upanissāya āsayam kappeyyāma, tatr' āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na -ppamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe ti. Te amum nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappayimsu, tatr' āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na -ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesum nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparissāya ca etad - ahosi: Saṭṭha - ssu nāma ime tatiyā migajātā keṭubhino, iddhimantas - su nāma ime tatiyā migajātā parajanā, imaṃ - ca nāma nivāpaṃ nivuttaṃ paribhuñjanti na ca nesam jānāma āgatiṃ vā gatiṃ vā; yaṃ - nūna mayam imaṃ nivāpaṃ nivuttaṃ mahatihi daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, app - eva nāma tatiyānam migajātānam āsayam passeyyāma yattha te gāham gaccheyyun - ti. Te amum nivāpaṃ nivuttaṃ mahatihi daṇḍavākarāhi samantā sappadesam anuparivāresum. Addasāsum kho bhikkhave nevāpiko ca nevāpikaparissā ca tatiyānam migajātānam āsayam yattha te gāham agamamsu. Evaṃ hi te bhikkhave tatiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave catutthā migajātā evam samacintesum: Ye kho te paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa — pe — evam hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evam samacintesum: ye kho te paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa — pe — evam hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā; yaṃ - nūna mayam — pe — evam hi te dutiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te tatiyā migajātā evam samacintesum: ye kho te pa-

thamā migajātā — pe — evaṃ hi te paṭhamā migajātā na  
 parimuccim̐su nevāpikassa iddhānubhāvā; ye pi te dutiyā  
 migajātā evaṃ samacintesuṃ: ye kho te paṭhamā migajātā —  
 pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa  
 iddhānubhāvā; yaṇ-nūna mayam̐ — pe — evaṃ hi te dutiyā pi  
 migajātā na parimuccim̐su nevāpikassa iddhānubhāvā; yaṇ-  
 nūna mayam̐ amum̐ nivāpam̐ nivuttam̐ nevāpikassa upanissāya  
 āsayam̐ kappeyyāma, tatr' āsayam̐ kappetvā amum̐ nivāpam̐  
 nivuttam̐ nevāpikassa ananupakhajja amucchitā bhojanāni  
 bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā  
 na madam̐ āpajjissāma, amattā samānā na ppamādam̐ āpaj-  
 jissāma, appamattā samānā na yathākāmakaraṇiyā bhavis-  
 sāma nevāpikassa amusmim̐ nivāpe ti; te amum̐ nivāpam̐ ni-  
 vuttam̐ nevāpikassa upanissāya āsayam̐ kappayim̐su, tatr'  
 āsayam̐ kappetvā amum̐ nivāpam̐ nivuttam̐ nevāpikassa  
 ananupakhajja amucchitā bhojanāni bhuñjim̐su, te tattha  
 ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̐  
 āpajjim̐su, amattā samānā na ppamādam̐ āpajjim̐su, appa-  
 mattā samānā na yathākāmakaraṇiyā ahesuṃ nevāpikassa amus-  
 mim̐ nivāpe. Tatra nevāpikassa ca nevāpikaparīsāya ca etad-  
 ahoṣi: Saṭha-ssu nām' ime tatiyā migajātā keṭubhino, iddhi-  
 mantas-su nām' ime tatiyā migajātā parajanā, imaṇ-ca nāma  
 nivāpam̐ nivuttam̐ paribhuñjanti na ca nesam̐ jānāma āgatiṃ vā  
 gatiṃ vā, yaṇ-nūna mayam̐ imam̐ nivāpam̐ nivuttam̐ mahatihi  
 daṇḍavākarāhi samantā sappadesam̐ anuparivāreyyāma, app-  
 eva nāma tatiyānam̐ migajātānam̐ āsayam̐ passeyyāma yattha  
 te gāham̐ gaccheyyun-ti. Te amum̐ nivāpam̐ nivuttam̐ ma-  
 hatihi daṇḍavākarāhi samantā sappadesam̐ anuparivāresuṃ.  
 Addasāsuṃ kho nevāpiko ca nevāpikaparīsā ca tatiyānam̐  
 migajātānam̐ āsayam̐ yattha te gāham̐ agamam̐su; evaṃ hi te  
 tatiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.  
 Yaṇ-nūna mayam̐ yattha agati nevāpikassa ca nevāpika-  
 parīsāya ca tatr' āsayam̐ kappeyyāma, tatr' āsayam̐ kappetvā  
 amum̐ nivāpam̐ nivuttam̐ nevāpikassa ananupakhajja amuc-  
 chitā bhojanāni bhuñjeyyāma, ananupakhajja amucchitā bho-  
 janāni bhuñjamānā na madam̐ āpajjissāma, amattā samānā  
 na ppamādam̐ āpajjissāma, appamattā samānā na yathā-



kāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe ti. Te yattha agati nevāpikassa ca nevāpikaparīsāya ca tatr' āsayam kappayimsu, tatr' āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparīsāya ca etad - ahosi: Saṭṭha - ssu nāma ime catutthā migajāta keṭubhino, iddhimantas - su nāma ime catutthā migajāta parajanā, imaṃ - ca nāma nivāpaṃ nivuttaṃ paribhuñjanti na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā; yaṃ - nūna mayam imaṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, app - eva nāma catutthānaṃ migajātānaṃ āsayam passeyyāma yattha te gāhaṃ gaccheyyuntī. Te amuṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. N' eva kho bhikkhave addasāsuṃ nevāpiko ca nevāpikaparīsā ca catutthānaṃ migajātānaṃ āsayam yattha te gāhaṃ gaccheyyuntī. Tatra bhikkhave nevāpikassa ca nevāpikaparīsāya ca etad - ahosi: Sace kho mayam catutthe migajāte ghaṭṭessāma te ghaṭṭitā aññe ghaṭṭessanti, te ghaṭṭitā aññe ghaṭṭessanti, evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajāta rīncissanti, yaṃ - nūna mayam catutthe migajāte ajjupekkheyyāmāti. Ajjupekkhimsu kho bhikkhave nevāpiko ca nevāpikaparīsā ca catutthe migajāte. Evaṃ hi te bhikkhave catutthā migajāta parimuccimsu nevāpikassa iddhānubhāvā.

Upamā kho me ayaṃ bhikkhave katā atthassa viññāpanāya, ayaṃ c' ev' ettha attho: Nivāpo ti kho bhikkhave pañcann' etaṃ kāmaguṇānaṃ adhivacanāṃ. Nevāpiko ti kho bhikkhave Mārass' etaṃ pāpimato adhivacanāṃ. Nevāpikaparīsā ti kho bhikkhave Māraparīsā' etaṃ adhivacanāṃ. Migajāta ti kho bhikkhave samaṇabrāhmaṇā' etaṃ adhivacanāṃ.

Tatra bhikkhave paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni anupakhajja

mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise. Evaṃ hi te bhikkhave paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave paṭhamā migajātā tathūpame aham ime paṭhame samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave dutiyā samaṇabrāhmaṇā evaṃ samacintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amum nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise, evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yan - nūna mayam sabbaso nivāpabhojanā lokāmisā paṭvirameyyāma, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā vihareyyamāti. Te sabbaso nivāpabhojanā lokāmisā paṭviramimsu, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā viharimsu, te tattha sākabhakkhā pi ahesum, sāmākabhakkhā pi ahesum, nivārabhakkhā pi ahesum, daddulabhakkhā pi ahesum, haṭabhakkhā pi ahesum, kaṇabhakkhā pi ahesum, ācāmabhakkhā pi ahesum, piṇṇākabhakkhā pi ahesum, tiṇabhakkhā pi ahesum, gomayabhakkhā pi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhōjī. Tesam gimhānam pacchime māse tiṇodakasāṅkhaye adhimattakasimānam patto kāyo hoti, tesam adhimattakasimānam pattakāyānam balaviriyaṃ parihāyi, balaviriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tam - eva nivāpaṃ nivuttaṃ Mārassa paccāgamaṃsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise. Evaṃ hi te bhikkhave dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mā-



rassa iddhānubhāvā. Seyyathā pi te bhikkhave dutiyā migajātā tathūpame aham ime dutiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayaṃ sabbaso nivāpabhojanā... vihareyyāmāti; te sabbaso nivāpabhojanā... viharimsu; te tattha sākabhakkhā pi ahesuṃ... pavattaphalabhoji; tesam gimhānaṃ pacchime māse... tāni ca lokāmisāni; te tattha anupakhajja... amusmiṃ - ca lokāmise; evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayaṃ amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma, tatr' āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na ppamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise ti. Te amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayam kappayimsu, tatr' āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise. Api ca kho evaṃditṭhikā ahesuṃ: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param - maraṇā iti pi, na hoti tathāgato param - maraṇā iti pi, hoti ca na ca hoti tathāgato param - maraṇā iti pi, n' eva hoti na na hoti tathāgato param - maraṇā

iti pi. Evaṃ hi te bhikkhave tatiyā pi samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave catutthā samaṇabrāhmaṇā evaṃ samacintesum̐: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum̐: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā; yan-nūna mayāṃ sabbaso nivāpabhojanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā. Ye pi te tatiyā samaṇabrāhmaṇā evaṃ samacintesum̐: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā; ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum̐: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā; yan-nūna mayāṃ sabbaso nivāpabhojanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā; yan-nūna mayāṃ amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayāṃ kappēyyāma... amusmiṃ - ca lokāmise ti; te amuṃ nivāpaṃ... amusmiṃ - ca lokāmise; api ca kho evaṃdiṭṭhikā ahesum̐: sassato loko iti pi — pe — n' eva hoti na na hoti tathāgato param-maraṇā iti pi; evaṃ hi te tatiyā pi samaṇabrāhmaṇā na parimuccim̐su Mārassa iddhānubhāvā. Yan-nūna mayāṃ yattha agati Mārassa ca Mārāparisāya ca tatr' āsayāṃ kappēyyāma, tatr' āsayāṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madāṃ āpajjissāma, amattā samānā na ppamādaṃ āpajjissāma, appamattā samānā na yathākāma-karaṇīyā bhaviṣṣāma Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise ti. Te yattha agati Mārassa ca Mārāparisāya ca tatr' āsayāṃ kappayim̐su; tatr' āsayāṃ kappetvā amuṃ nivā-



paṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇiṃyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise. Evaṃ hi te bhikkhave catutthā samaṇabrāhmaṇā parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave catutthā migajātā tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

Kathaṃ - ca bhikkhave agati Mārassa ca Māraparisāya ca: Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadam vadhitvā Māraccakkuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakkavicāraṇam vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ duttiyam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadam vadhitvā Māraccakkuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ - ea kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catuttham jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpaṇṇānaṃ samatikkamā paṭighasaṇṇānaṃ atthagamā nānattasaṇṇānaṃ amanasikārū ananto ākāso ti ākāsaṇaṇcāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsaṇaṇcāyatanaṃ samatikkamma anantaṃ viññānaṃ - ti viññānaṇcāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso viññānaṇcāyatanaṃ

samatikkamma na-tthi kiñciti ākiñcaññāyatanam upasampajja viharati. Ayañ vuccati bhikkhave ... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayañ vuccati bhikkhave bhikkhu: andham-akāsi Mārañ, apadam vadhitvā Māraccakkhum adassanam gato pāpimato. Puna ca param bhikkhave bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c' assa divā āsavā parikkhiṇā honti. Ayañ vuccati bhikkhave bhikkhu: andham-akāsi Mārañ, apadam vadhitvā Māraccakkhum adassanam gato pāpimato, tiṇṇo loka visattikañ-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitañ abhinandun-ti.

#### NIVĀPASUTTAM PAÑCAMAM.

## 26.

Evam-me sutam. Ekañ samayañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayañ nivāsetvā pattacivarañ ādāya Sāvattthiñ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yen' āyasmā Ānando ten' upasañkamimsu, upasañkamitvā āyasmantañ Ānandañ etad-avocun: Cirassutā no āvuso Ānanda Bhagavato sammukhā dhammī kathā, sādhu mayañ āvuso Ānanda labheyyāma Bhagavato sammukhā dhammikañ kathañ savanāyāti. — Tena h' āyasmanto yena Rammakassa brāhmaṇassa assamo ten' upasañkamatha, app-eva nāma labheyyātha Bhagavato sammukhā dhammikañ kathañ savanāyāti. — Evam-āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosun. Atha kho Bhagavā Sāvattthiyañ piṇḍāya caritvā pacchābhattañ piṇḍapāṭapaṭikkanto āyasmantañ Ānandañ āmantesi: Āyāmañ Ānanda yena Pubbārāmo Migāramātu pāsādo ten' upasañkamissāma divāvihārāyāti. Evañ bhante ti kho āyasmā Ānando Bhagavato paccassosi.



Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-  
bārāmo Migāramātu pāsādo ten' upasaṅkami divāvihārāya.  
Atha kho Bhagavā sāyanhasamayam patisallānā vuṭṭhito  
āyasantam Ānandam āmantesi: Āyāma' Ānanda yena Pub-  
bakotṭhako ten' upasaṅkamissāma gattāni parisiṅcituṃ - ti.  
Evam - bhante ti kho āyasmā Ānando Bhagavato paccassosi.  
Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-  
bakotṭhako ten' upasaṅkami gattāni parisiṅcituṃ; Pubba-  
kotṭhake gattāni parisiṅcivā paccuttaritvā ekacivaro atṭhāsi  
gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhaga-  
vantam etad - avoca: Ayam bhante Rammakassa brāhmaṇassa  
assamo avidūre; ramaṇiyo bhante Rammakassa brāhmaṇassa  
assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo;  
sādhu bhante Bhagavā yena Rammakassa brāhmaṇassa as-  
samo ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāsesi  
Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena Ramma-  
kassa brāhmaṇassa assamo ten' upasaṅkami. Tena kho  
pana samayena sambahulā bhikkhū Rammakassa brāhma-  
ṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho  
Bhagavā bahidvārakotṭhake atṭhāsi kathāpariyosānam āgama-  
yamāno. Atha kho Bhagavā kathāpariyosānam viditvā ukkā-  
sitvā aggaḷam ākoṭesi; vivariṃsu kho te bhikkhū Bhagavato  
dvāram. Atha kho Bhagavā Rammakassa brāhmaṇassa  
assamam pavisitvā paṇṇatte āsane nisīdi. Nisajja kho Bha-  
gavā bhikkhū āmantesi: Kāya nu 'ttha bhikkhave etarahi  
kathāya sannisinnā, kā ca pana vo antarākathā vippakatā ti.  
Bhagavantam - eva kho no bhante ārabha dhammī kathā  
vippakatā, atha Bhagavā anuppatto ti. Sādhu bhikkhave,  
etaṃ kho bhikkhave tumbhākaṃ patirūpaṃ kulaputtānam sad-  
dhā agāasmā anagāriyam pabbajitānam yaṃ tumhe dham-  
miyā kathāya sannisideyyātha. Sannipatitānam vo bhik-  
khave dvayam karaṇīyam: dhammī vā kathā ariyo vā  
tuṇhībhāvo.

Dve 'mā bhikkhave pariyesanā: ariyā ca pariyesanā  
anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pari-  
yesanā: Idha bhikkhave ekacco attanā jātiddhammo samāno  
jātiddhammaṃ - ñeva pariyesati, attanā jarāddhammo samāno

jarādhammañ-ñeva pariyesati, attanā byādhidhammo... attanā maraṇadhammo... attanā sokadhammo... attanā sañkilesadhammo samāno sañkilesadhammañ-ñeva pariyesati. Kiñ-ca bhikkhave jātīdhammañ vadetha: Puttabhāriyañ bhikkhave jātīdhammañ, dāsīdāsañ jātīdhammañ, ajeḷakañ jātīdhammañ, kukkuṭasūkarañ jātīdhammañ, hatthigavāssa-vaḷavañ jātīdhammañ, jātarūpara-jatañ jātīdhammañ. Jātīdhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jātīdhammo samāno jātīdhammañ-ñeva pariyesati. Kiñ-ca bhikkhave jarādhammañ vadetha: Puttabhāriyañ bhikkhave jarādhammañ, dāsīdāsañ j., ajeḷakañ j., kukkuṭasūkarañ j., hatthigavāssa-vaḷavañ j., jātarūpara-jatañ jarādhammañ. Jarādhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jarādhhammo samāno jarādhammañ-ñeva pariyesati. Kiñ-ca bhikkhave byādhidhammañ vadetha: Puttabhāriyañ bhikkhave byādhidhammañ, dāsīdāsañ by., ajeḷakañ by., kukkuṭasūkarañ by., hatthigavāssa-vaḷavañ byādhidhammañ. Byādhidhammā h' ete... byādhidhammañ-ñeva pariyesati. Kiñ-ca bhikkhave maraṇadhammañ vadetha: Puttabhāriyañ bhikkhave maraṇadhammañ, dāsīdāsañ m., ajeḷakañ m., kukkuṭasūkarañ m., hatthigavāssa-vaḷavañ maraṇadhammañ. Maraṇadhammā h' ete... maraṇadhammañ-ñeva pariyesati. Kiñ-ca bhikkhave sokadhammañ vadetha: Puttabhāriyañ bhikkhave sokadhammañ, dāsīdāsañ s., ajeḷakañ s., kukkuṭasūkarañ s., hatthigavāssa-vaḷavañ sokadhammañ. Sokadhammā h' ete... sokadhammañ-ñeva pariyesati. Kiñ-ca bhikkhave sañkilesadhammañ vadetha: Puttabhāriyañ bhikkhave sañkilesadhammañ, dāsīdāsañ sañkilesadhammañ, ajeḷakañ sañkilesadhammañ, kukkuṭasūkarañ sañkilesadhammañ, hatthigavāssa-vaḷavañ sañkilesadhammañ, jātarūpara-jatañ sañkilesadhammañ. Sañkilesadhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā sañkilesadhammo samāno sañkilesadhammañ-ñeva pariyesati. Ayañ bhikkhave anariyā pariyesana.

Katamā ca bhikkhave ariyā pariyesana: Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhamme ādinavañ



viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno .. abyādhiṃ .., attanā maraṇadhammo samāno .. amataṃ .., attanā sokadhammo samāno .. asokaṃ .., attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesaṇā.

Ahaṃ-pi sudaṃ bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃ -ñeva pariyesāmi, attanā byādhidhammo ..., attanā maraṇadhammo ..., attanā sokadhammo ..., attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi. Tassa mayhaṃ bhikkhave etad - ahosi: Kin - nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno — pe — attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi; yaṇ - nūnāhaṃ attanā jātīdhammo samāno jātīdhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo .. ajaraṃ .. pariyeseyyaṃ, attanā byādhidhammo .. abyādhiṃ .. pariyeseyyaṃ, attanā maraṇadhammo .. amataṃ .. pariyeseyyaṃ, attanā sokadhammo .. asokaṃ .. pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ - ti.

So kho ahaṃ bhikkhave aparena samayena daharo va samāno susu kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalagavesi anuttaraṃ santivarapadaṃ pariyesaṃāno yena Ālāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad - avocaṃ: Icchāmi' ahaṃ āvuso Kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritun - ti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad - avoca: Viharat' āyasmā, tādiso ayaṃ dhammo yattha viññū

puriso nacirass' eva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho aham bhikkhave nacirass' eva khippam - eva tam dhammam pariyāpunim. So kho aham bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena nāṇavādaṇ - ca vadāmi theravādaṇ - ca, jānāmi passāmiti ca paṭijānāmi ahaṇ - c' eva aññe ca. Tassa mayham bhikkhave etad - ahosi: Na kho Ālāro Kālāmo imam dhammam kevalam saddhāmatkena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti, addhā Ālāro Kālāmo imam dhammam jānam passam viharatīti. Atha khvāham bhikkhave yena Ālāro Kālāmo ten' upasaṅkamim, upasaṅkamitvā Ālāram Kālāmam etad - avocaṃ: Kittāvatā no āvuso Kālāma imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākiṇcaṇṇāyatanaṃ pavedesi. Tassa mayham bhikkhave etad - ahosi: Na kho Ālārass' eva Kālāmassa atthi saddhā, mayham p' atthi saddhā; na kho Ālārass' eva Kālāmassa atthi viriyam, mayham p' atthi viriyam; na kho Ālārass' eva Kālāmassa atthi sati, mayham p' atthi sati; na kho Ālārass' eva Kālāmassa atthi samādhi, mayham p' atthi samādhi; na kho Ālārass' eva Kālāmassa atthi paññā, mayham p' atthi paññā; yaṇ - nūnāham yaṃ dhammam Ālāro Kālāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchikiriyāya padaheyyan - ti. So kho aham bhikkhave nacirass' eva khippam - eva tam dhammam sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāham bhikkhave yena Ālāro Kālāmo ten' upasaṅkamim, upasaṅkamitvā Ālāram Kālāmam etad - avocaṃ: Ettāvatā no āvuso Kālāma imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. — Ettāvatā kho aham āvuso imam dhammam sayam abhiññā sacchikatvā upasampajja pavedemīti. — Aham - pi kho āvuso ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmiti. — Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi tam tvaṃ dhammam sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ



tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi tam aham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammam jānāmi tam tvam dhammam jānāsi, yaṃ tvam dhammam jānāsi tam aham dhammam jānāmi. Iti yādiso aham tādiso tuvaṃ, yādiso tuvaṃ tādiso aham. Ehi dāni āvuso, ubho va santā imaṃ gaṇaṃ pariharāmāti. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attano samasamaṃ tṭhapesi uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad-ahosi: Nāyaṃ dhammo nibbidāya na virūgāya na nirōdhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad-eva ākiñcaññāyatanūpapattiyaṃ ti. So kho aham bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjāpakkamim.

So kho aham bhikkhave kimkusalagavesi anuttaraṃ santi-varapadaṃ pariyesamāno yena Uddako Rāmaputto ten' upasaṅkamim, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ: Icchāmi aham āvuso imasmiṃ dhammavinaye brahmacariyaṃ caritun-ti. Evaṃ vutte bhikkhave Uddako Rāmaputto maṃ etad-avoca: Viharat' āyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirass' eva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho aham bhikkhave nacirass' eva khippam-eva taṃ dhammaṃ pariyāpuṇim. So kho aham bhikkhave tāvataken' eva oṭṭhapahata-mattena lapitalāpanamattena nāṇavādaṃ-ca vadāmi theravādaṃ-ca, jānāmi passāmiti ca paṭijānāmi ahaṃ-c' eva aññe ca. Tassa mayhaṃ bhikkhave etad-ahosi: Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhā-mattakena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsiti. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto ten' upasaṅkamim, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ: Kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesiti. Evaṃ vutte bhikkhave Uddako Rāmaputto nevasaṇṇānāsāṇṇāyatanāṃ pavedesi. Tassa mayhaṃ bhikkhave etad-ahosi: Na kho Rāmass' eva ahosi saddhā, mayhaṃ p' atthi saddhā; na kho Rāmass' eva ahosi





Tatth' addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃ - ca vanasaṇḍaṃ, nadiṃ - ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ bhikkhave etad - ahosi: Ramaṇiyo vata bho bhūmibhāgo pāsādiko ca vanasaṇḍo, nadi ca sandati setakā sūpatitthā ramaṇiyā, samantā ca gocaragāmo; alaṃ vat' idaṃ kulaputtassa padhānatthikassa padhānāyāti. So kho ahaṃ bhikkhave tatth' eva nisīdiṃ: alaṃ - idaṃ padhānāyāti.

So kho ahaṃ bhikkhave attanā jātiddhammo samāno jātiddhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarāddhammo samāno jarāddhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Nāṇaṃ - ca pana me dassanaṃ udapādi: Akuppā me vimutti, ayam - antima jāti, na - tthi dāni punabbhavo ti.

Tassa mayhaṃ bhikkhave etad - ahosi: Adhigato kho me ayaṃ dhammo gambhīro duddaso durānubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā paṭiccasamuppādo, idaṃ - pi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.

Ahañ - c' eva kho pana dhammañ deseyyaṃ pare ca me na ājāneyyūṃ, so mam' assa kilamatho, sā mam' assa vihesā ti. Api - ssu mañ bhikkhave imā anacchariyā gāthā paṭibhaṃsu pubbe assutapubbā:

Kicchena me adhigataṃ, halan - dāni pakāsituṃ,  
rāgadosaparetehi nāyaṃ dhammo susambudho.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ  
rāgarattā na dakkhinti tamokkhandhena āvaṭṭa ti.

Itiha me bhikkhave paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho bhikkhave Brahmuno Sahampatissa mama cetasā cetoparivitakkam - aññāya etad - ahoṣi: Nassati vata bho loko, vinassati vata bho loko, yatra hi nāma Tathāgatassa arahato sammāsam - buddhassa appossukkatāya cittaṃ namati, no dhammadesanā - yāti. Atha kho bhikkhave Brahmā Sahampati seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāri - taṃ vā bāhaṃ samīñjeyya evaṃ - evaṃ Brahmaloce antarahito mama purato pāturahosi. Atha kho bhikkhave Brahmā Sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ ten' añ - jalim - pañāmetvā mañ etad - avoca: Desetu bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, santi sattā appa - rajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro ti. Idam - avoca bhikkhave Brahmā Sahampati, idaṃ vatvā athāparaṃ etad - avoca:

Pāturahosi Magadhesu pubbe  
dhammo asuddho samalehi cintito;  
apāpur' etaṃ amatassa dvāraṃ,  
suṇantu dhammaṃ vimalenānubuddhaṃ.

Sele yathā pabbatamuddhani - tṭhito  
yathā pi passe janataṃ samantato,  
tathūpamaṃ dhammamayaṃ sumedha  
pāsādam - āruya samantacakkhu  
sokāvatiṇṇaṃ janataṃ - apetasoko  
avekkhassu jātijaṛābhībhūtaṃ.



Uttthehi vīra vijitasāṅgāma,  
satthavāha anāṇa, vicāra loke,  
desassu Bhagavā dhammaṃ,  
aṇṇātāro bhavissantiti.

Atha khvāhaṃ bhikkhave Brahmuno ca ajjhesanaṃ viditvā sattesu ca kārūṇṇatāṃ paṭicca Buddhacakkhunā lokāṃ volokesiṃ. Addasaṃ kho ahaṃ bhikkhave Buddhacakkhunā lokāṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, app-ekacce paralokavajjabhayadassāvine viharante. Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni uḍakā 'nuggatāni antonimugga-posīni, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni samodakāṃ tṭhitāni, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni uḍakā accuggamma tiṭṭhanti anupalittāni uḍakena, evaṃ-eva kho ahaṃ bhikkhave Buddhacakkhunā lokāṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, app-ekacce paralokavajjabhayadassāvine viharante. Atha khvāhaṃ bhikkhave Brahmānaṃ Sahampatiṃ gāthāya paccabhāsiṃ:

Apārutā tesāṃ amatassa dvārā [Brahme]  
ye sotavanto, paṇḍantū saddhamā;  
vihimsasāññi paṇḍantū na bhāsiṃ  
dhammaṃ paṇḍantū manujesu Brahme ti.

Atha kho bhikkhave Brahmā Sahampati: katāvakaṃso kho 'mhi Bhagavatā dhammadesanāyāti maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

Tassa mayhaṃ bhikkhave etad-ahosi: Kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyāṃ, ko imaṃ dhammaṃ khippam-eva ājānissatiti. Tassa mayhaṃ bhikkhave etad-ahosi: Ayaṃ kho Ālāro Kālāmo paṇḍito viyatto medhāvī, dīgharattaṃ apparajakkhajātiko, yaṇ-nūṇaṃ Ālārassa

Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho mam bhikkhave devatā upasaṅkamitvā etad - avocum: Sattāhakālakato bhante Ālāro Kālāmo ti. Nānañ - ca pana me dassanam udapādi: Sattāhakālakato Ālāro Kālāmo ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyāti. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattam apparajakkhajātiko, yan - nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho mam bhikkhave devatā upasaṅkamitvā etad - avocum: Abhidosaakālakato bhante Uddako Rāmaputto ti. Nānañ - ca pana me dassanam udapādi: Abhidosaakālakato Uddako Rāmaputto ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyāti. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Bahukārā kho me pañcavaggiyā bhikkhū ye mam padhānapahitattam upatṭhahimsu; yan - nūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseyyan - ti. Tassa mayham bhikkhave etad - ahosi: Kahan - nu kho etarahi pañcavaggiyā bhikkhū viharantīti. Addasam kho aham bhikkhave dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyam viharante Isipatane migadāye. Atha khvāham bhikkhave Uruvelāyam yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkāmiṃ.

Addasā kho mam bhikkhave Upako ājiviko antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannam, disvāna mam etad - avoca: Vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto; kam si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammam



rocesīti. Evaṃ vutte ahaṃ bhikkhave Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsīm:

Sabbābhibhū sabbavidū 'ham - asmi,  
sabbesu dhammesu anūpalitto,  
sabbamjaho taṇhakkhaye vimutto,  
sayam abhiññāya kam - uddiseyyam.

Na me ācariyo atthi, sadiso me na vijjati,  
sadevakasmiṃ lokasmiṃ na - tthi me paṭipuggalo.

Ahaṃ hi arahā loka, ahaṃ satthā anuttaro,  
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.

Dhammacakkaṃ pavattetum gacchāmi Kāsināṃ purāṃ,  
andhabhūtasmiṃ lokasmiṃ āhañchaṃ amatadundubhin - ti.

— Yathā kho tvaṃ āvuso paṭijānāsi arahasi anantajino ti. —

Mādisā ve jinā honti ye pattā āsavakkhayaṃ,  
jitā me pāpakā dhammā, tasmā 'haṃ Upakā jino ti.

Evaṃ vutte bhikkhave Upako ājiviko: Huveyya p' āvuso ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Atha khvāhaṃ bhikkhave anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanāṃ migadāyo yena pañcavaggiyā bhikkhū ten' upasaṅkamiṃ. Addasāsum kho maṃ bhikkhave pañcavaggiyā bhikkhū dūrato va āgacchantāṃ, disvāna añña - maññaṃ saṇṭhapesuṃ: Ayaṃ āvuso samaṇo Gotamo āgac - chati, bāhuliko padhānavibbhanto āvatto bāhullāya, so n' eva abhivādetabbo na paccuṭṭhātabbo, nāssa pattacivaraṃ paṭiggahetabbaṃ, api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatīti. Yathā yathā kho ahaṃ bhikkhave upasaṅkamāmi tathā tathā pañcavaggiyā bhikkhū nā - sakkhimsu sakāya katikāya saṇṭhātum; app - ekacce maṃ paccuggantvā pattacivaraṃ paṭiggahesuṃ, app - ekacce āsa - naṃ paññāpesuṃ, app - ekacce pādodakaṃ upatṭhāpesuṃ, api ca kho maṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad - avocaṃ: Mā bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācarittha. Arahāṃ bhikkhave Tathāgato sammā -

sambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anut-taram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Evam vutte bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocum: Tāya pi kho tvaṃ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarim manussadhammā alamariyañāpadassanavisesam, kim-pana tvaṃ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarim manussadhammā alamariyañāpadassanavisesan-ti. Evam vutte aham bhikkhave pañcavaggiye bhikkhū etad-avocam: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Araham bhikkhave Tathāgato sammā-sambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anut-taram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocum: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyañāpadassanavisesan-ti. Dutiyam-pi kho aham bhikkhave pañcavaggiye bhikkhū etad-avocam: Na bhikkhave Tathāgato bāhuliko ... upasampajja viharissathāti. Tatiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocum: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyañāpadassanavisesan-ti. Evam vutte aham bhikkhave pañcavaggiye bhikkhū etad-avocam: Abhiññātha me no tumhe bhikkhave ito pubbe evarūpaṃ <sup>1</sup>vabbhācitam-etan-ti. — No h' etam-bhante. — Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchi-



katvā upasampajja viharissathāti. Asakkhiṃ kho ahaṃ bhikkhave pañcavaggiye bhikkhū saññāpetum. Dve pi sudāṃ bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudāṃ bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anu-sāsiyamānā attanā jātidhammā samānā jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu, attanā jarādharmā samānā .. ajaraṃ .., attanā byādhidhammā samānā .. abyādhiṃ .., attanā maraṇadhammā samānā .. amataṃ .., attanā sokadhammā samānā .. asokaṃ .., attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu. Nāṇaṃ ca pana nesāṃ dassanaṃ udapādi: Akuppā no vimutti, ayam - antimā jāti, na - tthi dāni punabbhavo ti.

Pañc' ime bhikkhave kāmaguṇā, katame pañca: cakkhu-viññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmaguṇā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaṇṇā paribhuñjanti te evaṃ - assu veditabbā: anayam - āpannā byāsanam - āpannā yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave āraṇṇako mago baddho pāsarāsiṃ adhisayeyya, so evaṃ - assa veditabbo: anayam - āpanno byāsanam - āpanno yathākāmakaraṇīyo luddassa, āgacchante ca ludde na yenakāmaṃ pak-kamissatīti; evaṃ - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ... yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādinavadassāvino nis-

saraṇapaññā paribhuñjanti te evaṃ - assu veditabbā: na anayam - āpannā na byasanam - āpannā na yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave ārañṇako mago abaddho pāsarāsīm adhisayeyya, so evaṃ - assa veditabbo: na anayam - āpanno na byasanam - āpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yenakāmaṃ pakkamissatīti; evaṃ - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ... na yathākāmakaraṇīyā pāpimato.

Seyyathā pi bhikkhave ārañṇako mago araṇṇe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti, taṃ kissa hetu: anāpāthagato bhikkhave luddassa; evaṃ - eva kho bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ sāvīcāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ; apadam vadhivā Māraccakkuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakka - vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avīcāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati - pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññācāyatanam upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsaññācāyatanam samatikkamma anantaṃ viññānaṃ - ti viññānañcāyatanam upasampajja viharati — pe — sabbaso viññānañcāyatanam samatikkamma na - tthi kiñciti ākiñcaññāyatanam upasampajja viharati — sabbaso ākiñcaññāyatanam



samatikkamma nevasaṇṇānāsasaṇṇāyatanam upasampajja viharati — sabbaso nevasaṇṇānāsasaṇṇāyatanam samatikkamma saṇṇāvedayitanirodham upasampajja viharati, paṇṇāya c' assa disvā āsavā parikkhīṇā honti. Ayam vuccati bhikkhave bhikkhu: andham - akāsi Māram, apadam vadhitvā Māra-cakkhum adassanam gato pāpimato, tiṇṇo loke visattikam. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyam kappeti, tam kissa hetu: anāpāthagato bhikkhave pāpimato ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### ARIYAPARIYESANASUTTAM CHATTHAM.

## 27.

Evam - me sutam. Ekaṃ samayam Bhagavā Sāvattihiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Jāṇussoṇi brāhmaṇo sabbasetena vaḷabhīrathena Sāvattihiyā niyyāti divā divassa. Addasā kho Jāṇussoṇi brāhmaṇo Pilotikam paribbājakam dūrato va āgacchantam, disvāna Pilotikam paribbājakam etad - avoca: Handa kuto nu bhavam Vacchāyano āgacchati divā divassāti. — Ito hi kho aham bho āgacchāmi samaṇassa Gotamassa santikā ti. — Tam kim - maññati bhavam Vacchāyano: samaṇassa Gotamassa paṇṇāveyyattiyam, paṇḍito maññati. — Ko cāham bho ko ca samaṇassa Gotamassa paṇṇāveyyattiyam jānissāmi; so pi nūn' assa tādiso va yo samaṇassa Gotamassa paṇṇāveyyattiyam jāneyyāti. — Uḷārāya khalu bhavam Vacchāyano samaṇam Gotamam pasamsāya pasamsatīti. — Ko cāham bho ko ca samaṇam Gotamam pasamsissāmi, pasatthapasattho va so bhavam Gotamo, seṭṭho devamanussānan - ti. — Kam pana bhavam Vacchāyano atthavasam sampassamāno samaṇe Gotame evam abhippasanno ti. — Seyyathā pi bho kusalo nāgavaniko nāgavanam paviseyya, so passeyya nāgavane ma-

hantaṃ hatthipadaṃ dighato ca āyataṃ tiriyaṃ-ca vitthataṃ, so niṭṭhaṃ gaccheyya: mahā vata bho nāgo ti; evaṃ-eva kho ahaṃ bho yato addasaṃ samaṇe Gotame cattāri padāni athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti; kata-māni cattāri:

Idhāhaṃ bho passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatiti. Te pañhaṃ abhisankharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma; evaṃ-ce no puṭṭho evaṃ byākarissati evaṃ-assa mayaṃ vādaṃ āropessāma, evaṃ-ce pi no puṭṭho evaṃ byākarissati evaṃ pi 'ssa mayaṃ vādaṃ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo ti; te yena samaṇo Gotamo ten' upasaṅkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti; te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na c' eva samaṇaṃ Gotamaṃ pañhaṃ pucchanti, kut' assa vādaṃ āropessanti, aññadatthu samaṇass' eva Gotamassa sāvakā sampajjanti. Yadā 'haṃ bho samaṇe Gotame imaṃ paṭhamaṃ padaṃ addasaṃ athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce brāhmaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti... samaṇass' eva Gotamassa sāvakā sampajjanti. Yadā 'haṃ bho samaṇe Gotame imaṃ dutiyaṃ padaṃ addasaṃ athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce gahapati-panḍite — pe — samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ



nāma gāmaṃ vā nigamaṃ vā osarissatīti. Te pañhaṃ abhi-saṅkharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upa-saṅkamitvā pucchissāma; evaṃ-ce no putṭho evaṃ byā-karissati evam-assa mayaṃ vādaṃ āropessāma, evaṃ-ce pi no putṭho evaṃ byākarissati evam-pi 'ssa mayaṃ vādaṃ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amu-kaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo ti; te yena samaṇo Gotamo ten' upasaṅkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, te samaṇena Gotamena dhammiyā kathāya sandassitā samāda-pitā samuttejitā sampahaṃsitā na c' eva samaṇaṃ Gotamaṃ pañhaṃ pucchanti, kuṭ' assa vādaṃ āropessanti, aññadatthu samaṇa-ñeva Gotamaṃ okāsaṃ yācanti agārasmā anagāri-yaṃ pabbajjāya, te samaṇo Gotamo pabbājeti. Te tathā pabbajitā samānā eke vūpakatṭhā appamattā ātāpino pahitattā viharantā nacirass' eva yass' atthāya kulaputtā samma-d' eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahma-cariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-katvā upasampajja viharanti. Te evam-āhaṃsu: Manāṃ vata bho anassāma, manāṃ vata bho panassāma, mayaṃ hi pubbe assamaṇā va samānā samaṇ' amhāti paṭijānimha, abrahmaṇā va samānā brāhmaṇ' amhāti paṭijānimha, anara-hanto va samānā arahant' amhāti paṭijānimha; idāni kho 'mha samaṇā, idāni kho 'mha brāhmaṇā, idāni kho 'mha arahanto ti. Yadā 'haṃ bho samaṇe Gotame imaṃ ca-tutthaṃ padaṃ addasaṃ athāhaṃ niṭṭham-agamaṃ: sammā-sambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭi-panno saṅgho ti. Yato kho ahaṃ bho samaṇe Gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭham-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Evaṃ vutte Jāṇussoṇi brāhmaṇo sabbasetā vaḷabhirathā orohitvā ekāmsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā ten' añjalim-panāmetvā tikkhattuṃ udānaṃ udānesi: Namo tassa Bhagavato arahato sammāsambuddhassa, namo tassa Bha-gavato arahato sammāsambuddhassa, namo tassa Bhagavato arahato sammāsambuddhassa; app-eva nāma mayaṃ kadāci

karahaci tena bhotā Gotamena saddhim samāgaccheyyāma, app-eva nāma siyā kocid-eva kathāsallāpo ti. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo yāvatako ahosi Pilotikāya paribbājakena saddhim kathāsallāpo taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ etad-avoca: Na kho brāhmaṇa ettāvataṃ hatthipadopamo vitthārena paripūro hoti. Api ca brāhmaṇa yathā hatthipadopamo vitthārena paripūro hoti taṃ supāhi, sādhukaṃ manasikarohi, bhāsissāmiti. Evaṃ bho ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad-avoca:

Seyyathā pi brāhmaṇa nāgavaniko nāgavanaṃ paviseyya, so passeyya nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṇ-ca vitthataṃ; yo hoti kusalo nāgavaniko n' eva tāva niṭṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kissa hetu: Santi hi brāhmaṇa nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṇ-ca vitthataṃ uccā ca nisevitaṃ; yo hoti kusalo nāgavaniko n' eva tāva niṭṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kissa hetu: Santi hi brāhmaṇa nāgavane uccākālārikā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṇ-ca vitthataṃ uccā ca nisevitaṃ uccā ca dantehi āraṇjitāni; yo hoti kusalo nāgavaniko n' eva tāva niṭṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kissa hetu: Santi hi brāhmaṇa nāgavane uccākāṇerukā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṇ-ca vitthataṃ uccā ca nisevitaṃ uccā ca dantehi āraṇjitāni uccā ca sākhaḥhaṇ-gaṃ, taṇ-ca nāgaṃ passati rukkhamaḷagataṃ vā abbhokāsa-gataṃ vā, gacchantam vā ṭhitaṃ vā nisinnaṃ vā nipannaṃ vā; so niṭṭhaṃ gacchati: ayaṃ va so mahānāgo ti. Evaṃ-eva



kho brāhmaṇa idha Tathāgato loka uppajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samarakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-paripunṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So tam dhammam sutvā Tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṇcikkhati: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na - y - idam sukaram agāram ajjhāvasatā ekantaparipunṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, yaṇ - nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyanti. So aparena samayena appam vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appam vā nātiparivaṭṭam pahāya mahantaṃ vā nātiparivaṭṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihiṭasatto lajjī dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānaṃ pahāya adinnādāna paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena suci-bhūtena attanā viharati. Abrahmacariyam pahāya brahmecāri hoti ārācāri, virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādi saccasandho theto paccayiko avisaṃvādako lokassa. Pisunāṃ vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācam bhāsītā hoti. Pharusaṃ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kappasukhā pemaṇiyā hadayaṃgamā porī bahujanakantā bahujana-

manāpā tathārūpiṃ vācam bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitā. So bija-gāmahūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Nacca-gīta-vādita-visūka-dassanā paṭivirato hoti. Mālā-gandha-vilepanadhāraṇa-maṇḍana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mabāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-vaḷavāpaṭiggahaṇā paṭivirato hoti. Khetṭavattṭhupaṭiggahaṇā paṭivirato hoti. Dūteyya-paṇiḍaḍḍhapaṭiggahaṇā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭa-kāmsakūṭa-mānakūṭā paṭivirato hoti. Ukkoṭana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So santutṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhī sakūṇo yena yen' eva ḍeti sapattabhāro va ḍeti, evam - evaṃ bhikkhu santutṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rak-



khati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīṇjite pasārīte sampajānakārī hoti, saṅghāṭipattacivaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajānīna samannāgato vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇḍhāya, parimukhaṃ satim upatṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaṇṇī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃ kathi kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv-eva tāva ariyasāvako nitṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv-eva tāva ariya-

sāvako niṭṭham gacchati: sammāsambuddho Bhagavā, svāk-khāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca param brāhmaṇa bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṁvedeti yañ-taṁ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṁ jhānaṁ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṁ iti pi, Tathāgatanisevitaṁ iti pi, Tathāgatārañjitaṁ iti pi. Na tv-eva tāva ariyasāvako niṭṭham gacchati: sammāsambuddho Bhagavā, svāk-khāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca param brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṁ atthagamā adukkhaṁ asukhaṁ upekbāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṁ iti pi, Tathāgatanisevitaṁ iti pi, Tathāgatārañjitaṁ iti pi. Na tv-eva tāva ariyasāvako niṭṭham gacchati: sammāsambuddho Bhagavā, svāk-khāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

So evaṁ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpak-kilese mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiñāyā cittaṁ abhininnāmeti. So aneka-vihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ ekam-pi jātiṁ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim-pi jātiyo timsam-pi jātiyo cattārisam-pi jātiyo paññāsam-pi jātiyo jātisatam-pi jāti-sahassam-pi jātisatasahassam-pi aneke pi saṁvattakappe aneke pi vivattakappe aneke pi saṁvattavivattakappe; amutr' āsiṁ evaṁnāmo evaṁgotto evaṁvaṇṇo evaṁāhāro evaṁ sukhadukkha-paṭisaṁvedī evaṁāyupariyanto, so tato cuto amutra uppādiṁ, tatra p' āsiṁ evaṁnāmo evaṁgotto evaṁvaṇṇo evaṁāhāro evaṁ sukhadukkha-paṭisaṁvedī evaṁāyupariyanto, so tato cuto idhūpanno ti. Iti sākāraṁ sa-uddesaṁ aneka-vihitaṁ pubbenivāsaṁ anussarati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṁ iti pi, Tathāgatanisevitaṁ iti pi, Tathāgatārañjitaṁ iti pi. Na tv-eva tāva ariyasāvako niṭṭham gacchati: sammāsambuddho Bhagavā, svāk-khāto Bha-gavatā dhammo, supaṭipanno saṅgho ti.



So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātānāṇāya 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 micchādīttikā micchādīttikammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīttikā sammādīttikammasamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmeti. So: idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-samudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ

vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Idam vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Ettāvatā kho brāhmaṇa ariyasāvako nitṭhaṃ gato hoti: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Ettāvatā kho brāhmaṇa hatthipadopamo vitthārena paripūro hotiti.

Evam vutte Jāṇussoṇi brāhmaṇo Bhagavantaṃ etad - avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyyā, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇa - gatan - ti.

#### CŪLAHATTHIPADOPAMASUTTAM SATTAMAṃ.

## 28.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccasso - suṃ. Āyasmā Sāriputto etad - avoca:

Seyyathā pi āvuso yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggam - akkhāyati yadidaṃ mahantattena, evam - eva kho āvuso ye keci kusalā dhammā sabbe te catusu ariyasaccesu saṅghaṃ gacchanti, katamesu catusu: dukkhe



ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodbagāminiyā paṭipadāya ariyasacce.

Katamañ - c' āvuso dukkhañ ariyasaccaṃ: jāti pi dukkhā, jarā pi dukkhā, maraṇaṃ pi dukkhañ, sokaparideva-dukkhadomanassupāyāsā pi dukkhā, yaṃ - p' icchaṃ na labhati taṃ pi dukkhañ, saṅkhittena pañc' upādānakkhandhā dukkhā. Katame c' āvuso pañc' upādānakkhandhā: seyyathidaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññānupādānakkhandho. Katamo c' āvuso rūpupādānakkhandho: cattāri ca mahābhūtāni catunnañ - ca mahābhūtānañ upādāya rūpaṃ. Katame c' āvuso cattāro mahābhūtā: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Katamā c' āvuso paṭhavīdhātu: paṭhavīdhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā paṭhavīdhātu: yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, seyyathidaṃ kesā lomā nakhā dantā taco maṃsaṃ nahāru atthi atthimiñjā vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, ayaṃ vuccat' āvuso ajjhattikā paṭhavīdhātu. Yā c' eva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhāturo - ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ - asmi, na me so attā ti evaṃ - etaṃ yathābhūtaṃ sammappaññāya dātṭhabbaṃ. Evaṃ - etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā āpodhātu pakuppati, antarahitā tasmiṃ samaye bāhirā paṭhavīdhātu hoti. Tassā hi nāma āvuso bāhirāya paṭhavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ paṇ' imassa mattatṭhakassa kāyassa taṇhupādiṇṇassa ahaṇ - ti vā mamaṇ - ti vā asmiti vā, atha khvāssa no t' ev' ettha hoti. Tañ - ce āvuso bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca:

phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññāṇaṃ aniccan - ti passati. Tassa dhātārammanam - eva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tañ - ce āvuso bhikkhum pare anitṭhehi akantehi amanāpehi samudācaranti, pāṇisamphassena pi leḍḍusamphassena pi daṇḍasamphassena pi satthasamphassena pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassā pi kamanti, leḍḍusamphassā pi kamanti, daṇḍasamphassā pi kamanti, satthasamphassā pi kamanti. Vuttaṃ kho pan' etaṃ Bhagavatā Kakacūpamovāde: Ubhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā āgamaṅgāni okanteyyūṃ, tatra pi yo mano padoseyya na me so tena sāsanaṃ ti. Āraddhaṃ kho pana me viriyaṃ bhavissati asallinaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggam. Kāmaṃ dāni imasmiṃ kāye pāṇisamphassā pi kamantu, leḍḍusamphassā pi kamantu, daṇḍasamphassā pi kamantu, satthasamphassā pi kamantu, kariyati h' idaṃ buddhānaṃ sāsanaṃ - ti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhātīti. Seyyathā pi āvuso sunisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati, evaṃ - eva kho āvuso tassa ce bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhātīti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā saṅṭhāti, so tena



attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso āpodhātu: āpodhātu siyā ajjhakkā siyā bāhirā. Katamā c' āvuso ajjhakkā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo singhānikā lasikā muttaṃ, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhakkā āpodhātu. Yā c' eva kho pana ajjhakkā āpodhātu yā ca bāhirā āpodhātu āpodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya dātṭhabbāṃ. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā āpodhātu pakuppati, sā gāmaṃ - pi vahati, nigamaṃ - pi vahati, nagaraṃ - pi vahati, janapadaṃ - pi vahati, janapadapadesaṃ - pi vahati. Hoti kho so āvuso samayo yaṃ mahāsamudde yojanasatikāni pi udakāni ogacchanti, diviyojanasatikāni pi udakāni ogacchanti, tiyojanasatikāni pi udakāni ogacchanti, catuyojanasatikāni pi udakāni ogacchanti, pañcayojanasatikāni pi udakāni ogacchanti, chayojanasatikāni pi udakāni ogacchanti, sattayojanasatikāni pi udakāni ogacchanti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattatālam - pi udakaṃ saṇṭhāti, chatālam - pi udakaṃ saṇṭhāti, pañcatālam - pi udakaṃ saṇṭhāti, catutālam - pi udakaṃ saṇṭhāti, titālam - pi udakaṃ saṇṭhāti, dvitālam - pi udakaṃ saṇṭhāti, tālamattam - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattaporisaṃ - pi udakaṃ saṇṭhāti, chaporisaṃ - pi udakaṃ saṇṭhāti, pañcaporisaṃ - pi udakaṃ saṇṭhāti, catuaporisaṃ - pi udakaṃ saṇṭhāti, tiporisaṃ - pi udakaṃ saṇṭhāti, diviporisaṃ - pi udakaṃ saṇṭhāti, porisaṃ - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde addhaporisaṃ - pi udakaṃ saṇṭhāti, kaṭimattam - pi udakaṃ saṇṭhāti, janṇumattam - pi udakaṃ saṇṭhāti, gopphamattam - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde aṅgulipabbatamanamattam - pi udakaṃ na hoti. Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya

aniccatā paññāyissati — pe — upekhā kusalanissitā saññhāti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso tejodhātu: tejodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jiriyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā pan' aññaṃ pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhattikā tejodhātu. Yā c' eva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātur-ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham'-asmi, na mēso attā ti evam-etaṃ yathābhūtaṃ sammappaññāya dātṭhabbāṃ. Evam-etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmaṃ pi dahati, nigamaṃ pi dahati, nagaram pi dahati, janapadam pi dahati, janapadapadesam pi dahati. Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇiyaṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyati. Hoti kho so āvuso samayo yaṃ kukkuṭapattena pi nahārudaddulena pi aggim gavesanti. Tassā hi nāma āvuso bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati — pe — upekhā kusalanissitā saññhāti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhamgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā vātā, āngamaṅgānusārino vātā, assāso passāso, iti vā, yaṃ vā pan' aññaṃ pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur-ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham'-asmi, na mēso attā ti evam-etaṃ yathābhūtaṃ sammappaññāya dātṭhabbāṃ. Evam-etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.



Hoti kho so āvuso samayo yaṃ bāhirā vāyodhātu pakuppati, sā gāmam - pi vahati, nigamam - pi vahati, nagaram - pi vahati, janapadam - pi vahati, janapadapadesam - pi vahati. Hoti kho so āvuso samayo yaṃ gimhānam pacchime māse tālavantaṇa pi vidhūpanena pi vātaṃ pariyesanti, ossavane pi tiṇāni na icchanti. Tassā hi nāma āvuso bāhirāya vāyodhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ pan' imassa mattatṭhakassa kāyassa taṇhupādiṇṇassa ahaṇ - ti vā maman - ti vā asmiti vā, atha khvāssa no t' ev' ettha hoti. Tañ - ce āvuso bhikkhūṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaṃ dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca: phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññāṇaṃ aniccaṇ - ti passati. Tassa dhātārammaṇam - eva cittaṃ pakhandati pasīdati santiṭṭhati adhimuccati. Tañ - ce āvuso bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti, paṇisaṃphassena pi leḍḍusaṃphassena pi daṇḍasaṃphassena pi satṭhasaṃphassena pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye paṇisaṃphassā pi kamanti, leḍḍusaṃphassā pi kamanti, daṇḍasaṃphassā pi kamanti, satṭhasaṃphassā pi kamanti. Vuttaṃ kho pan' etaṃ Bhagavatā Kakacūpamovāde: Ubhatodaṇḍakena ce pi bhikkhave corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatra pi yo mano padoseyya na me so tena sāsanakaro ti. Āraddhaṃ kho pana me viriyaṃ bhavissati asallinaṃ, upatṭhitā sati asamutṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggam. Kāmaṃ dāni imasmiṃ kāye paṇisaṃphassā pi kamantu, leḍḍusaṃphassā pi kamantu, daṇḍasaṃphassā pi kamantu, satṭhasaṃphassā pi kamantu, kariyati h' idaṃ buddhānaṃ sāsanā - ti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti, so tena samvijjati samvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ

Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhātiti. Seyyathā pi āvuso suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati, evaṃ-eva kho āvuso tassa ce bhikkhuno evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhātīti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdham vata me na vata me suladdham, yassa me evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅṭhātīti. Tassa ce āvuso bhikkhuno evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā saṅṭhātīti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Seyyathā pi āvuso kaṭṭhaṃ-ca paṭicca valliṃ-ca paṭicca tiṇaṃ-ca paṭicca mattikaṃ-ca paṭicca ākāso parivārito agāran-t' eva saṅkhaṃ gacchati, evaṃ-eva kho āvuso aṭṭhiṃ-ca paṭicca nahāruṃ-ca paṭicca maṃsaṃ-ca paṭicca cammaṃ-ca paṭicca ākāso parivārito rūpaṃ-t' eva saṅkhaṃ gacchati. Ajjhattikaṃ-ce āvuso cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā na āpāthaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikaṃ-ce āvuso cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikaṃ-c' eva cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti tajjo ca samannābhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sū vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saṇṇā sū saṇṇupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho paṇ' etaṃ Bhagavatā: Yo paṭiccasamuppādaṃ



passati so dhammaṃ passati, yo dhammaṃ passati so paṭicca-  
samuppādaṃ passatīti. Paṭiccasamuppannā kho pan' ime  
yadidaṃ pañc' upādānakkhandhā. Yo imesu pañcas' upā-  
dānakkhandhesu chando ālayo anumayo ajjhosānaṃ so duk-  
khasamudayo, yo imesu pañcas' upādānakkhandhesu chanda-  
rāgavinayo chandarāgapahānaṃ so dukkhanirodho. 'Ettā-  
vatā pi kho āvuso bhikkhuno bahu kataṃ hoti. Ajjhattikañ-  
ce āvuso sotam' aparibhinnaṃ hoti — pe — ghānaṃ aparib-  
hinnaṃ hoti — jivhā aparibhinnā hoti — kāyo aparibhinno  
hoti — mano aparibhinno hoti bāhirā ca dhammā na āpā-  
thaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva  
tājassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ce āvuso  
mano aparibhinno hoti bāhirā ca dhammā āpāthaṃ āgac-  
chanti no ca tajjo samannābhāro hoti, n' eva tāva tājassa  
viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhat-  
tiko c' eva mano aparibhinno hoti bāhirā ca dhammā āpāthaṃ  
āgacchanti tajjo ca samannābhāro hoti, evaṃ tājassa viññāṇa-  
bhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ  
rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ  
vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā  
tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ  
gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānak-  
khandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ  
taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ  
pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ  
saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho pan' etaṃ  
Bhagavatā: Yo paṭiccasamuppādaṃ passati so dhammaṃ  
passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passa-  
tīti. Paṭiccasamuppannā kho pan' ime yadidaṃ pañc' upā-  
dānakkhandhā. Yo imesu pañcas' upādānakkhandhesu chando  
ālayo anumayo ajjhosānaṃ so dukkhasamudayo, yo imesu  
pañcas' upādānakkhandhesu chandarāgavinayo chandarāgap-  
ahānaṃ so dukkhanirodho. Ettāvatā pi kho āvuso bhik-  
khuno bahu kataṃ hotīti.

Idam - avoca āyasmā Sāriputto. Attamanā te bhikkhū  
āyasmato Sāriputtassa bhāsitaṃ abhinandun - ti.

## 29.

Evam - me sutam. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate acirapakkante Devadatte. Tatra kho Bhagavā Devadattam ārabbhā bhikkhū āmantesi:

Idha bhikkhave ekacco kulaputto saddhā agāasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṁ paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṁseti param vambheti: aham - asmi lābhī silokavā, ime pan' aññe bhikkhū appaṇṇātā appesakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesi sārāpariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāraṁ atikkamma phegguṁ atikkamma tacam atikkamma papaṭikaṁ sākāpalāsaṁ chetvā ādāya pakkameyya sāraṁ - ti maññamāno; tam - enaṁ cakkhumā puriso disvā evaṁ vadeyya: Na vatāyaṁ bhavaṁ puriso aññāsi sāraṁ na aññāsi phegguṁ na aññāsi tacam na aññāsi papaṭikaṁ na aññāsi sākāpalāsaṁ, tathā h' ayaṁ bhavaṁ puriso sārattthiko sārāgavesi sārāpariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāraṁ atikkamma phegguṁ atikkamma tacam atikkamma papaṭikaṁ sākāpalāsaṁ chetvā ādāya pakkanto sāraṁ - ti maññamāno, yañ - c' assa sarena sārakaraṇiyaṁ tañ - c' assa atthaṁ nānubhavissatiti. Evam - eva kho bhikkhave idh' ekacco kulaputto saddhā agāasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṁ paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṁseti param



vambheti: aham-asmi lābhī silokavā, ime pan' aññe bhikkhū appaṇṇātā appesakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu sākāpalāsaṃ aggahesi brahmacariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya silasampadāya attān' ukkaṃseti paraṃ vambheti: aham-asmi silavā kalyāṇadhammo, ime pan' aññe bhikkhū dussilā pāpadhammā ti. So tāya silasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ papaṭikaṃ chetvā ādāya pakka-meyya sārān-ti maññamāno; tam-enāṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ; tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ papaṭikaṃ chetvā ādāya pak-kanto sārān-ti maññamāno, yañ-c' assa sūrena sārakaraṇīyaṃ tañ-c' assa atthaṃ nānubhavissatīti. Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti... So tāya silasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati bhikkhave bhikkhu papaṭikāṃ aggahesi brahmācariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkha-khandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya sīlasampadāya na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: aham-asmi samāhito ekaggacitto, ime pan' aññe bhikkhū asamāhitā vibhantacittā ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāraṃ atikkamma phegguṃ tacāṃ chetvā ādāya pakkameyya sāraṃ - ti maññamāno; tam-enāṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikāṃ na aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāraṃ atikkamma phegguṃ tacāṃ chetvā ādāya pakkanto sāraṃ - ti maññamāno, yaṃ - c' assa sārena sārakaraṇiyaṃ taṃ - c' assa atthaṃ nānubhavissatīti. Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti ... So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ



vuccati bhikkhave bhikkhu tacam aggahehi brahmacariyassa, tena ca vosanam āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkamseti na param vambheti, so tena lābhasakkārasilokena na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno silasampadam ārādheti. So tāya silasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkamseti na param vambheti, so tāya silasampadāya na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkamseti na param vambheti, so tāya samādhisampadāya na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno nāṇadassanam ārādheti. So tena nāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena nāṇadassanena attān' ukkamseti param vambheti: aham - asmi jānam passam viharāmi, ime pan' aññe bhikkhū ajānam apassam viharantīti. So tena nāṇadassanena majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva saram phegguṃ chetvā ādāya pakka-meyya sāran - ti maññamāno; tam - enam cakkhumā puriso disvā evam vadeyya: Na vatāyam bhavam puriso aññāsi saram na aññāsi phegguṃ na aññāsi tacam na aññāsi papaṭikam na aññāsi sākāpalāsam, tathā h' ayam bhavam puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva saram phegguṃ chetvā ādāya pakkanto sāran - ti maññamāno, yañ - c' assa sārena sārakaraṇiyam tañ - c' assa attham nānubhavissatīti.

Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti ... So tena nāṇadasanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu phegguṃ aggahesi brahmacariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena 'na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti no ca kho paripuṇṇasaṅkappo, so tena nāṇadassanena na attān' ukkaṃseti na paraṃ vambheti, so tena nāṇadassanena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samayavimokhaṃ ārādheti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ so bhikkhu tāya samayavimuttiyā parihāyetha. Seyyathā pi bhikkhave puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārā-ñeva chetvā ādāya pakkameyya sārā-ti jānamāno; tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Aññāsi vātāyaṃ bhavaṃ puriso sārāṃ aññāsi phegguṃ aññāsi tacāṃ aññāsi papaṭikāṃ aññāsi sākhāpalāsaṃ, tathā h'ayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno ma-



hato rukkhassa tiṭṭhato sāravato sārāṇ-ñeva chetvā ādāya pakkanto sārāṇ-ti jānamāno, yaṇ-c' assa sārena sārakaraṇīyaṃ taṇ-c' assa atthaṃ anubhavissatiti. Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaṇaṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti no ca kho paripuṇṇasaṅkappo, so tena nāṇadassanena na attān' ukkaṃseti na paraṃ vambheti, so tena nāṇadassanena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno asaṃyavimokhaṃ ārādheti. Atthānaṃ etaṃ bhikkhave anavakāso yaṃ so bhikkhu tāya asaṃyavimuttiyā parihāyetha.

Iti kho bhikkhave na-y-idam brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na silasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na nāṇadassanānisaṃsaṃ. Yā ca kho ayaṃ bhikkhave akuppā cetovimutti, etadattam-idam bhikkhave brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun-ti.

## 30.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Piṅgalakoccho brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ katham sārāṇīyaṃ vītisaṅgāya ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad - avoca: Ye 'me bho Gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino tittakara sādhusammata bahujaṇassa, seyyathidaṃ Pūraṇo Kassapo, Makkhali Gosālo, Ajito Kesakambali, Pakudho Kaccāyano, Saṅjayo Belatṭhaputto, Nigaṇṭho Nātaputto, sabbe te sakāya paṭinṇāya abbhāṇāṃsu sabbe va nābbhaṇāṃsu, udāhu ekacce abbhāṇāṃsu ekacce na abbhāṇāṃsūti. — Alaṃ brāhmaṇa, tittat' etaṃ: sabbe te sakāya paṭinṇāya abbhāṇāṃsu sabbe va nābbhaṇāṃsu, udāhu ekacce abbhāṇāṃsu ekacce na abbhāṇāṃsu. Dhammaṃ - te brāhmaṇa desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāssissāmi. Evam - bho ti kho Piṅgalakoccho brāhmaṇo Bhagavato paccassosi. Bhagavā etad - avoca:

Seyyathā pi brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkameyya sārā - ti maṇṇamāno; taṃ - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkanto sārā - ti maṇṇamāno, yaṃ - c' assa sārāna sārākaraṇīyaṃ taṃ - c' assa atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma



tacaṃ papaṭikaṃ chetvā ādāya pakkameyya sāraṇ - ti mañña-  
māno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya:  
Na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi pheg-  
guṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākhā-  
palāsaṃ, tathā h' ayaṃ bhavaṃ puriso s. s. s. c. mahato  
rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ  
atikkamma tacāṃ papaṭikaṃ chetvā ādāya pakkanto sāraṇ - ti  
maññaṃ māno, yaṇ - c' assa sārena sārakaraṇiyaṃ taṇ - c' assa  
atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato  
rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ  
tacāṃ chetvā ādāya pakkameyya sāraṇ - ti maññaṃ māno; tam -  
enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ  
bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi  
tacāṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ, tathā  
h' ayaṃ bhavaṃ puriso s. s. s. c. mahato rukkhassa t. s.  
atikkamm' eva sāraṃ atikkamma phegguṃ tacāṃ chetvā  
ādāya pakkanto sāraṇ - ti maññaṃ māno, yaṇ - c' assa sārena  
sārakaraṇiyaṃ taṇ - c' assa atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato  
rukkhassa t. s. atikkamm' eva sāraṃ phegguṃ chetvā ādāya  
pakkameyya sāraṇ - ti maññaṃ māno; tam - enaṃ cakkhumā  
puriso evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi  
sāraṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papa-  
ṭikaṃ na aññāsi sākhāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso  
s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ pheg-  
guṃ chetvā ādāya pakkanto sāraṇ - ti maññaṃ māno, yaṇ - c'  
assa sārena sārakaraṇiyaṃ taṇ - c' assa atthaṃ nānu-  
bhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sāra-  
gavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato  
sāravato sāraṇ - ñeva chetvā ādāya pakkameyya sāraṇ - ti  
jānamāno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya:  
Aññāsi vatāyaṃ bhavaṃ puriso sāraṃ aññāsi phegguṃ aññāsi  
tacāṃ aññāsi papaṭikaṃ aññāsi sākhāpalāsaṃ, tathā h' ayaṃ  
bhavaṃ puriso sārattthiko sārāgavesī sārapiyesanaṃ cara-  
māno mahato rukkhassa tiṭṭhato sāravato sāraṃ yeva chetvā

ādāya pakkanto sāraṇ - ti jānamano, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ anubhavissatīti.

Evam - eva kho brāhmaṇa idh' ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamaṇo hoti paripuṇṇasaṅkappo, so tena lābhasakkārasilokena attān' ukkaṃseti paraṃ vambheti: aham - asmi lābhī silokavā, ime paṇ' aññe bhikkhū appaṇṇātā appesakkhā ti; lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamma' eva sāraṇ atikkamma pheggum atikkamma tacaṃ atikkamma papaṭikaṃ sākha - palāsaṃ chetvā ādāya pakkamanto sāraṇ - ti maññamāno, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So silasampadaṃ ārādheti, so tāya silasampadāya attamaṇo hoti paripuṇṇasaṅkappo, so tāya silasampadāya attān' ukkaṃseti paraṃ vambheti: aham - asmi silavā kalyāṇadhammo, ime paṇ' aññe bhikkhū dussilā pāpadhammā ti; silasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam



dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati. oḷīnavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ atikkamma tacāṃ papaṭikāṃ chetvā ādāya pakkamanto sāraṃ - ti maññamāno, yañ - c' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo, so tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: aham - asmi samāhito ekaggacitto, ime pan' aññe bhikkhū asamāhitā vibbhantacittā ti; samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷīnavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ tacāṃ chetvā ādāya pakkamanto sāraṃ - ti maññamāno, yañ - c' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena

sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbādeti, so tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So silasampadaṃ ārādeti, so tāya silasampadāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, silasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādeti, so tāya samādhisampadāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanaṃ ārādeti, so tena nāṇadassanena attamaṇo hoti paripuṇṇasaṅkappo, so tena nāṇadassanena attān' ukkaṃseti paraṃ vambheti: ahaṃ-asmi jānaṃ passaṃ viharāmi, ime paṇ' aññe bhikkhū ajānaṃ appassaṃ viharantīti; nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriya chandaṃ janeti na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sārāṃ pheggum chetvā ādāya pakkamanto sāranti maññaṃāno, yaṇ-c' assa sārēna sārakaraṇiyaṃ taṇ-c' assa atthaṃ nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otīṇṇo 'mhi jātiyā jarāmarañña sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito



samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na param vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na param vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na param vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanaṃ ārādheti, so tena nāṇadassanena attamano hoti no ca kho paripuṇṇasaṅkappo, so tena nāṇadassanena na attān' ukkaṃseti na param vambheti, nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko.

Katame ca brāhmaṇa dhammā nāṇadassanena uttaritarā ca paṇītarā ca: Idha brāhmaṇa bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītaro ca. Puna ca param brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītaro ca. Puna ca param brāhmaṇa bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yan - taṃ ariyā ācikkhanti: upekhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayam - pi

kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catuttham jhānaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sabbaso rūpasānnānaṃ samatikkamā paṭighasaṇṇānaṃ atthagamā nānattasaṇṇānaṃ amanasikārā ananto ākāso ti ākāsaṇaṇcāyatanam upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sabbaso ākāsaṇaṇcāyatanam samatikkamma anantaṃ viññāṇan - ti viññāṇaṇcāyatanam upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma na - tthi kiñcīti ākiñcaṇṇāyatanam upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sabbaso ākiñcaṇṇāyatanam samatikkamma nevasaṇṇānāsaṇṇāyatanam upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca param brāhmaṇa bhikkhu sabbaso nevasaṇṇānāsaṇṇāyatanam samatikkamma saṇṇāvedayitanirodham upasampajja viharati, paṇṇāya c' assa disvā āsavā parikkhīṇā honti. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Ime kho brāhmaṇa dhammā nāṇadassanena uttaritarā ca paṇītatarā ca.

Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tittthato sāravato sārāṃ yeva chetvā ādāya pakkamanto sārān - ti jānamāno, yaṇ - c' assa sārena sārakaraṇiyaṃ taṇ - c' assa attham anubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ pugalaṃ vadāmi.

Iti kho brāhmaṇa na - y - idaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ na sīlasampadānisamsaṃ na samādhisampadānisamsaṃ na nāṇadassanānisamsaṃ. Yā ca kho



ayaṃ brāhmaṇa akuppā cetovimutti, etadattham - idaṃ brāhmaṇa brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ - ti.

Evaṃ vutte Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad - avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ - eva kho bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagataṃ - ti.

CŪĀSĀROPAMASUTTAM DASAMAṃ.

VAGGO TATIYO.

### 31.

Evaṃ - me suttaṃ. Ekaṃ samayaṃ Bhagavā Nādi ke viharati Giṇjakāvasathe. Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Gosīṅgasālavanadāye viharanti. Atha kho Bhagavā sāyanhasamayaṃ paṭisallāṇā vuṭṭhito yena Gosīṅgasālavanadāyo ten' upasaṅkami. Addasā kho dāyapālo Bhagavantaṃ dūrato va āgacchantāṃ, disvāna Bhagavantaṃ etad - avoca: Mā samaṇa etaṃ dāyaṃ pāvisi, sant' ettha taḃ kulaputtā attakāmarūpā viharanti, mā tesāṃ aphāsum - akāsīti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhiṃ mantayamānassa, sutvāna dāyapālaṃ etad - avoca: Māvuso dāyapāla Bhagavantaṃ vāresi, satthā no Bhagavā anuppatto ti. Atha kho āyasmā Anuruddho yen' āyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ - ca Nandiyaṃ āyasmantaṃ - ca Kimbilaṃ etad - avoca: Abhikkamath' āyasmanto, abhikkamath' āyasmanto, satthā no Bha-

gavā anuppatto ti. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam paccuggantvā eko Bhagavato pattacivaram paṭiggaheṣi eko āsanam paññāpesi eko pādodakam upatthāpesi. Nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi. Te pi kho āyasmanto Bhagavantam abhivādetvā ekamantam nisidimṣu. Ekamantam nisinnam kho āyasantam Anuruddham Bhagavā etad'avoca:

Kacci vo Anuruddhā khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamathāti. — Khamaniyam Bhagavā, yāpaniyam Bhagavā, na ca mayam bhante piṇḍakena kilamāmati. — Kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathāti. — Taggha mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmāti. — Yathākatham pana tumhe Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathāti. — Idha mayham bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārihi saddhim viharāmiti. Tassa mayham bhante imesu āyasantesu mettam kāyakammaṃ paccupaṭṭhitam āvī c' eva raho ca, mettam vacikammaṃ paccupaṭṭhitam āvī c' eva raho ca, mettam manokammaṃ paccupaṭṭhitam āvī c' eva raho ca. Tassa mayham bhante evam hoti: Yan-nūnāham sakam cittam nikkhipitvā imesam yeva āyasantānam cittassa vasena vatteyyan-ti. So kho aham bhante sakam cittam nikkhipitvā imesam yeva āyasantānam cittassa vasena vattāmi. Nānā hi kho no bhante kāyā ekañ-ca pana maññe cittan-ti.

Āyasmā pi kho Nandiyo — pe — āyasmā pi kho Kimbilo Bhagavantam etad'avoca: Mayham pi kho bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārihi saddhim viharāmiti. Tassa mayham bhante imesu āyasantesu mettam kāyakammaṃ paccupaṭṭhitam āvī c' eva raho ca, mettam vacikammaṃ paccupaṭṭhitam āvī c' eva raho ca, mettam manokammaṃ paccupaṭṭhitam āvī c' eva raho ca. Tassa mayham bhante evam hoti: Yan-nūnāham



sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaṣṣa vasena vatteyyan-ti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaṣṣa vasena vat-tāmi. Nānā hi kho no bhante kāyā ekaṃ-ca pana maññe cittaṃ-ti.

Evam kho mayaṃ bhante samaggā sammodamānā avi-vadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sam-passantā viharāmāti. — Sādhū sādhū Anuruddhā. Kacci pana vo Anuruddhā appamattā ātāpino pahitattā viharathāti. — Taggha mayaṃ bhante appamattā ātāpino pahitattā viharāmāti. — Yathākathaṃ pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathāti. — Idha bhante amhākaṃ yo paṭhamāṃ gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pāṇiyāṃ paribhojanīyaṃ upatthāpeti, avakkārapātiṃ upatthāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvāseso sace ākaṅkhati bhuñjati, no ce ākaṅkhati appaharite vā chaḍḍeti appāṇake vā uduke opilāpeti. So āsanāni paṭisāmeti, pāṇiyāṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo pas-sati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upatthāpeti; sacāssa hoti avisayhaṃ hatthavikārena dutiyaṃ āmantetvā hatthavilāṅgakena upatthā-pema, na tv-eva mayaṃ bhante tappaccayā vācaṃ bhindāma. Pañcābikaṃ kho pana mayaṃ bhante sabbarattiyā dham-miyā kathāya sannisīdāma. Evam kho mayaṃ bhante ap-pamattā ātāpino pahitattā viharāmāti.

Sādhū sādhū Anuruddhā. Atthi pana vo Anuruddhā evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ utta-rim manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro-ti. — Kim hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma vivicc' eva kāmehi vivicca aku-salehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharāma. Ayaṃ kho no bhante amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttarim manussadhammā alamariya[nāṇadassana]-viseso adhigato phāsuvihāro-ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa

vihārassa paṭippassaddhiyā atth' añño uttariṃ manussa-  
 dhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro  
 ti. — Kiṃ hi no siyā bhante. Idha mayaṃ bhante yāvad-e  
 ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasā-  
 danaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhi-  
 jaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma.  
 Etassa bhante vihārassa samatikkamāya etassa vihārassa  
 paṭippassaddhiyā ayam-añño uttariṃ manussadhammā alam-  
 ariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Sādhū  
 sādhū Anuruddhā. Etassa pana vo Anuruddhā vihārassa  
 samatikkamāya etassa vihārassa paṭippassaddhiyā atth' añño  
 uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhi-  
 gato phāsuvihāro ti. — Kiṃ hi no siyā bhante. Idha mayaṃ  
 bhante yāvad-e ākaṅkhāma pītiyā ca virāgā upekkhā ca  
 viharāma satā ca sampajānā, sukhaṃ ca kāyena paṭisaṃ-  
 vedema yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-  
 viharī ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa  
 bhante vihārassa samatikkamāya etassa vihārassa paṭippassad-  
 dhiyā ayam-añño uttariṃ manussadhammā alamariya[nāṇa-  
 dassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anu-  
 ruddhā. Etassa pana vo Anuruddhā vihārassa samatikka-  
 māya etassa vihārassa paṭippassaddhiyā atth' añño uttariṃ  
 manussadhammā alamariya[nāṇadassana]viseso adhigato phāsu-  
 vihāro ti. — Kiṃ hi no siyā bhante. Idha mayaṃ bhante  
 yāvad-e ākaṅkhāma sukhassa ca pahānā dukkhassa ca  
 pahānā pubbe va somanassadomanassānaṃ atthagamā aduk-  
 khaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ  
 upasampajja viharāma. Etassa bhante vihārassa samatikka-  
 māya etassa vihārassa paṭippassaddhiyā ayam-añño uttariṃ  
 manussadhammā alamariya[nāṇadassana]viseso adhigato phāsu-  
 vihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anu-  
 ruddhā vihārassa samatikkamāya etassa vihārassa paṭippas-  
 saddhiyā atth' añño uttariṃ manussadhammā alamariya[nāṇa-  
 dassana]viseso adhigato phāsuvihāro ti. — Kiṃ hi no siyā  
 bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma sabbaso  
 rūpasāññānaṃ samatikkamā paṭighasāññānaṃ atthagamā nā-  
 nattasāññānaṃ amanasikārā ananto ākāso ti ākāsaṇaṇcāyata-



nañ upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam - añño uttarim̐ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante. Idha mayam̐ bhante yāvad - e ākañkhāma sabbaso ākāsañāncāyatanam̐ samatikkamma anantañ viññāṇan - ti viññāṇāncāyatanam̐ upasampajja viharāma — pe — sabbaso viññāṇāncāyatanam̐ samatikkamma na - tthi kiñciti ākiñcaññāyatanam̐ upasampajja viharāma — sabbaso ākiñcaññāyatanam̐ samatikkamma nevaśaṇṇānāsāññāyatanam̐ upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam - añño uttarim̐ manussadhammā alamariyaviseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariyañāṇadassana-viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante. Idha mayam̐ bhante yāvad - e ākañkhāma sabbaso nevaśaṇṇānāsāññāyatanam̐ samatikkamma saññāvedayitanirodham̐ upasampajja viharāma. paññāya ca no disvā āsavā parikkhiṇā honti. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam - añño uttarim̐ manussadhammā alamariyañāṇadassana-viseso adhigato phāsuvihāro. Imasmā ca mayam̐ bhante phāsuvihārā aññañ phāsuvihārañ uttaritarañ vā paṇītarañ vā na samanupassāmāti. — Sādhū sādhū Anuruddhā. Etasmā Anuruddhā phāsuvihārā añño phāsuvihāro uttaritaro vā paṇītataro vā na - tthiti.

Atha kho Bhagavā āyasmantañ - ca Anuruddham̐ āyasmantañ - ca Nandiyañ āyasmantañ - ca Kimbilañ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahañsetvā utthāy' āsanā pakkāmi. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantañ anusamyāyivā tato paṭinivattitvā āyasmā ca Nan-

diyo āyasmā ca Kimbilo āyasmantaṃ Anuruddhaṃ etad-  
avocum: Kin-nu kho mayaṃ āyasmato Anuruddhassa evaṃ-  
ārocimha: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ mayaṃ  
lābhino ti, yaṃ no āyasmā Anuruddho Bhagavato sammukhā  
yāva āsavānaṃ khayā pakāsesiti. — Na kho me āyasmanto  
evaṃ-ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ  
mayaṃ lābhino ti. Api ca me āyasmantānaṃ cetasā ceto  
paricca vidito: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ  
ime āyasmanto lābhino ti. Devatā pi me etam-atthaṃ  
ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ ime  
āyasmanto lābhino ti. Tam-enaṃ Bhagavatā pañhābhi-  
putṭhena byākatan-ti.

Atha kho Dīgho parajano yakkho yena Bhagavā ten' upa-  
saṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ  
atṭhāsi. Ekamantaṃ tṭhito kho Dīgho parajano yakkho  
Bhagavantaṃ etad-avoca: Lābhā bhante Vajjinaṃ, suladdha-  
lābhā Vajjipajāya, yattha Tathāgato viharati araham sammā-  
sambuddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho  
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Dīghassa para-  
janassa yakkhassa saddaṃ sutvā bhumma devā saddam-  
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā  
Vajjipajāya, yattha Tathāgato viharati araham sammāsam-  
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho āyasmā  
ca Nandiyo āyasmā ca Kimbilo ti. Bhummaṇaṃ devānaṃ  
saddaṃ sutvā Cātummahārājikā devā — pe — Tāvatisā devā  
— Yāmā devā — Tusitā devā — Nimmānaratī devā — Para-  
nimmitavasavattino devā — Brahmakāyikā devā saddam-  
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā  
Vajjipajāya, yattha Tathāgato viharati araham sammāsam-  
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho  
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Itiha te āyasmanto  
tena khaṇena tena muhuttana yāva Brahmaloḷkā viditā ahesum.

Evam-etam Dīgha, evam-etam Dīgha. Yasmā pi  
Dīgha kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabba-  
jitā, taṃ ce pi kulam ete tayo kulaputte pasannacittaṃ  
anussareyya tassa p'assa kulassa dīgharattaṃ hitāya sukhāya.  
Yasmā pi Dīgha kulaparivattā ete tayo kulaputtā agārasmā



anagāriyaṃ pabbajitā, so ce pi kulaparivaṭṭo ete tayo kulaputte pasannacitto anussareyya tassa p' assa kulaparivaṭṭassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha gāmaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi gāmo ete tayo kulaputte pasannacitto anussareyya tassa p' assa gāmassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nigamaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi nigamo ete tayo kulaputte pasannacitto anussareyya tassa p' assa nigamassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nagaraṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañ ce pi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya tassa p' assa nagarassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi janapado ete tayo kulaputte pasannacitto anussareyya tassa p' assa janapadassa dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa khattiyaṇaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha brāhmaṇā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha vessā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa vessānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha suddā ete tayo kulaputtā pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi Dīgha loko samārako sabrahmakko sassaṃaṇabrāhmaṇi pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassaṃaṇabrāhmaṇiyaṃ pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Passa Dīgha yāva c' ete tayo kulaputtā bahujaṇahitāya paṭipannā bahujaṇasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ - ti.

Idam - avoca Bhagavā. Attamano Dīgho parajano yakkho Bhagavato bhāsitaṃ abhinanditi.

## 32.

Evam - me sutam. Ekam samayaṃ Bhagavā Gosīṅga-sālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhim, āyasmatā ca Sāriputtena āyasmatā ca Mahāmoggallānena āyasmatā ca Mahākassapena āyasmatā ca Anuruddhena āyasmatā ca Revatena āyasmatā ca Ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhim. Atha kho āyasmā Mahāmoggallāno sāyanhasamayaṃ patisallāpā vutthito yen' āyasmā Mahākassapo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākassapaṃ etad-avoca: Āyāṃ' āvuso Kassapa yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam - āvuso ti kho āyasmā Mahākassapo āyasmato Mahāmoggallānassa paccassosi. Atha kho āyasmā ca Mahāmoggallāno āyasmā ca Mahākassapo āyasmā ca Anuruddho yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya. Addasā kho āyasmā Ānando āyasmantaṃ - ca Mahāmoggallānaṃ āyasmantaṃ - ca Mahākassapaṃ āyasmantaṃ - ca Anuruddhaṃ yen' āyasmā Sāriputto ten' upasaṅkamante dhammasavanāya, disvāna yen' āyasmā Revato ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Revataṃ etad-avoca: Upasaṅkamantā kho amū āvuso Revata sappurisā yen' āyasmā Sāriputto tena dhammasavanāya, āyāṃ' āvuso Revata yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam - āvuso ti kho āyasmā Revato āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Revato āyasmā ca Ānando yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya.

Addasā kho āyasmā Sāriputto āyasmantaṃ - ca Revataṃ āyasmantaṃ - ca Ānandaṃ dūrato va āgacchante, disvāna āyasmantaṃ Ānandaṃ etad-avoca: Etu kho āyasmā Ānandas-sāgataṃ āyasmato Ānandassa Bhagavato upatthākassa Bhagavato santikāvacarassa. Ramaṇiyaṃ āvuso Ānanda Gosīṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathaṃrūpena āvuso Ānanda bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Idh' āvuso



Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunṇam parisuddham brahmācariyam abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, diṭṭhiyā suppaṭividdhā; so catunnam parisānam dhammam deseti parimaṇdalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīngasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Revataṃ etad - avoca: Byākataṃ kho āvuso Revata āyasmatā Ānandena yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Revataṃ pucchāma: Ramaṇiyam āvuso Revata Gosīngasālavanam... Kathamrūpena āvuso Revata bhikkhunā Gosīngasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamatham anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīngasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Anuruddham etad - avoca: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Anuruddham pucchāma: Ramaṇiyam āvuso Anuruddha Gosīngasālavanam... Kathamrūpena āvuso Anuruddha bhikkhunā Gosīngasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasam lokānam voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsāḍavaragato sahasam nemimaṇḍalānam volokeyya, evam - eva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasam lokānam voloketi. Evarūpena kho āvuso Sāriputta Gosīngasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Mahākassapaṃ etad - avoca: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyam āvuso Kassapa Gosīngasālavanam... Kathamrūpena āvuso Kassapa

bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu attanā ca ārañṇako hoti ārañṇakattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsattho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhaviṛiyo hoti viriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samāhisampanno hoti samāhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Mahāmoggallānam etad-avoca: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Mahāmoggallānam pucchāma: Ramaṇīyam āvuso Moggallāna Gosīṅgasālavanam... Kathamrūpena āvuso Moggallāna bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañham pucchanti, aññamaññaṃ pañham puṭṭhā vissajjenti no ca saṃsādentī, dhammī ca nesaṃ kathā pavattanti hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Atha kho āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad-avoca: Byākataṃ kho āvuso Sāriputta amhehi sabbehi eva yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇīyam āvuso Sāriputta Gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Sāriputta Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Moggallāna bhikkhu cittam vasam vatteti, no ca bhikkhu cittassa vasena vattati; so yāya vihārasamāpattiya ākaṇ-



khati pubbanhasamayam viharitum tāya vihārasamāpattiyaṃ pubbanhasamayam viharati, yāya vihārasamāpattiyaṃ ākaṅkhati majjhantikaṃ samayam viharitum tāya vihārasamāpattiyaṃ majjhantikaṃ samayam viharati, yāya vihārasamāpattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiyaṃ sāyanhasamayam viharati. Seyyathā pi āvuso Moggallāna raṇṇo vā rājamahāmattassa vā nānārattānam dussānam dussakarandako pūro assa, so yaṇ-ñad-eva dussayugam ākaṅkheyya pubbanhasamayam pārupitum tan-tad-eva dussayugam pubbanhasamayam pārupeyya, yaṇ-ñad-eva dussayugam ākaṅkheyya majjhantikaṃ samayam pārupitum tan-tad-eva dussayugam majjhantikaṃ samayam pārupeyya, yaṇ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam pārupitum tan-tad-eva dussayugam sāyanhasamayam pārupeyya; evam-eva kho āvuso Moggallāna bhikkhu cittaṃ vasam vatteti, no ca bhikkhu cittaṃ vasena vattati; so yāya vihārasamāpattiyaṃ ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiyaṃ pubbanhasamayam viharati, yāya vihārasamāpattiyaṃ ākaṅkhati majjhantikaṃ samayam viharitum tāya vihārasamāpattiyaṃ majjhantikaṃ samayam viharati, yāya vihārasamāpattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiyaṃ sāyanhasamayam viharati. Evarūpena kho āvuso Moggallāna bhikkhunā Gosīṅgaśālavanam sobheyyāti.

Atha kho āyasmā Sāriputto te āyasmante etad-avoca: Byākataṃ kho āvuso amhehi sabbehi' eva yathā sakam paṭibhānam. Āyāma' āvuso yena Bhagavā ten' upasaṅkamissāma, upasaṅkamitvā etam-atthaṃ Bhagavato ārocessāma, yathā no Bhagavā byākarissati tathā nam dhāressāmāti. Evam-āvuso ti kho te āyasmanto āyasmato Sāriputtassa paccassum. Atha kho te āyasmanto yena Bhagavā ten' upasaṅkamimṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimṃsu. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etad-avoca: Idha bhante āyasmā ca Revato āyasmā ca Ānando yenāham ten' upasaṅkamimṃsu dhammasavanāya. Addasaṃ kho aham bhante āyasmantaṃ-ca Revataṃ āyasmantaṃ-ca Ānandaṃ dūrato va āgacchante, disvāna āyas-

mantam Ānandam etad - avocam: Etu kho āyasmā Ānando, sāgataṃ āyasmato Ānandassa Bhagavato upatthākassa Bhagavato santikāvacarassa. Ramanīyam āvuso Ānanda Gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Ānanda bhikkhunā Gosīṅgasālavanam sobheyyāti. Evaṃ vutte bhante āyasmā Ānando maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, diṭṭhiyā suppaṭividdhā; so catunnam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Ānando va sammā byākaramāno byākareyya. Ānando hi Sāriputta bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, diṭṭhiyā suppaṭividdhā; so catunnam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāyāti.

Evaṃ vutte ahaṃ bhante āyasmantaṃ Revataṃ etad - avocam: Byākataṃ kho āvuso Revata āyasmatā Ānandena yathā sakaṃ paṭibhānam. Tattha dāni mayam āyasmantaṃ Revataṃ pucchāma: Ramanīyam āvuso Revata . . . sobheyyāti. Evaṃ vutte bhante āyasmā Revato maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu paṭisallāpārāmo hoti paṭisallāparato, ajjhattam cetosamatham - anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Revato va sammā byākaramāno byākareyya. Revato hi Sāriputta paṭisallāpārāmo paṭisallāparato, ajjhattam cetosamatham - anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam - ti.



Evam vutte aham bhante āyasmantaṃ Anuruddhaṃ etad - avocaṃ: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ Anuruddhaṃ pucchāma: Ramaṇiyaṃ āvuso Anuruddha ... sobheyyāti. Evam vutte bhante āyasmā Anuruddho maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantaṃanusakena sahaṃsaṃ lokānaṃ voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsāḍavaragato sahaṃsaṃ nemimaṇḍalānaṃ volokeyya, evam - eva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantaṃanusakena sahaṃsaṃ lokānaṃ voloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Anuruddho va sammā byākaramāno byākareyya. Anuruddho hi Sāriputta dibbena cakkhunā visuddhena atikkantaṃanusakena sahaṃsaṃ lokānaṃ voloketīti.

Evam vutte aham bhante āyasmantaṃ Mahākassapaṃ etad - avocaṃ: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyaṃ āvuso Kassapa ... sobheyyāti. Evam vutte bhante āyasmā Mahākassapo maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu attanā ca āraṇṇako hoti āraṇṇakattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santutṭho hoti santutṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsatṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhaviriyo hoti viriyārambhassa ca vaṇṇavādī, attanā ca silasampanno hoti silasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paṇṇāsampanno hoti paṇṇāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiṇāṇadassana - sampanno hoti vimuttiṇāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ

sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Kassapo va sammā byākaramāno byākareyya. Kassapo hi Sāriputta attanā ca ārañṇako ārañṇakattassa ca vaṇṇavādī... attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī ti.

Evam vutte ahaṃ bhante āyasmantaṃ Mahāmoggallānaṃ etad-avocaṃ: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaṇīyaṃ āvuso Moggallāna... sobheyyāti. Evam vutte bhante āyasmā Mahāmoggallāno maṃ etad-avoca: Idh' āvuso Sāriputta dve bhikkhū abhidhammakathaṃ kathenti, te añña-maññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti no ca saṃsādentī, dhammī ca nesaṃ kathā pavattantī hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Moggallāno va sammā byākaramāno byākareyya. Moggallāno hi Sāriputta dhammakathiko ti.

Evam vutte āyasmā Mahāmoggallāno Bhagavantaṃ etad-avoca: Atha khvāhaṃ bhante āyasmantaṃ Sāriputtaṃ etad-avocaṃ: Byākataṃ kho āvuso Sāriputta amhehi sabbehi' eva yathā sakāṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇīyaṃ āvuso Sāriputta Gosīṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Sāriputta Gosīṅgasālavanaṃ sobheyyāti. Evam vutte bhante āyasmā Sāriputto maṃ etad-avoca: Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati; so yāya vihārasamāpattiyā ākaṅkhati pubbanhasamayaṃ viharitum tāya vihārasamāpattiyā pubbanhasamayaṃ viharati, yāya vihārasamāpattiyā ākaṅkhati majjhantikaṃ samayaṃ viharitum tāya vihārasamāpattiyā majjhantikaṃ samayaṃ viharati, yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Seyyathā pi āvuso Moggallāna raṇṇo vā rājamahāmettassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa, so yaṇ-ñad-eva dussayugaṃ ākaṅkheyya pubbanhasamayaṃ



pārupitum tan-tad-eva dussayugam pubbanhasamayam pārupeyya, yañ-ñad-eva dussayugam ākaṅkheyya majjhantikaṃ samayam pārupitum tan-tad-eva dussayugam majjhantikaṃ samayam pārupeyya, yañ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam pārupitum tan-tad-eva dussayugam sāyanhasamayam pārupeyya; evam-eva kho āvuso Moggallāna bhikkhu cittaṃ vasam vatteti, no ca bhikkhu cittassa vasena vattati; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanhasamayam viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṃ samayam viharitum tāya vihārasamāpattiya majjhantikaṃ samayam viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanhasamayam viharati. Evarūpena kho āvuso Moggallāna bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Moggallāna, yathā taṃ Sāriputto va sammā byākaramāno byākareyya. Sāriputto hi Moggallāna cittaṃ vasam vatteti, no ca Sāriputto cittassa vasena vattati; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanhasamayam viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṃ samayam viharitum tāya vihārasamāpattiya majjhantikaṃ samayam viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanhasamayam viharatīti.

Evam vutte āyasmā Sāriputto Bhagavantam etad-avoca: Kassa nu kho bhante subhāsitan-ti. — Sabbesaṃ vo Sāriputta subhāsitaṃ pariyāyena. Api ca mama pi suṇātha yathārūpena bhikkhunā Gosīṅgasālavanam sobheyya. Idha Sāriputta bhikkhu pacchābhattam piṇḍapāṭapaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatṭhapetvā: nā tāvāham imaṃ pallaṅkam bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissatīti. Evarūpena kho Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Idam-avoca Bhagavā. Attamanā te āyasmanto Bhagavato bhāsitaṃ abhinandun-ti.

## 33.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavaśesadohi ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavaśesadohi ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

Kathaṃ ca bhikkhave bhikkhu na rūpaññū hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ ti yathābhūtaṃ na ppajānāti. Evam kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu na lakkhaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito ti yathābhūtaṃ na ppajānāti. Evam kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu na āsāṭikam sāṭetā hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti na ppajahati na vinodeti na byantikaroti na anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ — pe — uppannaṃ vihiimsāvitakkaṃ — uppannuppanne pāpake akusale dhamme adhivāseti



na - ppajahati na vinodeti na byantikaroti na anabhāvaṃ gameti. Evaṃ kho bhikkhave bhikkhu na āsāṭikam sātetā hoti. Kathañ - ca bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti. Kathañ - ca bhikkhave bhikkhu na dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu na dhūmaṃ kattā hoti. Kathañ - ca bhikkhave bhikkhu na titthaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā te kālena kālaṃ upasaṅkamitvā na paripucchati na paripaṇhāti: idaṃ bhante kathaṃ, imassa ko attho ti. Tassa te āyasanto avivaṭaṇ - e' eva na vivaranti, anuttānikataṇ - ca na uttānikaronti, aneka - vihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ na paṭi - vinodenti. Evaṃ kho bhikkhave bhikkhu na titthaṃ jānāti. Kathañ - ca bhikkhave bhikkhu na pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiya - māne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitaṃ pāmujjāṃ. Evaṃ kho bhikkhave bhikkhu na pītaṃ jānāti. Kathañ - ca bhikkhave bhikkhu na vīthiṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ na - ppajānāti. Evaṃ kho bhikkhave bhikkhu na vīthiṃ jānāti. Kathañ - ca bhikkhave bhikkhu na gocarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ na - ppajānāti. Evaṃ kho

bhikkhave bhikkhu na gocarakusalo hoti. Kathañ-ca bhikkhave bhikkhu anavasesadohi hoti: Idha bhikkhave bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti cīvara-piṇḍa-pāta-senāsana-gilānapaccayaparikkhārehi. tatra bhikkhu matam na jānāti paṭiggahaṇāya. Evam kho bhikkhave bhikkhu anavasesadohi hoti. Kathañ-ca bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu na mettam kāyakammaṃ paccupaṭṭhāpeti āvi c' eva raho ca, na mettam vacīkammaṃ paccupaṭṭhāpeti āvi c' eva raho ca, na mettam manokammaṃ paccupaṭṭhāpeti āvi c' eva raho ca. Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullam āpajjitum.

Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittam jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum. Evam-eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullam āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhū rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittam jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

Kathaṇ-ca bhikkhave bhikkhu rūpaññū hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri



mahābhūtāni catunnañ-ca mahābhūtānaṃ upādāya rūpaṇ-  
ti yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu rūpaṇṇū  
hoti. Kathaṇ-ca bhikkhave bhikkhu lakkaṇakusalo hoti:  
Idha bhikkhave bhikkhu: kammalakkaṇo bālo, kammalak-  
kaṇo paṇḍito ti yathābhūtaṃ pajānāti. Evaṃ kho bhik-  
khave bhikkhu lakkaṇakusalo hoti. Kathaṇ-ca bhikkhave  
bhikkhu āsātikaṃ sāteta hoti: Idha bhikkhave bhikkhu up-  
pannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byanti-  
karoti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ — pe  
— uppannaṃ vihiṃsāvitakkaṃ — uppannuppanne pāpake akusale  
dhamme nādhivāseti, pajahati vinodeti byantikaroti anabhā-  
vaṃ gameti. Evaṃ kho bhikkhave bhikkhu āsātikaṃ sāteta  
hoti. Kathaṇ-ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā  
hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na ni-  
mittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ  
cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pā-  
pakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭi-  
pajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ  
āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ  
ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ  
phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti  
nānubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ manindriyaṃ  
asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā  
dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rak-  
khati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ  
kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathaṇ-ca  
bhikkhave bhikkhu dhūmaṃ kattā hoti: Idha bhikkhave bhik-  
khu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena pa-  
resaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu dhūmaṃ  
kattā hoti. Kathaṇ-ca bhikkhave bhikkhu titthaṃ jānāti:  
Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā  
dhammadharā vinayadharā mātikādhārā te kālena kālaṃ  
upasaṅkamitvā paripucchati paripaṇhāti: idaṃ bhante kathaṃ,  
imassa ko attho ti. Tassa te āyasmanto avivaṇṇaṇ- c' eva  
vivaranti, anuttānikataṇ-ca uttānikaronti, anekavihitesu ca  
kaṅkhāthānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho  
bhikkhave bhikkhu titthaṃ jānāti. Kathaṇ-ca bhikkhave

bhikkhu pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappa-vedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ. Evaṃ kho bhikkhave bhikkhu pītaṃ jānāti. Kathaṇ-ca bhikkhave bhikkhu vithiṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu vithiṃ jānāti. Kathaṇ-ca bhikkhave bhikkhu gocarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu gocarakusalo hoti. Kathaṇ-ca bhikkhave bhikkhu sāvasesadohi hoti: Idha bhikkhave bhikkhuṃ sad-dhā gahapatikā abhihaṭṭhuṃ pavārenti cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho bhikkhave bhikkhu sāvasesadohi hoti. Kathaṇ-ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvī c' eva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvī c' eva raho ca, mettaṃ manokammaṃ paccupaṭṭhāpeti āvī c' eva raho ca. Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitun - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

MAHĀGOPĀLAKASUTTAM TATIYAM.



## 34.

Evam - me sutam. Ekam samayam Bhagavā Vajjisu viharati Ukkācelāyam Gaṅgāya nadiyā tire. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Bhūtapubbam bhikkhave Māgadhako gopālako duppañña-jātiko vassānam pacchime māse saradasamaye asamavekkhitvā Gaṅgāya nadiyā oriman - tiram asamavekkhitvā pārīman - tiram atitthen' eva gāvo patāresi uttaran - tiram Suvidehānam. Atha kho bhikkhave gāvo majjhe Gaṅgāya nadiyā sote āmaṇḍaliyam karitvā tatth' eva anayabyasanam āpajjimsu; tam kissa hetu: Tathā hi so bhikkhave Māgadhako gopālako duppaññajātiko vassānam pacchime māse saradasamaye asamavekkhitvā Gaṅgāya nadiyā oriman - tiram asamavekkhitvā pārīman - tiram atitthen' eva gāvo patāresi uttaran - tiram Suvidehānam. Evam - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā Māradheyyassa akusalā a-Māradheyyassa, akusalā Maccudheyyassa akusalā a-Maccudheyyassa, tesam ye sotabbam saddahātabbam maññissanti tesam tam bhavissati digharattam ahitāya dukkhāya.

Bhūtapubbam bhikkhave Māgadhako gopālako sappañña-jātiko vassānam pacchime māse saradasamaye samavekkhitvā Gaṅgāya nadiyā oriman - tiram samavekkhitvā pārīman - tiram titthen' eva gāvo patāresi uttaran - tiram Suvidehānam. So paṭhamam patāresi ye te usabhā gopitaro gopariṇāyakā, te tiriyaṃ Gaṅgāya sotam chetvā sotthinā pārāṃ agamaṃsu; athāpare patāresi balavagāve dammagāve, te pi tiriyaṃ Gaṅgāya sotam chetvā sotthinā pārāṃ agamaṃsu; athāpare patāresi vacchatare vacchatariyo, te pi tiriyaṃ Gaṅgāya sotam chetvā sotthinā pārāṃ agamaṃsu; athāpare patāresi vacchake kisabalake, te pi tiriyaṃ Gaṅgāya sotam chetvā sotthinā pārāṃ agamaṃsu. Bhūtapubbam bhikkhave vacchako taruṇako tāvad - eva jātako mātu goravakena vuyhamāno so pi tiriyaṃ Gaṅgāya sotam chetvā sotthinā pārāṃ agamāsi; tam kissa hetu: Tathā hi so bhikkhave Māgadhako gopālako

sappaññajātiko vassānam pacchime māse saradasamaye samavekkhitvā Gaṅgāya nadiyā oriman-tīraṃ samavekkhitvā pāri-man-tīraṃ titthen' eva gāvo patāresi uttaran-tīraṃ Suvidehānam. Evam-eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā Māradyeṃṇassa kusalā a-Māradyeṃṇassa, kusalā Maccudheyyassa kusalā a-Maccudheyyassa, tesam ye sotabbam sadda-hātabbam maññissanti tesam taṃ bhavissati dīgharattam hitāya sukhāya.

Seyyathā pi bhikkhave ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū arabanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma-d-aññā vimuttā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāraṃ gatā. Seyyathā pi te bhikkhave balavagavā dammagavā tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū paṇcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tatthapariniḍḍayino anāvattidhammā tasmā lokā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi te bhikkhave vacchatarā vacchatariyo tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karissanti, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi te bhikkhave vacchakā kisabalakā tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi so bhikkhave vacchako taruṇako tāvad-eva jātako mātu goravakena vuyhamāno tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāraṃ agamāsi, evam-eva kho bhikkhave ye te bhikkhū dhammānusaṛino saddhānusaṛino, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Ahaṃ kho pana bhikkhave



kusalo imassa lokassa kusalo parassa lokassa, kusalo Māradheyyassa kusalo a-Māradheyyassa, kusalo Maccudheyyassa kusalo a-Maccudheyyassa. Tassa mayham bhikkhave ye so-tabbam saddahātabbam maññissanti tesam tam bhavissati dīgharattam hitāya sukhāyāti.

Idam - avoca Bhagavā, idam vatvā Sugato athāparam etad - avoca Satthā:

Ayam loko paraloko jānatā suppakāsito,  
yañ - ca Mārena sampattam appattam yañ - ca Maccunā.

Sabbam lokam abhiññāya sambuddhena pajānatā  
vīṭam amatadvāram khemaṃ nibbānapattiyā.

Chinnam pāpimato sotam viddhastam vinaḷikataṃ,  
pāmujjabāhulā hotha, khemaṃ patt' attha bhikkhavo ti.

#### CŪLAGOPĀLAKASUTTAM CATUTTHAM.

### 35.

Evam - me sutam. Ekaṃ samayam Bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. Tena kho pana samayena Saccako Nigaṇṭhaputto Vesāliyam paṭivasati, bhassappavādiko paṇḍitavādo sādhusammato bahujaṇassa. So Vesāliyam parisatiṃ evam vācam bhāsati: Nāhan - tam passāmi samanāṃ vā brāhmaṇāṃ vā saṅghim gāṇim gāṇācariyam. api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādam samāradddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum; thūpañ - ce p' ahaṃ acetanaṃ vādena vādam samārabheyyam sā pi mayā vādena vādam samāradddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūṭassāti. Atha kho āyasmā Assaji pubbanhasamayam nivāsetvā patta-civaram ādāya Vesālim piṇḍāya pāvisi. Addasā kho Saccako Nigaṇṭhaputto Vesāliyam jaṅghāvihāram anucaṅkamamāno

anuvicaramāno āyasmantaṃ Assajim dūrato va āgacchantam, disvāna yen' āyasmā Assaji ten' upasaṅkami. upasaṅkamitvā āyasmatā Assajinā saddhim sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho Saccako Nigaṇṭhaputto āyasmantaṃ Assajim etad-avoca: Kathaṃ pana bho Assaji samaṇo Gotamo sāvake vineti, kathambhāgā ca pana samaṇassa Gotamassa sāvakesu anu-sāsani bahulā pavattatiti. — Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anu-sāsani bahulā pavattati: Rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saṇṇā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saṇṇā anattā, saṅkhārā anattā, viññāṇaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anusāsani bahulā pavattatiti. — Dussutaṃ vata bho Assaji assumha ye mayaṃ evaṃvādiṃ samaṇaṃ Gotamaṃ assumha; app-eva ca nāma mayaṃ kadāci karahaci tena bhotā Gotamena saddhim samāgaccheyyāma, app-eva nāma siyā kocid-eva kathāsallāpo, app-eva nāma tasmā pāpakā diṭṭhigatā viveceyyāmāti.

Tena kho pana samayena pañcamattāni Licchavisatāni santhāgāre sannipatitāni honti kenacid-eva karaṇīyena. Atha kho Saccako Nigaṇṭhaputto yena te Licchavi ten' upasaṅkami, upasaṅkamitvā te Licchavi etad-avoca: Abhikkamantu bhonto Licchavi, abhikkamantu bhonto Licchavi, ajja me samaṇena Gotamena saddhim kathāsallāpo bhavissati. Sace me samaṇo Gotamo tathā patitthissati yathā 'ssa me nāt-aññatarena sāvakena Assajinā nāma bhikkhunā patitthitaṃ, seyyathā pi nāma balavā puriso dighalomikaṃ elakaṃ lo-mesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhi-sāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikākammakaro mahantaṃ soṇḍikākilaṇjaṃ gam-bhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi sam-parikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikādhutto



vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuṇjaro satṭhihāyano gambhīraṃ pokkharaniṃ ogāhivā saṇadhovikaṃ nāma kīlitaṇṇaṃ kīlati, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ saṇadhovikaṃ maññe kīlitaṇṇaṃ kīlissāmi. Abhikkamantu bhonto Licchavī, abhikkamantu bhonto Licchavī, ajja me samaṇena Gotamena saddhiṃ kathāsallāpo bhavissatīti. Tatr' ekacce Licchavī evaṃ-āhaṃsu: Kim samaṇo Gotamo Saccakassa Nigaṇṭhaputtassa vādaṃ āropessati, atha kho Saccako Nigaṇṭhaputto samaṇassa Gotamassa vādaṃ āropessatīti. Ekacce Licchavī evaṃ-āhaṃsu: Kim so bhavamāno Saccako Nigaṇṭhaputto Bhagavato vādaṃ āropessati, atha kho Bhagavā Saccakassa Nigaṇṭhaputtassa vādaṃ āropessatīti. Atha kho Saccako Nigaṇṭhaputto pañcamattehi Licchavisatehi parivuto yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṅkami.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho Saccako Nigaṇṭhaputto yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-avoca: Kahanu kho bho etarahi so bhavaṇ-Gotamo viharati, dassanakāmā hi mayan-taṃ bhavantaṃ Gotaman-ti. — Es' Aggivessana Bhagavā Mahāvanaṃ ajjhogāhivā aññatarasmiṃ rukkhamūle divāvihāraṃ nisiṇno ti. Atha kho Saccako Nigaṇṭhaputto mahatiyā Licchaviparisāya saddhiṃ Mahāvanaṃ ajjhogāhivā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdi. Te pi kho Licchavī app-ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, app-ekacce Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdiṃsu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisīdiṃsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, app-ekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisiṇno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad-avoca: Puccheyyāhaṃ bhavantaṃ Gotamaṃ kaṇcīd-eva desaṃ, sace me bhavaṇ-Gotamo okāsaṃ karoti pañhassa veyyākaraṇāyāti. — Pucch' Aggivessana yad-

ākankhasīti. — Kathaṃ pana bhavaṃ - Gotamo sāvake vineti, kathambhāgā ca pana bho Gotamassa sāvakesu anusāsani bahulā pavattatīti. — Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsani bahulā pavattati: Rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsani bahulā pavattatīti. — Upamaṃ bho Gotama paṭibhātīti. — Paṭibhātu taṃ Aggivessanaṃ Bhagavā avoca. — Seyyathā pi bho Gotama ye kec' ime bijagāmbhūtagāmā vuddhiṃ virūhiṃ vepullaṃ āpajjanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ - ete bijagāmbhūtagāmā vuddhiṃ virūhiṃ vepullaṃ āpajjanti; seyyathā pi vā pana bho Gotama ye kec' ime balakaraṇiṃyā kammantā kariyanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ - ete balakaraṇiṃyā kammantā kariyanti; evaṃ - eva kho bho Gotama rūpattā 'yaṃ purisapuggalo, rūpe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; vedanattā 'yaṃ purisapuggalo, vedanāya paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; saññattā 'yaṃ purisapuggalo, saññāya paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; saṅkhārattā 'yaṃ purisapuggalo, saṅkhāresu paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; viññāṇattā 'yaṃ purisapuggalo, viññāṇe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavatīti. — Nanu tvaṃ Aggivessana evaṃ vadesi: Rūpaṃ - me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ - me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti, ayaṃ - ca mahatī janatā ti. — Kiṃ hi te Aggivessana mahatī janatā karissati, iṅga tvaṃ Aggivessana sakaṃ yeva vādam nibbettehiti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ - me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti.

Tena hi Aggivessana taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kim-



maññasi Aggivessana: Vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassāti. — Vatteyya bho Gotama rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Imesam - pi hi bho Gotama saṅghānaṃ gaṇānaṃ, seyyathidaṃ Vajjīnaṃ Mallānaṃ, vattati sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Vatteyya bho Gotama, vattituṇ - ca - m - arahatīti. — Tam kim - maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ - me attā ti, vattati te tasmim rūpe vaso: evaṃ - me rūpaṃ hotu, evaṃ - me rūpaṃ mā ahoṣīti. Evaṃ vutte Saccako Nigaṇṭhaputto tuṇhī ahoṣi. Dutiyam - pi kho Bhagavā Saccakaṃ Nigaṇṭhaputtaṃ etad - avoca: Tam kim - maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ - me attā ti, vattati te tasmim rūpe vaso: evaṃ - me rūpaṃ hotu, evaṃ - me rūpaṃ mā ahoṣīti. Dutiyam - pi kho Saccako Nigaṇṭhaputto tuṇhī ahoṣi. Atha kho Bhagavā Saccakaṃ Nigaṇṭhaputtaṃ etad - avoca: Byākarohi dāni Aggivessana, na dāni te tuṇhibhāvassa kālo. Yo koci Aggivessana Tathāgatena yāva tatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti etth' ev' assa sattadhā muddhā phalatīti. Tena kho pana samayena vajirapāṇi yakkho ayasaṃ vajiraṃ ādāya ādittam sampajjalitam sajotibhūtaṃ Saccakassa Nigaṇṭhaputtassa upari vehāsaṃ ṭhito hoti: sacāyaṃ Saccako Nigaṇṭhaputto Bhagavatā yāva tatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati etth' ev' assa sattadhā muddham phālessāmiti. Tam kho pana vajirapāṇim yakkhaṃ Bhagavā c' eva passati Saccako ca Nigaṇṭhaputto. Atha kho Saccako Nigaṇṭhaputto bhūto samviggo lomahatṭhajāto Bhaga-

vantaṁ yeva tāṇaṁgavesī Bhagavantaṁ yeva leṇaṁgavesī Bhagavantaṁ yeva saraṇaṁgavesī Bhagavantaṁ etad-avoca: Pucchatu maṁ bhavaṁ Gotamo, byākarissāmiti.

Taṁ kim-maññasi Aggivessana: Yaṁ tvaṁ evaṁ vadesi: rūpaṁ-me attā ti, vattati te tasmim rūpe vaso: evaṁ-me rūpaṁ hotu, evaṁ-me rūpaṁ mā ahoṣiti. — No h' idaṁ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṁ pacchimena vā purimaṁ. Taṁ kim-maññasi Aggivessana: Yaṁ tvaṁ evaṁ vadesi: vedanā me attā ti, vattati te tāya vedanāya vaso: evaṁ-me vedanā hotu, evaṁ-me vedanā mā ahoṣiti. — No h' idaṁ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṁ pacchimena vā purimaṁ. Taṁ kim-maññasi Aggivessana: Yaṁ tvaṁ evaṁ vadesi: saññā me attā ti, vattati te tāya saññāya vaso: evaṁ-me saññā hotu, evaṁ-me saññā mā ahoṣiti. — No h' idaṁ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṁ pacchimena vā purimaṁ. Taṁ kim-maññasi Aggivessana: Yaṁ tvaṁ evaṁ vadesi: saṅkhārā me attā ti, vattati te tesu saṅkhāresu vaso: evaṁ-me saṅkhārā hontu, evaṁ-me saṅkhārā mā ahesun-ti. — No h' idaṁ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṁ pacchimena vā purimaṁ. Taṁ kim-maññasi Aggivessana: Yaṁ tvaṁ evaṁ vadesi: viññāṇaṁ-me attā ti, vattati te tasmim viññāṇe vaso: evaṁ-me viññāṇaṁ hotu, evaṁ-me viññāṇaṁ mā ahoṣiti. — No h' idaṁ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṁ pacchimena vā purimaṁ. Taṁ kim-maññasi Aggivessana: rūpaṁ niccaṁ vā aniccaṁ vā ti. — Aniccaṁ bho Gotama. — Yaṁ paṇāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā ti. — Dukkhaṁ bho Gotama. — Yaṁ paṇāniccaṁ dukkhaṁ vipariṇāmadhammaṁ kallaṇ-nu taṁ samanupassituṁ: etaṁ-mama, eso 'haṁ-asmi,



eso me attā ti. — No h' idam bho Gotama. — Tam kim-maññasi Aggivessana: vedanā — pe — saññā — saṅkhārā — tam kim-maññasi Aggivessana: viññāṇaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇaṃ taṃ samanupassitum: etam-mama, eso 'ham-asmi, eso me attā ti. — No h' idam bho Gotama. — Tam kim-maññasi Aggivessana: Yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ: etam-mama, eso 'ham-asmi, eso me attā ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ pariāneyya dukkhaṃ vā parikkhepetvā vihareyyāti. — Kim hi siyā bho Gotama, no h' idam bho Gotamāti.

Seyyathā pi Aggivessana puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya, so tattha passeyya mahantaṃ kadalikkhandaṃ ujum navaṃ akukkukajātāṃ; taṃ-enaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavattīm vinibbhujeyya, so tattha pattavattīm vinibbhujanto pheggum-pi nādhigaccheyya, kuto sāraṃ; evam-eva kho tvaṃ Aggivessana mayā sakasmim vāde samanuyunṇijyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsita kho pana te esā Aggivessana Vesāliyaṃ parisatiṃ vācā: Nāhaṇ-taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā saṅghim gaṇim gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāradhho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum; thūpaṇ-ce p' ahaṃ aetanaṃ vādena vādaṃ samārabheyyaṃ sā pi mayā vādena vādaṃ samāradhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtaṃsāti. Tuyhaṃ kho pan' Aggivessana app-ekaccāni sedaphusitāni nalāṭa muttāni uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ patitṭhitāni. Mayhaṃ kho pan' Aggivessana na-tthi etarahi kāyasmim sedo ti. Iti Bhagavā tasmiṃ parisatiṃ suvaṇṇavaṇṇaṃ kāyaṃ vivari.

Evam vutte Saccako Nigaṇṭhaputto tuṇḥibhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho Dummukho Licchaviputto Saccakaṃ Nigaṇṭhaputtam tuṇḥibhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam veditvā Bhagavantam etad - avoca: Upamā maṃ Bhagavā paṭibhātīti. — Paṭibhātu tam Dummukhāti Bhagavā avoca. — Seyyathā pi bhante gā-massa vā nigamassa vā avidūre pokkharāṇi, tatr' assa kakkaṭṭko. Atha kho bhante sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sū pokkharāṇi ten' upasaṅkameyyum, upasaṅkamitvā tam pokkharāṇim ogāhitvā kakkāṭakam udakā uddharitvā thale patitṭhāpeyyum. Yaṇ - yad - eva hi so bhante kakkāṭako alam abhininnāmeyya tam tad - eva te kumārakā vā kumārikā vā kaṭṭhena vā kaṭhalena vā sañchindeyyum sambhaṇṇeyyum sampalibhaṇṇeyyum. Evam hi so bhante kakkāṭako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo tam pokkharāṇim puna otaritum seyyathā pi pubbe. Evam - eva kho bhante yāni Saccakassa Nigaṇṭhaputtassa visūkāyitāni visevitāni vipphanditāni kānici kānici tāni Bhagavatā sañchinnāni sambhaggāni sampalibhaggāni, abhabbo ca dāni bhante Saccako Nigaṇṭhaputto puna Bhagavantam upasaṅkamtum yadidaṃ vādādhippāyo ti. Evam vutte Saccako Nigaṇṭhaputto Dummukham Licchaviputtam etad - avoca: Āgamehi tvaṃ Dummukha, āgamehi tvaṃ Dummukha, na mayaṃ tayā saddhim mantema, idha mayaṃ bhotā Gotamena saddhim mantema.

Titṭhat' esā bho Gotama amhākaṃ - c' eva aññesaṃ - ca puthusamaṇabrāhmaṇānam vācā, vilāpaṃ vilapitam maññe. Kittāvātā ca nu kho bho Gotamassa sāvako sāsana-karo hoti ovādatikaro tiṇṇavicikiecho vigātakathamkatho vesārajjappatto aparappaccayo satthusāsane viharatīti. — Idha Aggivessana mama sāvako yaṃ kiñci rūpaṃ atitānāgata-paccuppannam, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, hīnam vā paṇitam vā, yaṃ dūre santike vā, sabbam rūpaṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam -



etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham'-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya passati. Ettāvata kho Aggivessana mama sāvako sāsana-karo hoti ovādatikaro tiṇṇavicikiccho vigata-kathaṃ-katho vesāraj-jappatto aparappaccayo satthusāsane viharatiti. — Kittāvata pana bho Gotama bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-bhava-saṃyojano samma-d-aññā vimutto ti. — Idh' Aggivessana bhikkhu yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham'-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham'-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Ettāvata kho Aggivessana bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-bhava-saṃyojano samma-d-aññā vimutto. Evaṃ vimuttacitto kho Aggivessana bhikkhu tihi anuttariyehi samannāgato hoti: dassanānuttariyena paṭipadānuttariyena vimuttānuttariyena. Evaṃ vimutto kho Aggivessana bhikkhu Tathāgatañ-ñeva sakkaroti garukaroti māneti pūjeti: buddho so Bhagavā bodhāya dhammaṃ deseti, danto so Bhagavā damathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā taraṇāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ desetiti.

Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantaṃ etad-

avoca: Mayam - eva bho Gotama dhamṣi, mayam pagabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabbam amaññimha. Siyā hi bho Gotama hatthippabhinnaṃ āsajja purisassa sotthibbhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama jalantam aggikhandham āsajja purisassa sotthibbhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama āsivisaṃ ghoravisaṃ āsajja purisassa sotthibbhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibbhāvo. Mayam - eva bho Gotama dhamṣi, mayam pagabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabbam amaññimha. Adhivāsetu ca me bhavam Gotamo svātānāya bhattam saddhim bhikkhusaṅghenāti. Adhivāsesi Bhagavā tuṇṇibbhāvena.

Atha kho Saccako Nigaṇṭhaputto Bhagavato adhivāsanaṃ veditvā te Licchavī āmantesi: Suṇantu me bhonto Licchavī: samaṇo Gotamo nimantito svātānāya bhattam saddhim bhikkhusaṅghena, yena me abhihareyyātha yamassa patirūpaṃ maññeyyāthāti. Atha kho te Licchavī tassā rattiyaṃ accayena Saccakassa Nigaṇṭhaputtassa pañcamattāni thālipākasaṭṭhāni bhattābhikkhāraṃ abhiharimṣu. Atha kho Saccako Nigaṇṭhaputto sake ārāme paṇītam khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārocāpesi: Kālo bho Gotama, niṭṭhitaṃ bhattan - ti. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Saccakassa Nigaṇṭhaputtassa ārāmo ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena. Atha kho Saccako Nigaṇṭhaputto Buddhapamukhaṃ bhikkhusaṅgham paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Saccako Nigaṇṭhaputto Bhagavantam bhuttāvim onītapattapāṇim aññatarāṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantam etad - avoca: Yamidaṃ bho Gotama dāne puññaṃ - ca puññaṃ mahi ca taṃ dāyakānaṃ sukhāya hotūti. — Yam kho Aggivessana tādisaṃ dakkhiṇeyyaṃ āgamma avitārāgaṃ avitadosaṃ avitamohaṃ



taṃ dāyakānaṃ bhavissati. Yaṃ kho Aggivessana mādisaṃ dakkhiṇeyyaṃ āgamma vītaraṃ vītadosaṃ vītamohaṃ taṃ tuyhaṃ bhavissatīti.

CŪLASACCAKASUTTAM PAÑCAMAM.

36.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattho hoti pattacīvaraṃ ādāya Vesālīṃ piṇḍāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṅkami. Addasā kho āyasmā Ānando Saccakaṃ Nigaṇṭhaputtaṃ dūrato va āgacchantam, disvāna Bhagavantaṃ etad - avoca: Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchati bhassapavādiko paṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu bhante Bhagavā muhuttaṃ nisidatu anukampaṃ upādāyāti. Nisīdi Bhagavā paññatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad - avoca:

Santi bho Gotama eke samaṇabrāhmaṇā kāyabhāvanā-nuyogam - anuyuttā viharanti no cittabhāvanaṃ. Phusanti hi bho Gotama sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ bho Gotama sārīrikāya dukkhāya vedanāya phutṭhassa sato ūrukhaṃbho pi nāma bhavissati, hadayaṃ - pi nāma phalissati, uṇhaṃ - pi lohitaṃ mukhato uggamissati, ummādam - pi pāpuṇissati cittakkhepaṃ. Tassa kho etaṃ bho Gotama kāyanavayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kissa hetu:

abhāvitattā cittassa. Santi pana bho Gotama eke samaṇa-brāhmaṇā cittabhāvanānuyogam-anuyuttā viharanti no kāya-bhāvanam. Phusanti hi bho Gotama cetasikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ bho Gotama cetasikāya dukkhāya vedanāya phutṭhassa sato ūrukkhambho pi nāma bhavissati, hadayam-pi nāma phalissati, uṇham-pi lohitaṃ mukhato uggamissati, ummādam-pi pāpuṇissati cittakkhepaṃ. Tassa kho eso bho Gotama cittanvayo kāyo hoti, cittassa vasena vattati, taṃ kissa hetu: abhāvitattā kāyassa. Tassa mayhaṃ bho Gotama evaṃ hoti: Addhā bhoto Gotamassa sāvakā cittabhāvanānuyogam-anuyuttā viharanti no kāyabhāvanan-ti.

Kinti pana te Aggivessana kāyabhāvanā sutā ti. — Seyyathidaṃ Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo, ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehibhadantikā na tiṭṭhabhadantikā, na abhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādiyanti, te na kumbhīmukhā patigaṇhanti, na kaḷopimukhā patigaṇhanti, na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā na pāyamānāya na purisantara-gatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pipanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. Ekissā pi dattiyā yāpenti, dvīhi pi dattihi yāpenti, sattahi pi dattihi yāpenti. Ekāhikam-pi āhāraṃ āhārenti, dvīhikam-pi āhāraṃ āhārenti, sattāhikam-pi āhāraṃ āhārenti, iti evarūpaṃ addhamāsikam-pi pariyāya-bhattabhojanānuyogam-anuyuttā viharantīti. — Kiṃ pana te Aggivessana tāvataken' eva yāpentīti. — No h' idaṃ bho Gotama. App-ekadā bho Gotama ulārāni ulārāni khādaniyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyaniyāni sāyanti, ulārāni ulārāni pānāni pivanti; te imehi kāyaṃ balaṃ gāhenti nāma brūhenti nāma medenti nāmāti. — Yaṃ kho te Aggivessana purimaṃ pahāya pacchā upacinantī, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te Aggivessana cittabhāvanā sutā ti. Cittabhāvanāya



kho Saccako Nigaṇṭhaputto Bhagavatā puṭṭho samāno na sampāyāsi.

Atha kho Bhagavā Saccakaṃ Nigaṇṭhaputtaṃ etad-avoca: Yā pi kho te esā Aggivessana purimā kāyabhāvanā bhāsītā sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanaṃ hi kho tvaṃ Aggivessana na aññāsi, kuto pana tvaṃ cittabhāvanaṃ jānissasi. Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsisāmiti. — Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad-avoca:

Kathaṇ-ca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca: Idha Aggivessana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno sukhasārāgī ca hoti sukhasārāgitaṇ-ca āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno socati kilamati paridevati, urattālim kandatī, sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathaṇ-ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca: Idha Aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno no sukhasārāgī hoti na sukhasārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati, na urattālim kandatī, na sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā

cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa, evaṃ kho Aggivessana bhāvitakāyo ca hoti bhāvitacitto cāti.

Evam pasanno aham bho Gotamassa: bhavam hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. — Addhā kho te ayaṃ Aggivessana āsajja upaniya vācā bhāsita, api ca te aham byākarissāmi. Yato kho aham Aggivessana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito, tam vata me uppannā vā sukhā vedanā cittam pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittam pariyādāya ṭhassatiti n' etaṃ kho ṭhānam vijjatīti. — Na ha nūna bho Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭṭheyya, na ha nūna bho Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭṭheyyāti.

Kim hi no siyā Aggivessana. Idha me Aggivessana pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato etad-ahosi: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na - y - idaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, yan - nūnāham kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan - ti. So kho aham Aggivessana aparena samayena daharo va samāno susu kālakeso ... (*repeat from p. 163, l. 28 to p. 167, l. 8; for bhikkhave substitute Aggivessana*) ... alam - idaṃ padhānāyāti.

Api - ssu maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kaṭṭham sasneham udae nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmiti. Tam kim - maññasi Aggivessana: api nu so puriso amum allam kaṭṭham sasneham udae nikkhittam uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyāti. — No h' idaṃ bho Gotama, tam kissa hetu: adum hi bho Gotama allam kaṭṭham sasneham, taṃ - ca pana



udake nikkhittam, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. — Evam-eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāso so ca ajjhataṃ na supphāso hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kattham sasneham ārakā udakā thale nikkhittam, atha puriso āgaccheyya uttarāraṇim ādāya: aggim abhinibbattessāmi, tejo pātukarissāmi. Tam kim-maṇasi Aggivessana: api nu so puriso amum allam kattham sasneham ārakā udakā thale nikkhittam uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyāti. — No h' idam bho Gotama, tam kissa hetu: adum hi bho Gotama allam kattham sasneham, kiṇcāpi ārakā udakā thale nikkhittam. yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. — Evam-eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāso so ca ajjhataṃ na supphāso hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana tatiyā upamā paṭibhāsi

anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggim abhinibbattessāmi, tejo pātukarissāmi. Taṃ kim-maññasi Aggivessana: api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhinanthento aggim abhinibbatteyya, tejo pātukareyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: aduṃ hi bho Gotama sukkhaṃ kaṭṭhaṃ koḷāpaṃ, taṃ-ca pana ārakā udakā thale nikkhittantaṃ. — Evaṃ-eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi vūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppaḥiṇo hoti suppaṭṭhissaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Tassa mayhaṃ Aggivessana etad-ahosi: Yan-nūnāhaṃ dantehi danta-m-ādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ-ti. So kho ahaṃ Aggivessana dantehi danta-m-ādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ Aggivessana dantehi danta-m-ādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evaṃ-eva kho me Aggivessana dantehi danta-m-ādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me



kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad' ahosi: Yan' nūnāhaṃ appānakāṃ jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathā pi nāma kammāragaggariyā dhama-mānāya adhimatto saddo hoti, evam' eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad' ahosi: Yan' nūnāhaṃ appānakāṃ yeva jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Seyyathā pi Aggivessana balavā puriso tiṇhena sikharena muddhānaṃ abhimantheyya, evam' eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad' ahosi: Yan' nūnāhaṃ appānakāṃ yeva jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍaṇā honti. Seyyathā pi Aggivessana balavā puriso

dalhena varattakhaṇḍena sīse sīsavethaṃ dadeyya, evaṃ - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahosi: Yaṃ - nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyaṃ - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathā pi Aggivessana dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya, evaṃ - eva kho me Aggivessana adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahosi: Yaṃ - nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyaṃ - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evaṃ - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Api - ssu maṃ Aggivessana



devatā disvā evam-āhaṃsu: kālakato samaṇo Gotamo ti. Ekaccā devatā evam-āhaṃsu: na kālakato samaṇo Gotamo, api ca kālāṃ karotīti. Ekaccā devatā evam-āhaṃsu: na kālakato samaṇo Gotamo na pi kālāṃ karoti, arahaṃ samaṇo Gotamo, vihāro tv-eva so arahato evarūpo hotīti.

Tassa mayhaṃ Aggivessana etad-ahosi: Yan-nūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan-ti. Atha kho maṃ Aggivessana devatā upasaṅkamitvā etad-avocum: Mā kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajji, sace kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajjissasi tassa te mayhaṃ dibbaṃ ojaṃ lomakūpehi ajjhoharissāma, tāya tvaṃ yāpessasīti. Tassa mayhaṃ Aggivessana etad-ahosi: Ahañ-c' eva kho pana sabbaso ajaddhukaṃ paṭijāneyyaṃ imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohareyyum tāya cāhaṃ yāpeyyaṃ, taṃ mama assa musā ti. So kho ahaṃ Aggivessana tā devatā paccācikkhāmi, halan-ti vadāmi.

Tassa mayhaṃ Aggivessana etad-ahosi: Yan-nūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsan-ti. So kho ahaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathā pi nāma āsītikapabbāni vā kālāpabbāni vā evam-eva-ssu me aṅgapaccāṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evam-eva-ssu me ānisadaṃ hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evam-eva-ssu me piṭṭhikaṇṭako unnatāvanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evam-eva-ssu me phāsuliyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam-eva-ssu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma titta-

kālābu āmakacchinno vātātapena samputīto hoti sammilāto evam - eva - ssu me sīsacchavi samputītā hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: udaracchaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇhāmi. Yāva - ssu me Aggivessana udaracchavi piṭṭhikaṇṭakam allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: vaccaṃ vā muttaṃ vā karissāmiti tatth' eva avakujjo papatāmi tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana imam - eva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ Aggivessana pāṇinā gattāni anomajjato pūtimulāni lomāni kāyasmā papatanti tāy' ev' appāhāratāya. Api - ssu maṃ Aggivessana manussā disvā evam - āhaṃsu: kālō samaṇo Gotamo ti. Ekacce manussā evam - āhaṃsu: na kālō samaṇo Gotamo, sāmo samaṇo Gotamo ti. Ekacce manussā evam - āhaṃsu: na kālō samaṇo Gotamo na pi sāmo, maṅguracchavi samaṇo Gotamo ti. Yāva - ssu me Aggivessana tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāy' ev' appāhāratāya.

Tassa mayhaṃ Aggivessana etad - ahosi: Ye kho keci atītam - addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ na - y - ito bhiyyo; ye pi hi keci anāgatam - addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayissanti, etāvaparamaṃ na - y - ito bhiyyo; ye pi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ na - y - ito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhi - gacchāmi uttariṃ manussadhammā alamariyaṇāṇadassana - visesaṃ, siyā nu kho añño maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad - ahosi: Abhiñānāmi kho panāhaṃ pitu Sakkassa kammante sītāya jambucchāyāya nisinno vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vi - haritā, siyā nu kho eso maggo bodhāyāti. Tassa mayhaṃ Aggivessana satānusāri viññānaṃ ahosi: eso va maggo bodhā - yāti. Tassa mayhaṃ Aggivessana etad - ahosi: Kin - nu kho



aham tassa sukhassa bhāyāmi yan - tam sukham aññatr' eva kāmehi aññatra akusalehi dhammehi. Tassa mayham Aggivessana etad - ahosi: Na kho aham tassa sukhassa bhāyāmi yan - tam sukham aññatr' eva kāmehi aññatra akusalehi dhammehi.

Tassa mayham Aggivessana etad - ahosi: Na kho tam sukaram sukham adhigantum evam adhimattakasimānam patta-kāyena, yan - nūnāham oḷārikam āhāram āhāreyyam odanakummāsan - ti. So kho aham Aggivessana oḷārikam āhāram āhāresim odanakummāsam. Tena kho pana mam Aggivessana samayena pañca bhikkhū paccupaṭṭhitā honti: yan - no samaṇo Gotamo dhammam adhigamissati tan - no ārocessa-titi. Yato kho aham Aggivessana oḷārikam āhāram āhāresim odanakummāsam, atha me te pañca bhikkhū nibbijjā-pakkamiṃsu: bāhuliko samaṇo Gotamo padhānavibbhanto āvatto bāhullāyāti.

So kho aham Aggivessana oḷārikam āhāram āhāretvā balaṃ gahetvā vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukham paṭhamam jhānam upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukham dutiyaṃ jhānam upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekhako ca vihāsim sato ca sam-pajāno, sukhaṃ - ca kāyena paṭisaṃvedesim yan - tam ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānam upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadoma-nassānam atthagamā adukkham asukham upekhāsatipāri-suddhim catuttham jhānam upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evam samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubhūte kammaniye tthe ānejjappatte

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsāṃ anussarāmi, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ - pi jātiyo tiṃsaṃ - pi jātiyo cattārīsaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisatam - pi jāti-sahassaṃ - pi jātisatasahassaṃ - pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhaṭṭhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādim, tatrāp' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhaṭṭhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsāṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhi-gatā, avijjā vihatā vijjā uppānā, tamo vihatō āloko uppānno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Eva-rūpā pi kho me Aggivessana uppānā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye ṭhite ānejjappatte sattā-naṃ cutūpapātāñāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavā-dakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannā-gatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikamma-samādānā, te kāyassa bhedā param - maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atik-kantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ maj-jhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppānā,



tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānaṃ khayānāyā cittaṃ abhininnāmesim. So: idaṃ dukkhaṃ - ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim; ime āsavā ti yathābhūtaṃ abbaññāsim. ayaṃ āsavaśamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttam - iti nānaṃ ahoṣi; klīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbaññāsim. Ayaṃ kho me Aggivessana rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Abhijānāmi kho panāhaṃ Aggivessana anekasatāya parissāya dhammaṃ desetā, api - ssu maṃ ekameko evaṃ maññati: maṃ - ev' ārabha samaṇo Gotamo dhammaṃ desesiti. Na kho pan' etaṃ Aggivessana evaṃ datṭhabbaṃ, yāvad - eva viññāpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassā yeva kathāya pariyosāne tasmiṃ yeva purimasmiṃ samādhinimitte ajjhattam - eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, yena sudam niccakappaṃ niccakappaṃ viharāmiti. — Okappaniyam - etaṃ bhoṭo Gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti pana bhavaṃ Gotamo divā supitā ti. — Abhijānāmi ahaṃ Aggivessana gimhānaṃ pacchime māse pacchābhuttaṃ piṇḍapātapatikkanto catugguṇaṃ saṅghātiṃ paññāpetvā dakkhīṇena passena sato sampajāno niddaṃ okkamitā ti. — Etaṃ kho bho Gotama eke samaṇabrāhmaṇā sammohavihārasmiṃ

vadantīti. — Na kho Aggivessana ettāvata sammūho vā hoti asammūho vā. Api ca Aggivessana yathā sammūho ca hoti asammūho ca, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsissāmiti. — Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad - avoca:

Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā appahinā, tam - ahaṃ sammūho ti vadāmi. Āsavānaṃ hi Aggivessana appahānā sammūho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā pahinā, tam - ahaṃ asammūho ti vadāmi. Āsavānaṃ hi Aggivessana pahānā asammūho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā pahinā ucchinnamūlā tālavatthukatā anabhāvakatā āyatīm anuppādamhā. Seyyathā pi Aggivessana tālo matthakācchinno abhabbo puna virūhiyā, evam - eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā pahinā ucchinnamūlā tālavatthukatā anabhāvakatā āyatīm anuppādadhamhā ti.

Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantam etad - avoca: Acchariyam bho Gotama, abbhutam bho Gotama, yavaṇ - o' idam bho Gotamassa evam āsajja āsajja vuccamānassa upanīthehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyodāyati mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhiñānam' ahaṃ bho Gotama Pūraṇam Kassapaṃ vādena vādam samārabhitā, so pi mayā vādena vādam samāradaddho aññen' aññam paṭicari, bahiddhā katham apanāmesi, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātvākāsi. Bho pana Gotamassa evam āsajja āsajja vuccamānassa upanīthehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyodāyati mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhiñānam' ahaṃ bho Gotama Makkhalim Gosālam — Ajitam Kesakambalam — Pakudham Kaccāyanam — Saṇjayaṃ Belatthaputtam — Nigaṇṭham Nāthaputtam vādena vādam samārabhitā, so pi mayā vādena vādam samāradaddho aññen'



aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātvākāsi. Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyoḍāyati mukha-vaṇṇo ca vipasīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayaṃ bho Gotama gacchāma, bahukiccā mayaṃ bahukaraṇīyā ti. — Yassa dāni tvaṃ Aggivessana kālaṃ maññasiti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā pakkāmiti.

#### MAHĀSACCAKASUTTAM CHATṬHAM.

### 37.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Pubbārāme Migāramātu pāsāde. Atha kho Sakko devānam-into yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho Sakko devānam-into Bhagavantaṃ etad-avoca: Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhaya-vimutto hoti accantaniṭṭho accantayogakkhemī accantabrahma-cārī accantapariyosāno setṭho devamanussānaṃ ti.

Idha devānam-inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṇ-ce taṃ devānam-inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbam dhammaṃ abhijānāti, sabbam dhammaṃ abhiñ-ñāya sabbam dhammaṃ pariānāti, sabbam dhammaṃ pariñ-ñāya yaṃ kaṇci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭi-nissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anu-pādiyaṃ na paritassati, aparitassaṃ paccattaṇ-ñeva pari-

niḍḍāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvataṃ kho devānam-inda bhikkhu saṅkhittena taṇhāsāṅkhayavimutto hoti accanta-niṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna-ti. Atha kho Sakko devānam-into Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

Tena kho pana samayena āyasmā Mahāmoggallāno Bhagavato avidūre nisinno hoti. Atha kho āyasmato Mahāmoggallānassa etad-ahosi: Kin-nu kho so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yan-nūnāhaṃ taṃ yakkhaṃ jāneyyaṃ yadi vā so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no ti. Atha kho āyasmā Mahāmoggallāno seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evam-eva Pubbārāme Migāramātu pāsāde antarahito devesu Tāvatisesū pāturaḥosi. Tena kho pana samayena Sakko devānam-into ekapunḍarīke uyyāne dibbehi pañcahi turiyasatehi samappito samañgibhūto paricāreti. Addasā kho Sakko devānam-into āyasmantaṃ Mahāmoggallānaṃ dūrato va āgacchantāṃ, disvāna tāni dibbāni pañca turiyasatāni paṭippanāmetvā yen'āyasmā Mahāmoggallāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahāmoggallānaṃ etad-avoca: Ehi kho mārisa Moggallāna, sāgataṃ mārisa Moggallāna, cirassaṃ kho mārisa Moggallāna imaṃ pariyāyam-akāsi yadidaṃ idh' āgamanāya, nisīda mārisa Moggallāna, idam-āsanāṃ paññattan-ti. Nisīdi kho āyasmā Mahāmoggallāno paññatte āsane. Sakko pi kho devānam-into aññataraṃ nīcaṃ āsanāṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Sakkaṃ devānam-indaṃ āyasmā Mahāmoggallāno etad-avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsāṅkhayavimuttiṃ abhāsi, sādhu mayam-pi etissā kathāya bhāgino assāma savanāyāti. — Mayam kho mārisa Moggallāna bahukiccā, mayam bahukaraṇīyā, app-eva sakena karaṇīyena api ca devānaṃ yeva Tāvatisānaṃ karaṇīyena. Api ca mārisa Moggallāna sussutaṃ yeva hoti suggahītaṃ



sumanasikataṃ sūpadhāritaṃ yan - no khippam - eva antara-dhāyati. Bhūtapubbaṃ mārisa Moggallāna devāsurasaṅgāmo samupabbūho ahoṣi. Tasmiṃ kho pana mārisa Moggallāna saṅgāme devā jiniṃsu, asurā parājiniṃsu. So kho ahaṃ mārisa Moggallāna taṃ saṅgāmaṃ abhivijjinitvā vijitasāṅgāmo tato paṭinivattitvā Vejayantaṃ nāma pāsādaṃ māpesiṃ. Vejayantassa kho pana mārisa Moggallāna pāsādassa ekasataṃ niyyūhaṃ, ekamekasmim̐ niyyūhe satta satta kūṭāgārasatāni, ekamekasmim̐ kūṭāgāre satta satta accharāyo, ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvaṃ mārisa Moggallāna Vejayantassa pāsādassa rāmaṇeyyakam̐ daṭṭhun - ti. Adhivāsesi kho āyasmā Mahāmoggallāno tuṇhībhāvena.

Atha kho Sakko ca devānam - indo Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ purakkhatvā yena Vejayanto pāsādo ten' upasaṅkamim̐su. Addasāsum̐ kho Sakkassa devānam - indassa paricārikāyo āyasmantaṃ Mahāmoggallānaṃ dūrato va āgacchantāṃ, disvāna ottapamānā hiriyamānā sakam̐ sakam̐ ovarakam̐ pavisiṃsu. Seyyathā pi nāma suṇisā sasuraṃ disvā ottapati hiriyati, evaṃ - evaṃ Sakkassa devānam - indassa paricārikāyo āyasmantaṃ Mahāmoggallānaṃ disvā ottapamānā hiriyamānā sakam̐ sakam̐ ovarakam̐ pavisiṃsu. Atha kho Sakko ca devānam - indo Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ Vejayante pāsāde anucaṅkamāpentī anuvarāpentī: idam - pi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakam̐, idam - pi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakan - ti. — Sobhat' idam̐ āyasmato Kosiyassa yathā taṃ pubbe katapuñṇassa, manussā pi kiñcid - eva rāmaṇeyyakam̐ diṭṭhā evaṃ - āhaṃsu: sobhati vata bho devānaṃ Tāvatisānan - ti, ta - y - idam̐ āyasmato Kosiyassa sobhati yathā taṃ pubbe katapuñṇassāti. Atha kho āyasmato Mahāmoggallānassa etad - ahoṣi: Atibālhaṃ kho ayaṃ yakkho pamatto viharati, yan - nūnāhaṃ imaṃ yakkhaṃ saṃvejeyyan - ti. Atha kho āyasmā Mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā Vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampeṣi sampakampeṣi sampa-

vedhesi. Atha kho Sakko ca devānam - indo Vessavaṇo ca mahārājā devā ca Tāvatisā acchariyabbhutacittajātā ahesuṃ: Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvātā, yatra hi nāma dibbaṃ bhavanaṃ pādaṅgutṭhakena saṅkampessati sampakampessati sampavedhessatiti. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam - indaṃ saṃviggāṃ lomahatṭhajātāṃ viditvā Sakkaṃ devānam - indaṃ etad - avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi, sādhu mayam - pi etissā kathāya bhāgino assāma savanāyāti. — Idhāhaṃ mārisa Moggallāna yena Bhagavā ten' upasaṅkamiṃ, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsim. Ekamantaṃ tṭhito kho ahaṃ mārisa Moggallāna Bhagavantaṃ etad - avocaṃ: Kittāvatā nu' kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ vutte mārisa Moggallāna Bhagavā maṃ etad - avoca: Idha devānam - inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ - ce taṃ devānam - inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariññāya yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ - neva parinibbāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvatā kho devānam - inda bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ kho me mārisa Moggallāna Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam - indassa bhā-



sitaṃ abhinanditvā anumoditvā seyyathā pi nāma balavā puriso samīñjitāṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evaṃ - evaṃ devesu Tāvatisseṣu antarahito Pubbarāme Migāramātu pāsāde pāturahosi. Atha kho Sakkassa devānaṃ - indassa paricārikāyo acirapakkante āyasmante Mahāmoggallāne Sakkaṃ devānaṃ - indaṃ etad - avocaṃ: Eso nu te mārisa so Bhagavā satthā ti. — Na kho me mārīsā so Bhagavā satthā, sabrahmacārī me eso. āyasmā Mahāmoggallāno ti. — Lābhā te mārisa yassa te sabrahmacārī evaṃ mahiddhiko evaṃ mahānubbhāvo, aho nūna te so Bhagavā satthā ti.

Atha kho āyasmā Mahāmoggallāno yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahāmoggallāno Bhagavantaṃ etad - avoca: Abhi jānāti no bhante Bhagavā ahu tañ - ũeva aññatarassa mahesakkhassa yakkhassa saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsithāti. — Abhi jānāṃ' ahaṃ Moggallāna: idha Sakko devānaṃ - indo yena haṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Moggallāna Sakko devānaṃ - indo maṃ etad - avoca: Kittavatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ vutte ahaṃ Moggallāna Sakkaṃ devānaṃ - indaṃ etad - avocaṃ: Idha devānaṃ - inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evañ - ce taṃ devānaṃ - inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhi jānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pari jānāti, sabbaṃ dhammaṃ pariññāya yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattañ - ũeva parinibbāyati; khīṇā jāti, vusitaṃ brāhma-

cariyam, kataṃ karaṇīyam nāparam itthattāyāti pajānāti. Ettāvata kho devānam - inda bhikkhu saṅkhittena taṇhā-saṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ Moggallāna abhijānāmi Sakkassa devānam - indassa saṅkhittena taṇhāsaṅkhayavimuttiṃ bhāsitaṃ ti.

Idam - avoca Bhagavā. Attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinandīti.

CŪLATANĪHĀSAṆKHAYASUTTAM SATTAMAṃ.

### 38.

Evaṃ - me sutam. Ekam samayaṃ Bhagavā Sāvattliyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Assosum kho sambahulā bhikkhū: Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkamīsu, upasaṅkamitvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad - avocum: Saccaṃ kira te āvuso Sāti evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā ... anaññaṃ - ti. — Evaṃ byā kho ahaṃ āvuso Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Atha kho te bhikkhū Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmaṃ samanuyuñjanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Sāti avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekāpariyāyena h' āvuso Sāti paṭiccasamuppannaṃ viññāṇaṃ



vuttam Bhagavatā: aññatra paccayā na-tthi viññāṇassa sambhavo ti. Evam-pi kho Sāti bhikkhu kevatta-putto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakam ditthigatam thāmasā parāmassa abhinivissa voharati: Evam byā kho aham āvuso Bhagavatā... anaññan-ti.

Yato kho te bhikkhū nāsakkhimsu Sātiṃ bhikkhum kevatta-puttam etasmā pāpakā ditthigatā vivecetum atha yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum: Sātissa nāma bhante bhikkhuno kevatta-puttassa evarūpaṃ pāpakam ditthigatam uppannam: Tathā 'ham Bhagavatā... anaññan-ti. Assumha kho mayam bhante: Sātissa kira nāma bhikkhuno kevatta-puttassa evarūpaṃ pāpakam ditthigatam uppannam: Tathā 'ham Bhagavatā... anaññan-ti. Atha kho mayam bhante yena Sāti bhikkhu kevatta-putto ten' upasaṅkamimha, upasaṅkamitvā Sātiṃ bhikkhum kevatta-puttam etad-avocumha: Saccam kira te āvuso Sāti evarūpaṃ pāpakam ditthigatam uppannam: Tathā 'ham Bhagavatā... anaññan-ti. Evam vutte bhante Sāti bhikkhu kevatta-putto amhe etad-avoca: Evam byā kho aham āvuso Bhagavatā... anaññan-ti. Atha kho mayam bhante Sātiṃ bhikkhum kevatta-puttam etasmā pāpakā ditthigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha: Mā evam āvuso Sāti avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evam vadeyya. Anekapariyāyena h' āvuso Sāti paṭiccasamuppannam viññāṇam vuttam Bhagavatā: aññatra paccayā na-tthi viññāṇassa sambhavo ti. Evam-pi kho bhante Sāti bhikkhu kevatta-putto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakam ditthigatam thāmasā parāmassa abhinivissa voharati: Evam byā kho aham āvuso Bhagavatā... anaññan-ti. Yato kho mayam bhante nāsakkhimha Sātiṃ bhikkhum kevatta-puttam etasmā pāpakā ditthigatā vivecetum atha mayam etam-attham Bhagavato ārocemāti.

Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi

vaṃ bhikkhu mama vacanena Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi: Satthā taṃ āvuso Sāti āmantetiti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkami, upasaṅkamitvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad - avoca: Satthā taṃ āvuso Sāti āmantetiti. Evaṃ - āvuso ti kho Sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami. upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ Bhagavā etad - avoca: Saccam kira te Sāti evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaññaṃ - ti. — Evaṃ byā kho ahaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaññaṃ - ti. — Kataman - taṃ Sāti viññāpaṃ - ti. — Yvāyaṃ bhante vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākāṃ paṭisaṃvedetiti. — Kassa nu kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nanu mayā moghapurisa anekapariyāyena paṭiccasamuppannaṃ viññāpaṃ vuttaṃ: aññatra paccayā natthi viññāpassa sambhavo ti. Atha ca pana tvaṃ moghapurisa attanā duggahītena amhe c' eva abbhācikkhasi attānaṃ - ca khaṇasi bahuṃ - ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati diḡharattaṃ ahitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim - maññatha bhikkhave: api nāyaṃ Sāti bhikkhu kevaṭṭaputto usmikato pi imasmiṃ dhammavināye ti. — Kiṃ hi siyā bhante, no h' etaṃ bhante ti. Evaṃ vutte Sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad - avoca: Paññāyissasi kho tvaṃ moghapurisa etena sakena pāpakena diṭṭhigatena, idhāhaṃ bhikkhū paṭipucchissāmi. Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Sāti bhikkhu ke-



vaṭṭaputto attanā duggahītena amhe c' eva abbhācikkhati attānañ-ca khaṇati bahuñ-ca apuññaṃ pasavatiti. — No h' etaṃ bhante, anekapariyāyena hi no bhante paṭiccasamuppannaṃ viññānaṃ vuttaṃ Bhagavatā: aññatra paccayā na'tthi viññānaṃ sambhavo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave paṭiccasamuppannaṃ viññānaṃ vuttaṃ mayā: aññatra paccayā na'tthi viññānaṃ sambhavo ti. Atha ca pañāyaṃ Sāti bhikkhu kevaṭṭaputto attanā duggahītena amhe c' eva abbhācikkhati attānañ-ca khaṇati bahuñ-ca apuññaṃ pasavati. Taṃ hi tassa moghapurisassa bhavissati digharattaṃ ahitāya dukkhāya.

Yaṇ-ñad-eva bhikkhave paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhuñ-ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuvinnānañ-t' eva saṅkhaṃ gacchati; sotañ-ca paṭicca sadde ca uppajjati viññānaṃ, sotavinnānañ-t' eva saṅkhaṃ gacchati; ghānañ-ca paṭicca gandhe ca uppajjati viññānaṃ, ghānavinnānañ-t' eva saṅkhaṃ gacchati; jivhañ-ca paṭicca rase ca uppajjati viññānaṃ, jivhāvinñānañ-t' eva saṅkhaṃ gacchati; kāyañ-ca paṭicca phoṭṭhabbe ca uppajjati viññānaṃ, kāyavinñānañ-t' eva saṅkhaṃ gacchati; manañ-ca paṭicca dhamme ca uppajjati viññānaṃ, manovinnānañ-t' eva saṅkhaṃ gacchati. Seyyathā pi bhikkhave yaṇ-yad-eva paccayaṃ paṭicca aggi jalati tena ten' eva saṅkhaṃ gacchati: kaṭṭhañ-ca paṭicca aggi jalati, kaṭṭhaggi t' eva saṅkhaṃ gacchati; sakalikañ-ca paṭicca aggi jalati, sakalikaggi t' eva saṅkhaṃ gacchati; tiṇaṃ-ca paṭicca aggi jalati, tiṇaggi t' eva saṅkhaṃ gacchati; gomayañ-ca paṭicca aggi jalati, gomayaggi t' eva saṅkhaṃ gacchati; thusaṃ-ca paṭicca aggi jalati, thusaggi t' eva saṅkhaṃ gacchati; saṅkārañ-ca paṭicca aggi jalati, saṅkāraggi t' eva saṅkhaṃ gacchati; evaṃ-eva kho bhikkhave yaṇ-ñad-eva paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhuñ-ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuvinnānañ-t' eva saṅkhaṃ gacchati; sotañ-ca paṭicca sadde ca uppajjati viññānaṃ, sotavinnānañ-t' eva saṅkhaṃ gacchati; ghānañ-ca paṭicca gandhe ca uppajjati

viññāṇaṃ, ghānaviññāṇaṃ - t' eva saṅkhaṃ gacchati; jivhāṇ-  
ca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃ - t' eva  
saṅkhaṃ gacchati; kāyaṇ- ca paṭicca phoṭṭhabbe ca uppajjati  
viññāṇaṃ, kāyaviññāṇaṃ - t' eva saṅkhaṃ gacchati; manaṇ-  
ca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃ - t'  
eva saṅkhaṃ gacchati.

Bhūtaṃ - idan - ti bhikkhave passathāti. — Evam - bhante.  
— Tadāhārasambhavan - ti bhikkhave passathāti. — Evam -  
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-  
man - ti bhikkhave passathāti. — Evam - bhante. — Bhūtaṃ  
idaṃ no - ssūti bhikkhave kaṅkhāto uppajjati vicikicchā ti.  
— Evam - bhante. — Tadāhārasambhavaṃ no - ssūti bhikkhave  
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Tadā-  
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ no - ssūti  
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Bhū-  
taṃ - idan - ti bhikkhave yathābhūtaṃ sammappaññāya pas-  
sato yā vicikicchā sā pahīyatīti. — Evam - bhante. — Tadā-  
hārasambhavan - ti bhikkhave yathābhūtaṃ sammappaññāya  
passato yā vicikicchā sā pahīyatīti. — Evam - bhante. — Tadā-  
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave  
yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīya-  
tīti. — Evam - bhante. — Bhūtaṃ - idan - ti bhikkhave iti pi  
vo ettha nivicikicchā ti. — Evam - bhante. — Tadāhārasam-  
bhavan - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -  
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-  
man - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -  
bhante. — Bhūtaṃ - idan - ti bhikkhave yathābhūtaṃ sammap-  
paññāya sudiṭṭhan - ti. — Evam - bhante. — Tadāhārasam-  
bhavan - ti bhikkhave yathābhūtaṃ sammappaññāya sudiṭṭhan -  
ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ  
nirodhadhamman - ti bhikkhave yathābhūtaṃ sammappaññāya  
sudiṭṭhan - ti. — Evam - bhante. — Imaṃ ce tumhe bhikkhave  
diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ alliyetha  
kelāyetha ghanāyetha manāyetha, api nu tumhe bhik-  
khave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nitthara-  
ṇatthāya no gahaṇatthāyāti. — No h' etaṃ bhante. — Imaṃ  
ce tumhe bhikkhave diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyo-



dātāṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu tumhe bhikkhave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyāti. — Evam - bhante.

Cattāro 'me bhikkhave āhārā bhūtānaṃ vā sattānaṃ tṭhiyā sambhavesiṇaṃ vā anuggahāya, katame cattāro: ka-bālīṃkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, mano-saṇcetanā tatiyā, viññānaṃ catutthaṃ. Ime ca bhikkhave cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbavā: ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabbavā. Taṇhā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbavā: taṇhā vedanānidānā v. v. vedanāpabbavā. Vedanā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbavā: vedanā phassanidānā ph. ph. phassapabbavā. Phasso cāyaṃ bhikkhave kiṃnidāno k. k. kiṃpabhavo: phasso saḷāyatanaṇidāno s. s. saḷāyatanaṇapabhavo. Saḷāyatanaṇ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbavaṃ: saḷāyatanaṇaṃ nāmarūpanidānaṃ n. n. nāmarūpapabbavaṃ. Nāmarūpaṇ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbavaṃ: nāmarūpaṇaṃ viññāṇanidānaṃ v. v. viññāṇapabbavaṃ. Viññāṇaṇ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbavaṃ: viññāṇaṇaṃ saṅkhāranidānaṃ s. s. saṅkhārapabbavaṃ. Saṅkhārā c' ime bhikkhave kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbavā: saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabbavā. Iti kho bhikkhave avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṇaṃ, nāmarūpapaccayā saḷāyatanaṇaṃ, saḷāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evam - etassa kevalassa dukkhakkhandhassa samudayo hoti.

Jātipaccayā jarāmaṇaṇaṇ - ti iti kho paṇ' etaṃ vuttaṃ; jātipaccayā nu kho bhikkhave jarāmaṇaṇaṇaṇ no vā, kathaṃ vā ettha hotiti. — Jātipaccayā bhante jarāmaṇaṇaṇaṇ, evaṃ no ettha hoti: jātipaccayā jarāmaṇaṇaṇ - ti. — Bhavapaccayā jātiti iti kho paṇ' etaṃ vuttaṃ; bhavapaccayā nu kho bhikkhave jāti no vā, kathaṃ vā ettha hotiti. — Bhavapaccayā

bhante jāti, evaṃ no ettha hoti: bhavapaccayā jātiti. — Upādānapaccayā bhavo ti iti kho pan' etaṃ vuttaṃ; upādānapaccayā nu kho bhikkhave bhavo no vā, kathaṃ vā ettha hotiti. — Upādānapaccayā bhante bhavo, evaṃ no ettha hoti: upādānapaccayā bhavo ti. — Taṇhāpaccayā upādānan - ti iti kho pan' etaṃ vuttaṃ; taṇhāpaccayā nu kho bhikkhave upādānaṃ no vā, kathaṃ vā ettha hotiti. — Taṇhāpaccayā bhante upādānaṃ, evaṃ no ettha hoti: taṇhāpaccayā upādānan - ti. — Vedanāpaccayā taṇhā ti iti kho pan' etaṃ vuttaṃ; vedanāpaccayā nu kho bhikkhave taṇhā no vā, kathaṃ vā ettha hotiti. — Vedanāpaccayā bhante taṇhā, evaṃ no ettha hoti: vedanāpaccayā taṇhā ti. — Phassapaccayā vedanā ti iti kho pan' etaṃ vuttaṃ; phassapaccayā nu kho bhikkhave vedanā no vā, kathaṃ vā ettha hotiti. — Phassapaccayā bhante vedanā, evaṃ no ettha hoti: phassapaccayā vedanā ti. — Saḷāyatanapaccayā phasso ti iti kho pan' etaṃ vuttaṃ; saḷāyatanapaccayā nu kho bhikkhave phasso no vā, kathaṃ vā ettha hotiti. — Saḷāyatanapaccayā bhante phasso, evaṃ no ettha hoti: saḷāyatanapaccayā phasso ti. — Nāmarūpapaccayā saḷāyatana - ti iti kho pan' etaṃ vuttaṃ; nāmarūpapaccayā nu kho bhikkhave saḷāyatanaṃ no vā, kathaṃ vā ettha hotiti. — Nāmarūpapaccayā bhante saḷāyatanaṃ, evaṃ no ettha hoti: nāmarūpapaccayā saḷāyatana - ti. — Viññānapaccayā nāmarūpan - ti iti kho pan' etaṃ vuttaṃ; viññānapaccayā nu kho bhikkhave nāmarūpaṃ no vā, kathaṃ vā ettha hotiti. — Viññānapaccayā bhante nāmarūpaṃ, evaṃ no ettha hoti: viññānapaccayā nāmarūpan - ti. — Saṅkhārāpaccayā viññānan - ti iti kho pan' etaṃ vuttaṃ; saṅkhārāpaccayā nu kho bhikkhave viññānaṃ no vā, kathaṃ vā ettha hotiti. — Saṅkhārāpaccayā bhante viññānaṃ, evaṃ no ettha hoti: saṅkhārāpaccayā viññānan - ti. — Avijjāpaccayā saṅkhārā ti iti kho pan' etaṃ vuttaṃ; avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṃ vā ettha hotiti. — Avijjāpaccayā bhante saṅkhārā, evaṃ no ettha hoti: avijjāpaccayā saṅkhārā ti.

Sādhū bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha aham - pi evaṃ vadāmi: [Iti] imasmiṃ sati idaṃ hoti,



imass' uppādā idam uppajjati, yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti, evam-etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tv-eva asesavirāgaṇiroduhā saṅkhāraṇiroduh, saṅkhāraṇiroduh viññāṇaṇiroduh, viññāṇaṇiroduh nāmarūpaṇiroduh, nāmarūpaṇiroduh saḷāyatananiroduh, saḷāyatananiroduh phassaniroduh, phassaniroduh vedanāniroduh, vedanāniroduh taṇhāniroduh, taṇhāniroduh upādānaniroduh, upādānaniroduh bhavaniroduh, bhavaniroduh jātiniroduh, jātiniroduh jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti, evam-etassa kevalassa dukkhakkhandhassa niroduh hoti.

Jātiniroduh jarāmarañaniroduh ti iti kho pan' etaṃ vuttaṃ; jātiniroduh nu kho bhikkhave jarāmarañaniroduh no vā, kathaṃ vā ettha hoti. — Jātiniroduh bhante jarāmarañaniroduh, evaṃ no ettha hoti: jātiniroduh jarāmarañaniroduh ti. — Bhavaniroduh jātiniroduh ti iti kho pan' etaṃ vuttaṃ; bhavaniroduh nu kho bhikkhave jātiniroduh no vā, kathaṃ vā ettha hoti. — Bhavaniroduh bhante jātiniroduh, evaṃ no ettha hoti: bhavaniroduh jātiniroduh ti. — Upādānaniroduh bhavaniroduh ti iti kho pan' etaṃ vuttaṃ; upādānaniroduh nu kho bhikkhave bhavaniroduh no vā, kathaṃ vā ettha hoti. — Upādānaniroduh bhante bhavaniroduh, evaṃ no ettha hoti: upādānaniroduh bhavaniroduh ti. — Taṇhāniroduh upādānaniroduh ti iti kho pan' etaṃ vuttaṃ; taṇhāniroduh nu kho bhikkhave upādānaniroduh no vā, kathaṃ vā ettha hoti. — Taṇhāniroduh bhante upādānaniroduh, evaṃ no ettha hoti: taṇhāniroduh upādānaniroduh ti. — Vedanāniroduh taṇhāniroduh ti iti kho pan' etaṃ vuttaṃ; vedanāniroduh nu kho bhikkhave taṇhāniroduh no vā, kathaṃ vā ettha hoti. — Vedanāniroduh bhante taṇhāniroduh, evaṃ no ettha hoti: vedanāniroduh taṇhāniroduh ti. — Phassaniroduh vedanāniroduh ti iti kho pan' etaṃ vuttaṃ; phassa-

nirodhā nu kho bhikkhave vedanānirodho no vā, katham vā ettha hotīti. — Phassanirodhā bhante vedanānirodho, evaṃ no ettha hoti: phassanirodhā vedanānirodho ti. — Saḷāyatana-nirodhā phassanirodho ti iti kho pan' etaṃ vuttaṃ; saḷāyatana-nirodhā nu kho bhikkhave phassanirodho no vā, katham vā ettha hotīti. — Saḷāyatana-nirodhā bhante phassanirodho, evaṃ no ettha hoti: saḷāyatana-nirodhā phassanirodho ti. — Nāmarūpanirodhā saḷāyatana-nirodhō ti iti kho pan' etaṃ vuttaṃ; nāmarūpanirodhā nu kho bhikkhave saḷāyatana-nirodhō no vā, katham vā ettha hotīti. — Nāmarūpanirodhā bhante saḷāyatana-nirodhō, evaṃ no ettha hoti: nāmarūpa-nirodhā saḷāyatana-nirodhō ti. — Viññāṇanirodhā nāmarūpa-nirodhō ti iti kho pan' etaṃ vuttaṃ; viññāṇanirodhā nu kho bhikkhave nāmarūpanirodhō no vā, katham vā ettha hotīti. — Viññāṇanirodhā bhante nāmarūpanirodhō, evaṃ no ettha hoti: viññāṇanirodhā nāmarūpanirodhō ti. — Saṅkhāra-nirodhā viññāṇanirodho ti iti kho pan' etaṃ vuttaṃ; saṅkhāra-nirodhā nu kho bhikkhave viññāṇanirodho no vā, katham vā ettha hotīti. — Saṅkhāra-nirodhā bhante viññāṇanirodho, evaṃ no ettha hoti: saṅkhāra-nirodhā viññāṇanirodho ti. — Avijjānirodhā saṅkhāra-nirodhō ti iti kho pan' etaṃ vuttaṃ; avijjānirodhā nu kho bhikkhave saṅkhāra-nirodhō no vā, katham vā ettha hotīti. — Avijjānirodhā bhante saṅkhāra-nirodhō, evaṃ no ettha hoti: avijjānirodhā saṅkhāra-nirodhō ti.

Sādhū bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha ahaṃ-pi evaṃ vadāmi: Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjānirodhā saṅkhāra-nirodhō, saṅkhāra-nirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodhō, nāmarūpanirodhā saḷāyatana-nirodhō, saḷāyatana-nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādāna-nirodhō, upādāna-nirodhā bhavana-nirodhō, bhavana-nirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadu-kkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodhō hoti.

Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā



pubbantaṃ vā paṭidhāveyyātha: ahesumha nu kho mayaṃ atītaṃ - addhānaṃ, na nu kho ahesumha atītaṃ - addhānaṃ, kin - nu kho ahesumha atītaṃ - addhānaṃ, kathaṃ - nu kho ahesumha atītaṃ - addhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītaṃ - addhānaṃ - ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā aparantaṃ vā ādhāveyyātha: Bhavissāma nu kho mayaṃ anāgataṃ - addhānaṃ, na nu kho bhavissāma anāgataṃ - addhānaṃ, kin - nu kho bhavissāma anāgataṃ - addhānaṃ, kathaṃ - nu kho bhavissāma anāgataṃ - addhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgataṃ - addhānaṃ - ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā etarahi vā paccuppannam - addhānaṃ ajjhattaṃ kathaṃkathā assatha: Ahaṃ - nu kho 'smi, no nu kho 'smi, kin - nu kho 'smi, kathaṃ - nu kho 'smi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmi bhavissatīti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā evaṃ vadeyyātha: Satthā no garu, satthugāravena ca mayaṃ vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā evaṃ vadeyyātha: Samaṇo no evaṃ āha samaṇa ca, na ca mayaṃ evaṃ vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā aññaṃ satthāraṃ uddiseyyāthāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantaṃ evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vatakotūhala - maṅgalāni tāni sārato paccāgaccheyyāthāti. — No h' etaṃ bhante. — Nanu bhikkhave yad - eva tumhākaṃ sāmaṃ nātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tad - eva tumhe vadethāti. — Evam - bhante. — Sādhu bhikkhave. Upanitā kho me tumhe bhikkhave iminā sandiṭṭhikena dhammena akālikena ehipassikena opāyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ bhikkhave dhammo akāliko ehipassiko opāyiko paccattaṃ veditabbo viññūhīti iti yaṃ - tam vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Tiṇṇaṃ kho pana bhikkhave sannipātā gabbhassāvakkanti hoti: Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, n' eva tāva gab-

bhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupatthito hoti, n' eva tāva gabbhassāvakkanti hoti. Yato ca kho bhikkhave mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupatthito hoti, evaṃ tiṇṇaṃ sannipatā gabbhassāvakkanti hoti. Tam - enaṃ bhikkhave mātā nava vā dasa vā māse gabbhaṃ kucchinaṃ pariharati mahatā saṃsayena garuṃ - bhāraṃ. Tam - enaṃ bhikkhave mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garuṃ - bhāraṃ. Tam - enaṃ jātaṃ samānaṃ sakena lobitena poseti. Lohitaṃ h' etaṃ bhikkhave ariyassa vinaye yadidaṃ mātuthaṇṇaṃ. Sa kho so bhikkhave kumāro vuddhim - anvāya indriyānaṃ paripākam - anvāya yāni tāni kumārakānaṃ kilāpanakāni tehi kilāti, seyyathidaṃ vaṅkakam ghaṭikam mokkhacikam ciṅgulakam pattāḷhakam rathakam dhanukam. Sa kho so bhikkhave kumāro vuddhim - anvāya indriyānaṃ paripākam - anvāya pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreti, cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupatthitakāyasati ca viharati parittacetaso, taṃ - ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na - ppajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī, yā vedanāsu nandī tad - upādānaṃ, tass' upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evaṃ - etassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya piyarūpe



dhamme sārājati, appiyarūpe dhamme byāpajati, anupatthita-kāyasati ca viharati parittacetaso, tañ-ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na-ppajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kañci vedanaṃ vedeti, sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandi, yā vedanāsu nandi tad-upādānaṃ, tass' upādāna-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evamev etassa kevalassa dukkhakkhandhassa samudayo hoti.

Idha bhikkhave Tathāgato loke uppajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ 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; na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritum; yaṃ-nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyan-ti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājjiva-samāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānaṃ pahāya adinnādānā

paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena suci-  
bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-  
cārī hoti ārācārī, virato methunā gāmadhammā. Musāvādāṃ  
pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto  
paccayiko avisamvādako lokassa. Pisunaṃ vācāṃ pahāya  
pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā  
imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amū-  
saṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā  
anuppadātā, samaggārāmo samaggarato samagganandī sam-  
aggakaraṇiṃ vācāṃ bhāsītā hoti. Pharusaṃ vācāṃ pahāya  
pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇa-  
sukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujana-  
manāpā tathārūpiṃ vācāṃ bhāsītā hoti. Samphappalāpaṃ  
pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī  
atthavādī dhammavādī vinayavādī, nidhānavatim vācāṃ bhā-  
sitā kālena sāpadesaṃ pariyantavatim atthasamhitāṃ. So  
bījagāmaabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko  
hoti rattūparato, virato vikālabhojanā. Nacca-gīta-vāḍita-  
visūkadassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāraṇa-  
maṇḍana-vibhūsanatthānā paṭivirato hoti. Uccāsayana-mahā-  
sayanā paṭivirato hoti. Jātarūparajatapāṭiggahaṇā paṭivirato  
hoti. Āmakadhañṇapāṭiggahaṇā paṭivirato hoti. Āma-  
maṃsapāṭiggahaṇā paṭivirato hoti. Itthikumārikapāṭiggahaṇā  
paṭivirato hoti. Dāsīdāsapāṭiggahaṇā paṭivirato hoti. Aje-  
ḷakapāṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapāṭiggahaṇā  
paṭivirato hoti. Hatthi-gavāssa-vaḷavāpāṭiggahaṇā paṭivirato  
hoti. Khetavattthupāṭiggahaṇā paṭivirato hoti. Dūteyya-  
pahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato  
hoti. Tulākūṭa-kamsakūṭa-mānakūṭā paṭivirato hoti. Ukko-  
ṭana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-  
bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So  
santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena  
piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakka-  
mati. Seyyathā pi nāma pakkhī sakunō yena yen' eva ḍeti  
sapattabhāro ya ḍeti, evam evaṃ bhikkhu santuttho hoti  
kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena,  
yena yen' eva pakkamati samādāy' eva pakkamati. So iminā



ariyena silakkhandhena samannāgato ajjhataṃ anavajja-sukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakāri hoti, ālokite vilokite sampajānakāri hoti, samīñjite pasārite sampajānakāri hoti, saṅgbhātipattacivaradhāraṇe sampajānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakaṃ sampajānakāri hoti, gate tṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajānūnena samannāgato vivittaṃ senāsaṇaṃ bhajati, araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ su-sānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisidati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upatthapetvā. So abhiññhaṃ loke pahāya vigatābhiññhena cetasa viharati, abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtaḥitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃkathā kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvarane pahāya cetaso upakkilese pañ-  
ñāya dubbalikarane vivico' eva kāmehi vivicca akusalehi  
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭha-  
maṃ jhānaṃ upasampajja viharati. Puna ca paraṃ bhik-  
khave bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhantaṃ sam-  
pasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samā-  
dhiyaṃ pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ  
— catutthaṃ jhānaṃ upasampajja viharati.

So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,  
appiyarūpe rūpe na byāpajati, upatṭhitakāyasati ca viharati  
appamānacetaso, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathā-  
bhūtaṃ pajānāti yatth' assa te pāpakā akusalā dhammā  
aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahino yaṃ  
kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamas-  
ukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjho-  
sāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato  
anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhanti, tassa  
nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho,  
bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokapari-  
devadukkhadomanassupāyāsā nirujjhanti, evaṃ etassa keva-  
lassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ  
sutvā — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā  
— kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viñ-  
ñāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na  
byāpajati, upatṭhitakāyasati ca viharati appamānacetaso,  
taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti  
yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti.  
So evaṃ anurodhavirodhavippahino yaṃ kañci vedanaṃ  
vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so  
taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.  
Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya  
tiṭṭhato yā vedanāsu nandī sā nirujjhanti, tassa nandīnirodhā  
upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā  
jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkha-  
domanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhak-  
khandhassa nirodho hoti. Imaṃ kho me tumhe bhikkhave  
saṅkhittena tāṃhāsaṅkhayavimuttiṃ dhāretha, Sātiṃ pana



bhikkhum kevaṭṭaputtam mahātaṇhājāla-taṇhāsaṅghāṭapaṭi-mukkaṇ - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### MAHĀTAṆHĀSĀṆKHAYASUTTAM ATTHAMAM.

### 39.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Aṅgesu viharati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etaḍ - avoca:

—Samaṇā samaṇā ti vo bhikkhave jano sañjānāti, tumhe ca pana: ke tumhe ti puṭṭhā samānā: samaṇ' amhāti paṭi-jānātha. Tesam vo bhikkhave evaṃsamaṇūānaṃ sataṃ evaṃ-paṭiññānaṃ sataṃ: Ye dhammā samaṇakaraṇā ca brāhmaṇa-karaṇā ca te dhamme samādāya vattissāma, evan - no ayaṃ amhākaṃ samaṇā ca saccā bhavissati paṭiññā ca bhūtā, yesaṃ - ca mayam cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajjaparikkhāraṃ paribhuñjāma tesan - te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākaṃ - c' evāyaṃ pabbajjā avaṇjhā bhavissati sapphalā sa-udrayā ti evam hi vo bhikkhave sikkhitabbam.

Katame ca bhikkhave dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca: Hirottappena samannāgatā bhavissāmāti evam hi vo bhikkhave sikkhitabbam. Siyā kho pana bhikkhave tumhākaṃ evam - assa: Hirottappen' amha samannāgatā; alam - ettāvatā katam - ettavatā, anuppatto no sāmāñnattho, na - tthi no kiñci uttarim karaṇīyaṃ - ti tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭi-vedayāmi vo bhikkhave: mā vo sāmāñnatthikānaṃ sataṃ sāmāñnattho paribhāyi sati uttarim karaṇīye.

Kiñ - ca bhikkhave uttarim karaṇīyaṃ: Parisuddho no

kāyasamācāro bhavissati <sup>Chas. Qm. .</sup>uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhakāyasamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro; alam-ettāvataṁ katam-ettāvataṁ, anuppatto no sāmāñnattho, na-tthi no kiñci uttarim karaṇīyaṁ-ti tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāñnatthikānaṁ satam sāmāñnattho parihāyi sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhvacīsamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alam-ettāvataṁ... tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhmanosamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alam-ettāvataṁ... tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhājīvatāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo;



alam - ettāvata ... tāvataken' eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karanīye.

Kiṃ - ca bhikkhave uttarim karanīyam: Indriyesu gutta-dvārā bhavissāma, cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumbhākaṃ eva - assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā; alam - ettāvata ... tāvataken' eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karanīye.

Kiṃ - ca bhikkhave uttarim karanīyam: Bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ āhāriṣṣāma, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad - eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ - ca vedanaṃ paṭihaṅkhāmi navaṇ - ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumbhākaṃ eva - assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno; alam - ettāvata ... tāvataken' eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karanīye.

Kiṃ - ca bhikkhave uttarim karanīyam: Jāgarīyam anuyuttā bhavissāma, divasaṃ caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma, rattiyaṃ paṭhamāṃ yāmaṃ

caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāma, rattiyā majjhimam yāmaṃ dakkhiṇena passena sihaseyyaṃ kappessāma pāde pādam accādhāya satā sampajānā utthānasaññaṃ manasikaritvā, rattiyā pacchimam yāmaṃ paccutthāya caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā; alam-ettāvatā ... tāvataken' eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttariṃ karaṇīye.

Kiṃ-ca bhikkhave uttariṃ karaṇīyaṃ: Satisampajāññena samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate tthe nisinne sutte jāgarite bhāsīte tuṇḍibhāve sampajānakārī ti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajāññena samannāgatā; alam-ettāvatā katam-ettāvatā, anupatto no sāmāñnattho, na-ttli no kiñci uttariṃ karaṇīyaṃ-ti tāvataken' eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāñnatthikānaṃ satam sāmāñnattho parihāyi sati uttariṃ karaṇīye.

Kiṃ-ca bhikkhave uttariṃ karaṇīyaṃ: Idha bhikkhave bhikkhu vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuṇjaṃ; so pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So abhiijhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhiijhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapaṇa-



bhūtahitānukampī byāpādapadosā cittaṃ parisodheti. Thīna-middhaṃ pahāya vigatathinamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati. ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

Seyyathā pi bhikkhave puriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā samijjheyyuṃ, so yāni ca porāṇāni iṇamūlāni tāni ca byantikareyya, siyā c' assa uttarim̐ avasiṭṭhaṃ dārābharanāya; tassa evaṃ-assa: Ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhimsu, so ahaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantiakāsiṃ. atthi ca me uttarim̐ avasiṭṭhaṃ dārābharanāyāti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso ābādhiko assa dukkhito bālhagilāno, bhattaṃ -c' assa na -cchādeyya, na c' assa kāye balamattā, so aparena samayena tamhā ābādhā mucceyya, bhattaṃ -c' assa chādeyya, siyā c' assa kāye balamattā; tassa evaṃ-assa: Ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālhagilāno, bhattaṃ -ca me na -cchādesi, na ca me āsi kāye balamattā; so 'mhi etarahi tamhā ābādhā mutto, bhattaṃ -ca me chādeti, atthi ca me kāye balamattā ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso bandhanāgāre baddho assa, so aparena samayena tamhā bandhanā mucceyya sotthinā abyayena, na c' assa kiñci bhogaṇaṃ vayo; tassa evaṃ-assa: Ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, so 'mhi etarahi tamhā bandhanā mutto sotthinā abyayena, na -tthi ca me kiñci bhogaṇaṃ vayo ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo, so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo; tassa evaṃ-assa: Ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṅgamo, so 'mhi etarahi tamhā dāsabyā mutto attādhīno

aparādhīno bhujisso yenakāmaṅgamo ti. So tatonidānaṃ labbhettha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso sadhano sabbhogo kantāraddhānamaggaṃ paṭipajjeyya, so aparena samayena tamhā kantārā nitthareyya sotthinā abyayena, na c' assa kiñci bhogānaṃ vayo; tassa evam-assa: Ahaṃ kho pubbe sadhano sabbhogo kantāraddhānamaggaṃ paṭipajjim, so 'mhi etarahi tamhā kantārā nitthiṇṇo sotthinā abyayena, na tthi ca me kiñci bhogānaṃ vayo ti. So tatonidānaṃ labbhettha pāmujaṃ, adhigacche somanassaṃ. Evam-eva kho bhikkhave bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathā pi bhikkhave ānāyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ evam-evam bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

So ime pañca nīvaraṇe pahāya cetaso upakkilese pañ-nāya dubbalikaraṇe vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamā jhānaṃ upasampajja viharati. So imam-eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave dakkho nahāpako vā nahāpakantevāsī vā kamsathāle nahāniyacun-ṇāni ākiritvā udakena parippasakaṃ parippasakaṃ sanneyya, sā'ssa nahāniyapiṇḍi snehānugatā snehaparetā, santarabāhirā phuṭṭa snehena, na ca paggharaṇī; evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imam-eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave udakarahado ubbhi-



dodako, tassa n' ev' assa puratthimāya disāya udakass' āyamukhaṃ, na pacchimāya disāya udakass' āyamukhaṃ, na uttarāya disāya udakass' āyamukhaṃ, na dakkhiṇāya disāya udakass' āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhā va udakarahadā sītā vāri-dhārā ubbhijjivā tam - eva udakarahadaṃ sītena vārinā abhi-sandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa; evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ samā-dhijena pītisukhena abhisandeti parisandeti paripūreti parip-pharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena paṭisaṃvedeti yan - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. So imam - eva kāyaṃ nippītikena sukhena abhisandeti pari-sandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti. Seyyathā pi bhikkhave uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udae-jātāni udae saṃvaddhāni udakā 'nuggatāni antonimugga-posīni, tāni yāva c' aggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarikānaṃ vā sītena vārinā apphutaṃ assa; evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ nippītikena sukhena abhisandeti parisandeti pari-pūreti parippharati, nāssa kiñci sabbāvato kāyassa nippīti-kena sukhena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamaṃ adukkham - asukhaṃ upekhāsatipārisuddhiṃ catut-thaṃ jhānaṃ upasampajja viharati. So imam - eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyo-dātena apphutaṃ hoti. Seyyathā pi bhikkhave puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbā-

vato kāyassa odātena vatthena apphutaṃ assa; evaṃ - eva kho bhikkhave bhikkhu imam - eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So aneka-vihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ - pi jātiyo tiṃsam - pi jātiyo cattārīsaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisatam - pi jāti-sahassaṃ - pi jātisatasahassaṃ - pi, aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe; amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ, tatra p' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anakavihitaṃ pubbenivāsaṃ anussarati. Seyyathā pi bhikkhave puriso sakamhā gāmaṃ aññaṃ gāmaṃ gaccheyya, tamhā pi gāmaṃ aññaṃ gāmaṃ gaccheyya, so tamhā gāmaṃ sakam yeva gāmaṃ paccāgaccheyya, tassa evaṃ - assa: Ahaṃ kho sakamhā gāmaṃ amuṃ gāmaṃ āgañchiṃ, tatra evaṃ atthāsiṃ evaṃ nisīdiṃ, evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ; tamhā pi gāmaṃ amuṃ gāmaṃ āgañchiṃ, tatra pi evaṃ atthāsiṃ evaṃ nisīdiṃ, evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ, so 'mhi tamhā gāmaṃ sakam yeva gāmaṃ paccāgato ti; evaṃ - eva kho bhikkhave bhikkhu anakavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo — pe —. Iti sākāraṃ sa-uddesaṃ anakavihitaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte 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 bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Seyyathā p' assu bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe t̐hito passeyya manusse gehaṃ pavisante pi nikkhamante pi anusañcarante pi anuvicarante pi; evam - eva kho bhikkhave bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage — pe — satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̐hite ānejjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Seyyathā pi bhikkhave pabbatasāṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre t̐hito passeyya sippisambukam - pi sakkharakaṭṭhalam - pi macchagumbam - pi carantam - pi tiṭṭhantam - pi; tassa evam - assa: Ayaṃ kho udakarahado accho vippasanno anāvilo, tatr' ime sippi-

sambukā pi sakkharakāṭhalā pi macchagumbā pi caranti pi tiṭṭhanti piti; evaṃ - eva kho bhikkhave bhikkhu: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti... ayaṃ āsavanīrodhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave bhikkhu samaṇo iti pi, brāhmaṇo iti pi, nahātako iti pi, vedagū iti pi, sottiyo iti pi, ariyo iti pi, arahamā iti pi. Kathaṃ - ca bhikkhave bhikkhu samaṇo hoti: samitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu samaṇo hoti. Kathaṃ - ca bhikkhave bhikkhu brāhmaṇo hoti: bāhitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu brāhmaṇo hoti. Kathaṃ - ca bhikkhave bhikkhu nahātako hoti: nahātā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu nahātako hoti. Kathaṃ - ca bhikkhave bhikkhu vedagū hoti: veditā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu vedagū hoti. Kathaṃ - ca bhikkhave bhikkhu sottiyo hoti: nissutā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu sottiyo hoti. Kathaṃ - ca bhikkhave bhikkhu ariyo hoti: ārakā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu ariyo hoti. Kathaṃ - ca bhikkhave bhikkhu arahamā hoti: ārakā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu arahamā hoti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.



## 40.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Aṅgesu viharati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Samaṇā samaṇā ti vo bhikkhave jano sañjānāti, tumhe ca pana: ke tumhe ti putthā samānā: samaṇ' amhāti paṭi-jānātha. Tesam vo bhikkhave evaṃsamaññānaṃ satam evaṃ-paṭiññānaṃ satam: Yā samaṇasāmicipaṭipadā taṃ paṭi-padaṃ paṭipajjissāma, evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā, yesaṃ - ca mayaṃ cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ pari-bhuñjāma tesaṃ - te kāraṃ amhesu mahapphalā bhavissanti mahānisamsā, amhākaṃ c' evāyaṃ pabbajjā avaṇḍhā bhavis-sati saphalā sa-udrayā ti evaṃ hi vo bhikkhave sikkhitabbaṃ.

Kathaṃ - ca bhikkhave bhikkhu na samaṇasāmicipaṭipadaṃ paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhā-lussa abhijjhā appahinā hoti, byāpannacittassa byāpādo appa-hīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upa-nāho appahīno hoti, makkhissa makkho appahīno hoti, paḷā-sissa paḷāso appahīno hoti, issukissa issā appahinā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa saṭthey-yaṃ appahīnaṃ hoti, māyāvissa māyā appahinā hoti, pā-picchassa pāpikā icchā appahinā hoti, micchādittḥissa micchā-dittḥi appahinā hoti, imesaṃ kho ahaṃ bhikkhave samaṇa-malānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ thānānaṃ duggativedaniyānaṃ appahānā na samaṇasāmicipaṭipadaṃ paṭipanno ti vadāmi. Seyyathā pi bhikkhave maṭajan - nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ, tad - assa saṅghāṭiyā sampārutaṃ sampaliveṭṭitaṃ, tathū-pamāhaṃ bhikkhave imassa bhikkhuno pabbajjaṃ vadāmi.

Nāhaṃ bhikkhave saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave acelakassa acelaka-mattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave rajojallikassa rajojallikamattena s. v. Nāhaṃ bhikkhave udakorohakassa udakorohakamattena s. v. Nāhaṃ bhikkhave rukkhamūlikassa

rukkhāmūlikamattena s. v. Nāhaṃ bhikkhave abbhokāsikassa  
 abbhokāsikamattena s. v. Nāhaṃ bhikkhave ubbhaṭṭhakassa  
 ubbhaṭṭhakamattena s. v. Nāhaṃ bhikkhave pariyāyabhatti-  
 kassa pariyāyabhattikamattena s. v. Nāhaṃ bhikkhave  
 mantajjhāyakassa mantajjhāyakamattena s. v. Nāhaṃ bhik-  
 khave jaṭilakassa jaṭādhāraṇamattena sāmāññaṃ vadāmi.  
 Saṅghāṭikassa ce bhikkhave saṅghāṭidhāraṇamattena abhij-  
 jhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahī-  
 yetha, kodhanassa kodho p., upanāhissa upanāho p., mak-  
 khissa makkho p., paḷāsissa paḷāso p., issukissa issā p.,  
 maccharissa macchariyaṃ p., saṭhassa saṭheyyaṃ p., māyā-  
 vissa māyā p., pāpicchassa pāpikā icchā p., micchāditt̐hi-  
 kassa micchāditt̐hi pahīyetha, tam-enam mittāmaccā nāti-  
 sālohitā jātam-eva naṃ saṅghāṭikaṃ kāreyyuṃ saṅghāṭi-  
 kattam-eva samādapeyyuṃ: Ehi tvaṃ bhadramukha saṅghāṭiko  
 hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhā-  
 lussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahī-  
 yissati, kodhanassa kodho p., upanāhissa upanāho p., mak-  
 khissa makkho p., paḷāsissa paḷāso p., issukissa issā p.,  
 maccharissa macchariyaṃ p., saṭhassa saṭheyyaṃ p., māyā-  
 vissa māyā p., pāpicchassa pāpikā icchā p., micchāditt̐hi-  
 kassa micchāditt̐hi pahīyissatīti. Yasmā ca kho ahaṃ bhikkhave  
 saṅghāṭikaṃ pi idh' ekaccaṃ passāmi abhijjhālūṃ byāpanna-  
 cittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ maccha-  
 riṃ saṭhaṃ māyāviṃ pāpicchaṃ micchāditt̐hiṃ, tasmā na  
 saṅghāṭikassa saṅghāṭidhāraṇamattena sāmāññaṃ vadāmi.  
 Acelakassa ce bhikkhave — pe — rajojalikassa ce bhikkhave  
 — udakorohakassa ce bhikkhave — rukkhāmūlikassa ce  
 bhikkhave — abbhokāsikassa ce bhikkhave — ubbhaṭṭhakassa  
 ce bhikkhave — pariyāyabhattikassa ce bhikkhave — mantajjhā-  
 yakassa ce bhikkhave — jaṭilakassa ce bhikkhave jaṭādhāraṇa-  
 mattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa  
 byāpādo pahīyetha — pe — micchāditt̐hi-  
 kassa micchāditt̐hi pahīyetha, tam-enam mittāmaccā nāti-  
 sālohitā jātam-eva naṃ jaṭilakaṃ kāreyyuṃ jaṭilakattam-eva  
 samādapeyyuṃ: Ehi tvaṃ bhadramukha jaṭilako hohi,  
 jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa  
 abhijjhā pahīyissati, byāpanna-



cittassa byāpādo pahīyissati — pe — micchādītthikassa micchādītthi pahīyissatīti. Yasmā ca kho ahañ bhikkhave jaṭila-kam - pi idh' ekaccañ passāmi abhijjhālum byāpannacittañ kodhanañ upanāhiñ makkhiñ paḷāsiñ issukiñ macchariñ saṭhañ māyāviñ pāpicchañ micchādītthiñ, tasmā na jaṭila-kassa jaṭādhāraṇamattena sāmāññañ vadāmi.

Kathañ - ca bhikkhave bhikkhu samaṇasāmīcipaṭipadañ paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paḷāsisso paḷāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyañ pahīnañ hoti, saṭhassa saṭheyyañ pahīnañ hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādītthikassa micchādītthi pahīnā hoti, imesañ kho ahañ bhikkhave samaṇamalānañ samaṇadosānañ samaṇakasaṭānañ āpāyikānañ ṭhānānañ duggativedaniyānañ pahānā samaṇasāmīcipaṭipadañ paṭipanno ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddham - attānañ samanupassati, vimuttam - attānañ samanupassati. Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddham - attānañ samanupassato vimuttam - attānañ samanupassato pāmujañ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhañ vedeti, sukhino cittañ samādhīyati. So mettāsahagatena cetasā ekañ disañ pharitvā viharati, tathā dutiyañ, tathā tatiyañ, tathā catutthiñ, uddham - adho tiriyañ sabbadhi sabbattatāya sabbāvantāñ lokāñ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā — pe — pharitvā viharati. Muditāsahagatena cetasā — pe — pharitvā viharati. Upekhāsahagatena cetasā ekañ disañ pharitvā viharati, tathā dutiyañ, tathā tatiyañ, tathā catutthiñ, uddham - adho tiriyañ sabbadhi sabbattatāya sabbāvantāñ lokāñ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathā pi bhikkhave pokkharāṇi accho-dakā sātodakā sītodakā setakā sūpatitthā ramaṇīyā; puratthi-

māya ce pi puriso āgaccheyya ghammābhitatto ghamma-  
pareto kilanto tasito pipāsito, so tam pokkharaniṃ āgamma  
vineyya udakapipāsani, vineyya ghammapariḷāham; pacchi-  
māya ce pi disāya puriso āgaccheyya — uttarāya ce pi disāya  
puriso āgaccheyya — dakkhiṇāya ce pi disāya puriso āgac-  
cheyya — yato kuto ce pi nam puriso āgaccheyya ghammā-  
bhitatto ghammapareto kilanto tasito pipāsito, so tam  
pokkharaniṃ āgamma vineyya udakapipāsani, vineyya ghamma-  
pariḷāham; evam - eva kho bhikkhave khattiyakulā ce pi  
agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappa-  
veditaṃ dhammavinayaṃ āgamma evaṃ mettaṃ karuṇaṃ  
muditaṃ upekhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ,  
ajjhattaṃ vūpasamā samaṇasāmicipaṭipadaṃ paṭipanno ti va-  
dāmi. Brāhmaṇakulā ce pi — pe — vessakulā ce pi — sudda-  
kulā ce pi — yasmā kasmā ce pi kulā agārasmā anagāriyaṃ  
pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ  
āgamma evaṃ mettaṃ karuṇaṃ muditaṃ upekhaṃ bhāvetvā  
labhati ajjhattaṃ vūpasamaṃ, ajjhattaṃ vūpasamā samaṇa-  
sāmicipaṭipadaṃ paṭipanno ti vadāmi. Khattiyakulā ce pi  
agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā  
anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme  
sayam abhiññā sacchikatvā upasampajja viharati, āsavānaṃ  
khayā samaṇo hoti. Brāhmaṇakulā ce pi — vessakulā ce pi  
— suddakulā ce pi — yasmā kasmā ce pi kulā agārasmā  
anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ  
cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā  
sacchikatvā upasampajja viharati, āsavānaṃ khayā samaṇo  
hoti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhaga-  
vato bhāsitaṃ abhinandun - ti.

CŪLAASSAPURASUTTAM DASAMAṀ.

MAHĀYAMAKAVAGGO CATUTTHO.



## 41.

Evam - me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena Sālā nāma Kosalānam brāhmaṇagāmo tad - avasari. Asosum kho Sāleyyakā brāhmaṇagahapatikā: Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim Sālām anuppatto; tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majhekalyāṇam pariyoṇakalyāṇam sāttham sabyañjanam, kevalaparipunnam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hotiti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā app - ekacce Bhagavantam abhivādetvā ekamantam nisīdimsu, app - ekacce Bhagavatā saddhim sammodimsu, sammodaniyam katham sārāṇiyam vitisāretvā ekamantam nisīdimsu, app - ekacce yena Bhagavā ten' añjalim - paṇāmetvā ekamantam nisīdimsu, app - ekacce Bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu, app - ekacce tuṇhībhūtā ekamantam nisīdimsu. Ekamantam nisinnā kho Sāleyyakā brāhmaṇagahapatikā Bhagavantam etad - avocum: Ko nu kho bho Gotama hetu ko paccayo yena - m - idh' ekacce sattā kāyassa bhedaṃ param - maraṇā apāyam duggatiṃ vinipātāṃ nirayaṃ upapajjanti; ko pana bho Gotama hetu ko paccayo yena - m - idh' ekacce sattā kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokam upapajjantīti. — Adhammacariyā-visamacariyāhetu kho gahapatayo evam - idh' ekacce sattā kāyassa bhedaṃ param - maraṇā apāyam duggatiṃ vinipātāṃ nirayaṃ upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo evam - idh' ekacce sattā kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokam

upapajjantīti. — Na kho mayam imassa bhoto Gotamassa saṅkhittena bhāsitaṣṣa vitthārena attham avibhattassa vitthārena attham ājānāma; sādhu no bhavaṃ Gotamo tathā dhammam desetu yathā mayam imassa bhoto Gotamassa saṅkhittena bhāsitaṣṣa vitthārena attham avibhattassa vitthārena attham ājāneyyāmāti. — Tena hi gahapatayo suṇātha, sādhuṇaṃ manasikarotha, bhāsissāmiti. Evaṃ bho ti kho Sāleyyakā brāhmaṇagahapatikā Bhagavato paccassosum. Bhagavā etad avoca:

Tividham kho gahapatayo kāyena adhammacariyā-visamacariyā hoti, catubbidham vācāya adhammacariyā-visamacariyā hoti, tividham manasā adhammacariyā-visamacariyā hoti. Kathaṃ ca gahapatayo tividham kāyena adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā māturalakkhitā pituralakkhitā [mātā-pituralakkhitā] bhāturalakkhitā bhaginiralakkhitā nātiralakkhitā sassāmikā saporiddhā, antamaso mālāguṇaparikkhittā pi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho gahapatayo tividham kāyena adhammacariyā-visamacariyā hoti. Kathaṃ ca gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco musāvādī hoti, sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtṭho: evaṃ bho purisa yaṃ jānāsi taṃ vadehīti, so ajānaṃ vā āha: jānāmiti, jānaṃ vā āha: na jānāmiti, apassaṃ vā āha: passaṃmiti, passaṃ vā āha: na passaṃmiti; iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsitaṃ hoti. Pisunāvāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettaṃ bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. Pharusāvāco kho pana hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃvatta-



nikā, tathārūpiṃ vācam bhāsitaṃ hoti. Samphappalāpī kho pana hoti, akālavādi abhūtavādi anattavādi adhammavādi avinayavādi, anidhānavatim vācam bhāsitaṃ akālena apadesam apariyantavatim anattasamhitam. Evaṃ kho gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti. Kathaṇ-ca gahapatayo tividham manasā adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco abhiññālu hoti, yaṇ-taṃ parassa paravittūpakaraṇaṃ taṃ abhiññātā hoti: aho vata yaṃ parassa taṃ mama assāti. Byāpanna-citto kho pana hoti paduttāmanasānukappo: ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesum itī vā ti. Micchādittī kho pana hoti viparītadassano: na-tthi dinnam na-tthi yittam na-tthi hutam, na-tthi sukaṭadukkaṭānam kammānam phalaṃ vipāko, na-tthi ayam loko na-tthi paro loko, na-tthi mātā na-tthi pitā na-tthi sattā opapātikā, na-tthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇ-ca lokam paraṇ-ca lokam sayam abhiññā sacchikatvā pavedentīti. Evaṃ kho gahapatayo tividham manasā adhammacariyā-visamacariyā hoti. Evaṃ adhammacariyā-visamacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapajjanti.

Tividham kho gahapatayo kāyena dhammacariyā-samacariyā hoti, catubbidham vācāya dhammacariyā-samacariyā hoti, tividham manasā dhammacariyā-samacariyā hoti. Kathaṇ-ca gahapatayo tividham kāyena dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco pañātipātāṃ pabhāya pañātipātā paṭivirato hoti, nihitadaṇḍo nihitasatto lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pabhāya adinnādānaṃ paṭivirato hoti, yaṇ-taṃ parassa paravittūpakaraṇaṃ gāmagatam vā araññagatam vā taṃ nādinnaṃ theyyasānkhātāṃ ādātā hoti. Kāmesu micchācāraṃ pabhāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā [mātāpiturakkhitā] bhāturakkhitā bhāginirakkhitā nātirakkhitā sassāmikā saporiddhā, antamaṇaso mālāguṇaparikkhittā pi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho gahapatayo tividham kāyena dhammacariyā-

samacariyā hoti. Kathañ-ca gahapatayo catubbidhaṃ vācāya dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco musāvadaṃ pahāya musāvādā paṭivirato hoti, sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkiputtṭho: evaṃ bho purisa yaṃ jānāsi taṃ vadehiti, so ajānaṃ vā āha: na jānāmi, jānaṃ vā āha: jānāmi, apassaṃ vā āha: na passaṃ, passaṃ vā āha: passaṃ; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsita hoti. Pisunaṃ vacaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācāṃ bhāsita hoti. Pharusāṃ vācāṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācāṃ bhāsita hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, ni-dhānavatīṃ vācāṃ bhāsita kālena sāpadesaṃ pariyanta-vatīṃ atthasaṃhitāṃ. Evaṃ kho gahapatayo catubbidhaṃ vācāya dhammacariyā-samacariyā hoti. Kathañ-ca gahapatayo tividhaṃ manasā dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: aho vata yaṃ parassa taṃ mama assāti. Abyāpannacitto kho pana hoti appadutṭhamanasaṅkappo: ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantūti. Sammādiṭṭhi kho pana hoti aviparītadassano: atthi dinnāṃ atthi yitṭhāṃ atthi hutāṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammā-paṭipannā ye imaṃ-ca lokaṃ paraṃ-ca lokaṃ sayāṃ abhiññā sacchikatvā pavedentīti. Evaṃ kho gahapatayo tividhaṃ manasā dhammacariyā-samacariyā hoti. Evaṃ dhammacariyā-samacariyāhetu kho gahapatayo evaṃ-idh' ekacce sattā kāyassa bhedā paraṃ-maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti.



Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyaṃ - ti, tṭhānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā brāhmaṇamahāsālānaṃ — pe — gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyaṃ, tṭhānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā Cātummahārājikānaṃ devānaṃ — pe — Tāvatisānaṃ devānaṃ — Yāmānaṃ devānaṃ — Tusitānaṃ devānaṃ — Nimmānaratīnaṃ devānaṃ — Paranimmitavasavattīnaṃ devānaṃ — Brahmakāyikānaṃ devānaṃ — Ābhānaṃ devānaṃ — Parittābhānaṃ devānaṃ — Appamāṇābhānaṃ devānaṃ — Ābhassarānaṃ devānaṃ — Subhānaṃ devānaṃ — Parittasubhānaṃ devānaṃ — Appamāṇasubhānaṃ devānaṃ — Subhakiṇṇānaṃ devānaṃ — Vehapphalānaṃ devānaṃ — Avihānaṃ devānaṃ — Atappānaṃ devānaṃ — Sudassānaṃ devānaṃ — Sudassīnaṃ devānaṃ — Akaniṭṭhānaṃ devānaṃ — ākāsaṇṇācāyatanūpagānaṃ devānaṃ — viññāṇaṇcāyatanūpagānaṃ devānaṃ — ākiṇcaṇṇāyatanūpagānaṃ devānaṃ — nevasaṇṇānāsāṇṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ - ti, tṭhānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā nevasaṇṇānāsāṇṇāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ - ti, tṭhānaṃ kho pan' etaṃ vijjati yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya, taṃ kissa hetu: tathā hi so dhammacārī samacārī ti.

Evam vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantam etad - avocum: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitam va ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsake no bhavaṃ - Gotamo dhāretu ajjatagge paṇu - pete saraṇagate ti.

### SĀLEYYAKASUTTAM PAṬHAMAM.

## 42.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthi - yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Veraṇjakā brāhmaṇagahapatikā Sāvattthiyaṃ paṭivasanti kenacid - eva karaṇiyena. Assosum kho Veraṇ - jakā brāhmaṇagahapatikā: Samaṇo khalu kho Gotamo Sakyaputto Sakyakulā pabbajito Sāvattthiyaṃ viharati Jeta - vane Anāthapiṇḍikassa ārāme; taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno su - gato lokavidū anuttaro purisadammasārathi satthā deva - manussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadeva - manussaṃ sayam abhiññā sacchikatvā pavedeti. So dham - maṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṇakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahma - cāriyaṃ pakāseti. Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotiti. Atha kho Veraṇjakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā app - ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu, app - ekacce Bhagavatā saddhim sammodiṃsu, sammodanīyaṃ



katham sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisīdimṣu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimṣu, app-ekacce tuṇhībhūtā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho Verañjakā brāhmaṇa-gahapatikā Bhagavantaṃ etad-avocum: Ko nu kho bho Gotama hetu ko paccayo yena-m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; ko pana bho Gotama hetu ko paccayo yena-m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatiṃ saggam lokam upapajjantīti. — Adhammacariyā-visamacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatiṃ saggam lokam upapajjantīti. — Na kho mayaṃ imassa bho Gotamassa saṅkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāma; sādhu no bhavaṃ Gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bho Gotamassa saṅkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyāmāti. — Tena hi gahapatayo suṇātha, sādhu kaṃ manasikarotha, bhāsissāmīti. — Evaṃ bho ti kho Verañjakā brāhmaṇagahapatikā Bhagavato paccassosum. Bhagavā etad-avoca:

Tividhaṃ kho gahapatayo kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya ... (repeat from p. 286 l. 11 to p. 290 l. 9; for adhammacariyā-visamacariyā hoti, for dhammacariyā-samacariyā hoti, and for Sūleyyakā substitute adhammacārī visamacārī hoti, dhammacārī samacārī hoti, and Verañjakā, respectively) ... ajjatagge paṇupete saraṇa-gate ti.

VERAÑJAKASUTTAM DUTIYAM.

## 43.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahākoṭṭhito sāyanhasamayaṃ patisallāpā vuṭṭhito yen' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahākoṭṭhito āyasmantaṃ Sāriputtaṃ etad - avoca:

Duppaṇṇo duppaṇṇo ti āvuso vuccati. Kittāvatā nu kho āvuso duppaṇṇo ti vuccatīti. — Na - ppajānāti na - ppajānātīti kho āvuso, tasmā duppaṇṇo ti vuccati, kiṃ na - ppajānāti: idaṃ dukkhan - ti na - ppajānāti, ayaṃ dukkhasamudayo ti na - ppajānāti, ayaṃ dukkhanirodho ti na - ppajānāti, ayaṃ dukkhanirodhagāmini paṭipadā ti na - ppajānāti. Na - ppajānāti na - ppajānātīti kho āvuso, tasmā duppaṇṇo ti vuccatīti. Sādh' āvuso ti kho āyasmā Mahākoṭṭhito āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttarim paṇhaṃ apucchī: Paṇṇavā paṇṇavā ti āvuso vuccati. Kittāvatā nu kho āvuso paṇṇavā ti vuccatīti. — Pajānāti pajānātīti kho āvuso, tasmā paṇṇavā ti vuccati, kiṃ - ca pajānāti: idaṃ dukkhan - ti pajānāti, ayaṃ dukkhasamudayo ti pajānāti, ayaṃ dukkhanirodho ti pajānāti, ayaṃ dukkhanirodhagāmini paṭipadā ti pajānāti. Pajānāti pajānātīti kho āvuso, tasmā paṇṇavā ti vuccatīti. — Viññāṇaṃ viññāṇaṃ - ti āvuso vuccati. Kittāvatā nu kho āvuso viññāṇaṃ - ti vuccatīti. — Vijānāti vijānātīti kho āvuso, tasmā viññāṇaṃ - ti vuccati, kiṃ - ca vijānāti: sukhā - ti pi vijānāti, dukkha - ti pi vijānāti, adukkhamasukha - ti pi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññāṇaṃ - ti vuccatīti. — Yā c' āvuso paṇṇā yaṇ - ca viññāṇaṃ ime dhammā saṃsatṭhā udāhu viśamsatṭhā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paṇṇāpetun - ti. — Yā c' āvuso paṇṇā yaṇ - ca viññāṇaṃ ime dhammā saṃsatṭhā no viśamsatṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paṇṇāpetuṃ. Yaṃ h' āvuso pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti,



tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ - ti. — Yā c' āvuso paññā yaṃ - ca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ - ti. — Yā c' āvuso paññā yaṃ - ca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā viññāṇaṃ pariññeyyaṃ, idaṃ nesaṃ nānākaraṇaṃ - ti.

Vedanā vedanā ti āvuso vuccati. Kittāvatā nu kho āvuso vedanā ti vuccatiti. — Vedeti vedetiti kho āvuso, tasmā vedanā ti vuccati, kiṃ - ca vedeti: sukham - pi vedeti, dukkham - pi vedeti, adukkhamasukham - pi vedeti. Vedeti vedetiti kho āvuso, tasmā vedanā ti vuccatiti. — Saññā saññā ti āvuso vuccati. Kittāvatā nu kho āvuso saññā ti vuccatiti. — Sañjānāti sañjānātiti kho āvuso, tasmā saññā ti vuccati, kiṃ - ca sañjānāti: nīlakam - pi sañjānāti, pītakam - pi sañjānāti, lohitaṃ - pi sañjānāti, odātam - pi sañjānāti. Sañjānāti sañjānātiti kho āvuso, tasmā saññā ti vuccatiti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ - ti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ h' āvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ - ti.

Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyaṃ - ti. — Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena ananto ākāso ti ākāśānañcāyatanaṃ neyyaṃ, anantaṃ viññāṇaṃ - ti viññāṇaṃ - cāyatanaṃ neyyaṃ, na - tthi kiñciti ākiñcaññāyatanaṃ neyyaṃ - ti. — Neyyaṃ paṇ' āvuso dhammaṃ kena pajānātiti. — Neyyaṃ kho āvuso dhammaṃ paññācakkhunā pajānātiti. — Paññā paṇ' āvuso kimatthiyā ti. — Paññā kho āvuso abhiññatthā pariññatthā pahānatthā ti.

Kati pan' āvuso paccayā sammādiṭṭhiyā uppādāyāti. — Dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso yoniso ca manasikāro. Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyāti. — Katibi pan' āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā cāti. — Pañcahi kho āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā ca: Idh' āvuso sammādiṭṭhi silānuggahitā ca hoti sutānuggahitā ca hoti sākacchānuggahitā ca hoti samathānuggahitā ca hoti vipassanānuggahitā ca hoti. Imehi kho āvuso pañcahi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā cāti.

Kati pan' āvuso bhavā ti. — Tayo 'me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo ti. — Kathaṃ pan' āvuso āyatim' punabbhavābhiniḍḍatti hotiti. — Avijjānivarāṇānaṃ kho āvuso sattānaṃ taṇhāsaṃyojanānaṃ tatrataṭṭhābhiniḍḍatti evaṃ āyatim' punabbhavābhiniḍḍatti hotiti. — Kathaṃ pan' āvuso āyatim' punabbhavābhiniḍḍatti na hotiti. — Avijjāvirāgā kho āvuso vijjuppādā taṇhānirodhā evaṃ āyatim' punabbhavābhiniḍḍatti na hotiti.

Katamaṃ pan' āvuso paṭhamam' jhānaṃ - ti. — Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam' jhānaṃ upasampajja viharati, idaṃ vuccat' āvuso paṭhamam' jhānaṃ - ti. — Paṭhamam' pan' āvuso jhānaṃ kataṅgikaṃ - ti. — Paṭhamam' kho āvuso jhānaṃ pañcaṅgikaṃ: Idh' āvuso paṭhamam' jhānaṃ samāpannassa bhikkhuno vitakko ca vat-tati vicāro ca pīti ca sukhaṃ - ca cittekkaggatā ca. Paṭhamam' kho āvuso jhānaṃ evaṃ pañcaṅgikaṃ - ti. — Paṭhamam' pan' āvuso jhānaṃ kataṅgavippahīnaṃ kataṅgasamannāgataṃ - ti. — Paṭhamam' kho āvuso jhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ: Idh' āvuso paṭhamam' jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ



pahīnaṃ hoti, vicikicchā pahīnā hoti. vitakko ca vattati vicāro ca pīti ca sukhaṃ - ca cittekaggatā ca. Paṭhamam kho āvuso jhānam evam pañcaṅgavippahīnam pañcaṅgasamannāgatan - ti.

Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotiti. — Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotiti.

Pañc' imāni āvuso indriyāni, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni kiṃ paṭicca tiṭṭhantiti. — Pañc' imāni āvuso indriyāni, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni āyuraṃ paṭicca tiṭṭhantiti. — Āyuraṃ pan' āvuso kiṃ paṭicca tiṭṭhatiti. — Āyuraṃ ussādaṃ paṭicca tiṭṭhatiti. — Ussādaṃ pan' āvuso kiṃ paṭicca tiṭṭhatiti. — Ussādaṃ āyuraṃ paṭicca tiṭṭhatiti. — Idān' eva kho mayaṃ āvuso āyasmato Sāriputtassa bhāsitaṃ evam ājānāma: āyuraṃ ussādaṃ paṭicca tiṭṭhatiti, idān' eva kho mayaṃ āyasmato Sāriputtassa bhāsitaṃ evam ājānāma: ussādaṃ āyuraṃ paṭicca tiṭṭhatiti. Yathākathaṃ pan' āvuso imassa bhāsitaṃ attho daṭṭhabboti. — Tena h' āvuso upamaṃ - te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṃ attham ājānanti. Seyyathā pi āvuso telappadipassa jhāyato acciṃ paṭicca ābhā paññāyati. ābhāṃ paṭicca acciṃ paññāyati, evam - eva kho āvuso āyuraṃ ussādaṃ paṭicca tiṭṭhati, ussādaṃ ca āyuraṃ paṭicca tiṭṭhatiti.

Te va nu kho āvuso āyusaṅkhārā te vedaniyā dhammā, udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā ti. — Na

kho āvuso te va āyusañkhārā te vedaniyā dhammā. Te ca āvuso āyusañkhārā abhaviṃsu te vedaniyā dhammā, na - y - idaṃ saññāvedayitanirodham samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. Yasmā ca kho āvuso aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodham samāpannassa bhikkhuno vuṭṭhānaṃ paññāyatiti. — Yadā nu kho āvuso imaṃ kāyaṃ kati dhammā jahanti athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan - ti. — Yadā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti: āyu usmā ca viññānaṃ, athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan - ti. — Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, imesaṃ kiṃ nānākaraṇan - ti. — Yvāyaṃ āvuso mato kālakato, tassa kāyasañkhārā niruddhā [paṭippassaddhā, vacīsañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu parikkhiṇo, usmā vūpasantā, indriyāni viparibhinnāni; yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, tassa pi kāyasañkhārā niruddhā paṭippassaddhā, vacīsañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu aparikkhiṇo, usmā avūpasantā, indriyāni vippasannāni. Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, idaṃ tesam nānākaraṇan - ti.

Kati pan' āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ ti. — Cattāro kho āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ: Idh' āvuso bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati - pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ ti. — Dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ: sabbanimittānaṃ - ca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyaṃ ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā tṭhitiyā ti. — Tayo kho āvuso paccayā animittāya cetovimuttiyā



ṭhitiyā: sabbanimittānañ - ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro. Ime kho āvuso tayo paccayā animittāya cetovimuttiyā ṭhitiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāyāti. — Dve kho āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāya: sabbanimittānañ - ca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā vuṭṭhānāyāti.

Yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, ime dhammā nānaṭṭhā c' eva nānābyañjanā ca, udāhu ekaṭṭhā, byañjanam - eva nānañ - ti. — Yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānaṭṭhā c' eva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekaṭṭhā, byañjanam - eva nānaṃ. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānaṭṭhā c' eva nānābyañjanā ca: Idh' āvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayaṃ vuccat' āvuso appamāṇā cetovimutti. Katamā c' āvuso ākiñcaṇṇā cetovimutti: Idh' āvuso bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma na - tthi kiñciti ākiñcaṇṇāyatanaṃ upasampajja viharati. Ayaṃ vuccat' āvuso ākiñcaṇṇā cetovimutti. Katamā c' āvuso suññatā cetovimutti: Idh' āvuso bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅcikkhati: suññaṃ - idaṃ attena vā attaniyena vā ti.

Ayaṃ vuccat' āvuso suññatā cetovimutti. Katamā c' āvuso animittā cetovimutti: Idh' āvuso bhikkhu sabbanimittānaṃ amanasikārā animittā cetosamādhim upasampajja viharati. Ayaṃ vuccat' āvuso animittā cetovimutti. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānatthā c' eva nānābyañjanā ca. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā, byañjanam - eva nānaṃ: Rāgo kho āvuso pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo; te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā. Yāvatā kho āvuso appamāṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso kiñcano, doso kiñcano, moho kiñcano, te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvatā kho āvuso ākiñcaṇṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo, te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvatā kho āvuso animittā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā, byañjanam - eva nāna - ti.

Idam - avoc' āyasmā Sāriputto. Attamano āyasmā Mahākotthito āyasmato Sāriputtassa bhāsitaṃ abhinandīti.

MHĀVEDALLASUTTAM TATIYAM.



## 44.

Evam me sutam. Ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Visākho upāsako yena Dhammadinnā bhikkhunī ten' upasaṅkami, upasaṅkamitvā Dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Visākho upāsako Dhammadinnaṃ bhikkhuniṃ etad avoca:

Sakkāyo sakkāyo ti ayye vuccati. Katamo nu kho ayye sakkāyo vutto Bhagavatā ti. — Pañca kho ime āvuso Visākha upādānakkhandhā sakkāyo vutto Bhagavatā, seyyathidaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho. Ime kho āvuso Visākha pañc' upādānakkhandhā sakkāyo vutto Bhagavatā ti. Sādh' ayye ti kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā Dhammadinnaṃ bhikkhuniṃ uttarim' pañhaṃ apucchi: Sakkāyasamudayo sakkāyasamudayo ti ayye vuccati. Katamo nu kho ayye sakkāyasamudayo vutto Bhagavatā ti. — Yā 'yaṃ āvuso Visākha taṇhā ponobhavikā nandirāga-sahagatā tatratatrābhinandini. seyyathidaṃ kāmataṇhā bhava-taṇhā vibhavataṇhā, ayaṃ kho āvuso Visākha sakkāyasamudayo vutto Bhagavatā ti. — Sakkāyanirodho sakkāyanirodho ti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto Bhagavatā ti. — Yo kho āvuso Visākha tassā yeva taṇhāya asesavirāganirodho cāgo paṇinissaggo mutti anālayo, ayaṃ kho āvuso Visākha sakkāyanirodho vutto Bhagavatā ti. — Sakkāyanirodhagāmini paṭipadā sakkāyanirodhagāmini paṭipadā ti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāmini paṭipadā vuttā Bhagavatā ti. — Ayam eva kho āvuso Visākha ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāmini paṭipadā vuttā Bhagavatā, seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājjivo sammāvāyāmo sammāsati sammāsamādhīti. — Tañ-ñeva nu kho ayye upādānaṃ te pañc' upādānakkhandhā, udāhu añña-tra pañcah' upādānakkhandhehi upādānaṃ ti. — Na kho āvuso Visākha tañ-ñeva upādānaṃ te pañc' upādānakkhandhā,

na pi aññatra pañcah' upādānakkhandhehi upādānaṃ. Yo kho āvuso Visākha pañcas' upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ - ti.

Kathaṃ pan' ayye sakkāyaditṭhi hotiti. — Idh' āvuso Visākha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ 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 āvuso Visākha sakkāyaditṭhi hotiti. — Kathaṃ pan' ayye sakkāyaditṭhi na hotiti. — Idh' āvuso Visākha sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ; na vedanaṃ attato samanupassati, na vedanāvantaṃ attānaṃ, na attani vedanaṃ, na vedanāya attānaṃ; na saññaṃ attato samanupassati, na saññāvantaṃ attānaṃ, na attani saññaṃ, na saññāya attānaṃ; na saṅkhāre attato samanupassati, na saṅkhāravantaṃ attānaṃ, na attani saṅkhāre, na saṅkhāresu attānaṃ; na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ attānaṃ, na attani viññāṇaṃ, na viññāṇasmiṃ attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi na hotiti.

Katamo pan' ayye ariyo atṭhaṅgiko maggo ti. — Ayam eva kho āvuso Visākha ariyo atṭhaṅgiko maggo, seyyathidaṃ sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammājjivo sammāvāyāmo sammāsati sammāsamādhīti. — Ariyo pan' ayye atṭhaṅgiko maggo saṅkhato udāhu asaṅkhato ti. — Ariyo kho āvuso Visākha atṭhaṅgiko maggo



saṅkhato ti. — Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, udāhu tihi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito ti. — Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tihi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā c' āvuso Visākha sammāvācā yo ca sammākammanto yo ca sammāājīvo, ime dhammā silakkhandhe saṅgahitā; yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhikkhandhe saṅgahitā; yā ca sammāditṭhi yo ca sammāsaṅkappo, ime dhammā paññakkhandhe saṅgahitā ti. — Katamo pan' ayye samādhi, katame samādhinimittā, katame samādhiparikkhārā, katamā samādhibhāvanā ti. — Yā kho āvuso Visākha cittassa ekaggatā ayaṃ samādhi, cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā, yā tesam yeva dhammānaṃ āsevanā bhāvanā bahulikammaṃ ayaṃ tattha samādhibhāvanā ti.

Kati pan' ayye saṅkhārā ti. — Tayo 'me āvuso Visākha saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro ti. — Katamo pan' ayye kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro ti. — Kasmā pan' ayye assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyikā ete dhammā kāyapaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso Visākha vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā citta-  
paṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro ti.

Kathaṃ ca pan' ayye saññāvedayitanirodhasamāpatti hotīti. — Na kho āvuso Visākha saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhaṃ samāpajjissan - ti vā, ahaṃ saññāvedayitanirodhaṃ samāpajjāmiti vā, ahaṃ saññāvedayitanirodhaṃ samāpanno ti vā, atha khvāssa pubbe va tathā cittam bhāvitam hoti yaṇ - taṃ tathattāya upanetīti. — Saññāvedayitanirodhaṃ

samāpajjantassa pan' ayye bhikkhuno katame dhammā paṭhamam nirujjhanti, yadi vā kāyasaṅkhāro yadi vā vacīsaṅkhāro yadi vā cittasaṅkhāro ti. — Saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro ti. — Katham pan' ayye saññāvedayitanirodhasamāpattiyā vuṭṭhānam hotiti. — Na kho āvuso Visākha saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evam hoti: aham saññāvedayitanirodhasamāpattiyā vuṭṭhahissan - ti vā, aham saññāvedayitanirodhasamāpattiyā vuṭṭhahāmi ti vā, aham saññāvedayitanirodhasamāpattiyā vuṭṭhito ti vā, atha khvassa pubbe va tathā cittaṁ bhāvitam hoti yaṁ - taṁ tathattāya upanetiti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa pan' ayye bhikkhuno katame dhammā paṭhamam uppajjanti, yadi vā kāyasaṅkhāro yadi vā vacīsaṅkhāro yadi vā cittasaṅkhāro ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho āvuso Visākha bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitam pan' ayye bhikkhum kati phassā phusanti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho āvuso Visākha bhikkhum tayo phassā phusanti: suññato phasso, animitto phasso, appanīhito phasso ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa pan' ayye bhikkhuno kiṁninnam cittaṁ hoti kiṁpoṇam kiṁpabbhāran - ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho āvuso Visākha bhikkhuno vivekaninnam cittaṁ hoti vivekaṇaṁ vivekaṇaṁ pabbhāran - ti.

Kati pan' ayye vedanā ti. — Tisso kho imā āvuso Visākha vedanā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā ti. — Katamā pan' ayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā ti. — Yaṁ kho āvuso Visākha kāyikaṁ vā cetasikaṁ vā sukham sātāṁ vedayitāṁ ayaṁ sukhā vedanā. Yaṁ kho āvuso Visākha kāyikaṁ vā cetasikaṁ vā dukkham asātāṁ vedayitāṁ ayaṁ dukkhā vedanā. Yaṁ kho āvuso Visākha kāyikaṁ vā cetasikaṁ vā n' eva sātāṁ nāsātāṁ vedayitāṁ ayaṁ aduk-



khamasukhā vedanā ti. — Sukhā pan' ayye vedanā kimsukhā kiṃdukkhā, dukkhā vedanā kiṃdukkhā kimsukhā, adukkhamasukhā vedanā kimsukhā kiṃdukkhā ti. — Sukhā kho āvuso Visākha vedanā t̥hitisukhā vipariṇāmadukkhā, dukkhā vedanā t̥hitudukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nāṇasukhā aññāpadukkhā ti. — Sukhāya pan' ayye vedanāya kimānusayo anuseti, dukkhāya vedanāya kimānusayo anuseti, adukkhamasukhāya vedanāya kimānusayo anuseti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sukhāya pan' ayye vedanāya kiṃ pahātabbāṃ, dukkhāya vedanāya kiṃ pahātabbāṃ, adukkhamasukhāya vedanāya kiṃ pahātabban ti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idh' āvuso Visākha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati, rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. Idh' āvuso Visākha bhikkhu iti paṭisaṅcikkhati: kuda-ssu nāmaṃ tad-āyatanaṃ upasampajja viharissāmi yad-ariyā etarahi āyatanaṃ upasampajja viharantiti, iti anuttaresu vimokhesu pihaṃ

upatthāpayato uppajjati pihāpaccayā domanassam, paṭighan-  
tena pajahati, na tattha paṭighānusayo anuseti. Idh' āvuso  
Visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā  
pubbe va somanassadomanassānaṃ atthagamā adukkham  
asukham upekhāsati pārisuddhiṃ catuttham jhānaṃ upa-  
sampajja viharati, avijjan-tena pajahati, na tattha avijjānu-  
sayo anuseti.

Sukhāya pan' ayye vedanāya kiṃ paṭibhāgo ti. — Su-  
khāya kho āvuso Visākha vedanāya dukkhā vedanā paṭi-  
bhāgo ti. — Dukkāya pan' ayye vedanāya kiṃ paṭibhāgo  
ti. — Dukkāya kho āvuso Visākha vedanāya sukhā vedanā  
paṭibhāgo ti. — Adukkhamasukhāya pan' ayye vedanāya kiṃ  
paṭibhāgo ti. — Adukkhamasukhāya kho āvuso Visākha ve-  
danāya avijjā paṭibhāgo ti. — Avijjāya pan' ayye kiṃ paṭi-  
bhāgo ti. — Avijjāya kho āvuso Visākha vijjā paṭibhāgo ti.  
— Vijjāya pan' ayye kiṃ paṭibhāgo ti. — Vijjāya kho  
āvuso Visākha vimutti paṭibhāgo ti. — Vimuttiyā pan' ayye  
kiṃ paṭibhāgo ti. — Vimuttiyā kho āvuso Visākha nibbānaṃ  
paṭibhāgo ti. — Nibbānassa pan' ayye kiṃ paṭibhāgo ti. —  
Accasarāvuso Visākha pañham, nāsakki pañhānaṃ pari-  
yantaṃ gahetuṃ. Nibbānogadham hi āvuso Visākha brahma-  
cariyaṃ nibbānaparāyaṇaṃ nibbānapariyosānaṃ. Ākaṅkha-  
māno ca tvaṃ āvuso Visākha Bhagavantaṃ upasaṅkamitvā  
etaṃ atthaṃ puccheyyāsi, yathā ca te Bhagavā byākaroti  
tathā naṃ dhāreyyāsi.

Atha kho Visākho upāsako Dhammadinnāya bhikkhuniyā  
bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Dhamma-  
dinnāya bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena  
Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vi-  
sākho upāsako yāvatako ahosi Dhammadinnāya bhikkhuniyā  
saddhiṃ kathāsallāpo taṃ sabbam Bhagavato ārocesi. Evaṃ  
vutte Bhagavā Visākham upāsakaṃ etad-avoca: Paṇḍitā  
Visākha Dhammadinnā bhikkhunī, mahāpaṇḍitā Visākha  
Dhammadinnā bhikkhunī. Maman- ce pi tvaṃ Visākha etaṃ  
atthaṃ puccheyyāsi, aham- pi taṃ evaṃ- evaṃ byākareyyāmi



yathā taṃ Dhammadinnāya bhikkhuniyā byākataṃ, eso c' ev' etassa attho, evam - etaṃ dhārehiti.

Idam - avoca Bhagavā. Attamano Visākho upāsako Bhagavato bhāsitaṃ abhinanditi.

### CŪḲAVEDALLASUTTAM CATUTTHAM.

## 45.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Cattār' imāni bhikkhave dhammasamādānāni, katamāni cattāri: Atthi bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatiṃ dukkhavipākam. Atthi bhikkhave dhamma-samādānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākam. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam. Atthi bhikkhave dhamma-samādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākam.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatiṃ dukkhavipākam: Santi bhikkhave eke samaṇa-brāhmaṇā evamvādino evamditṭhino: na - tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti, te kho molibaddhāhi paribbājikāhi paricārenti, te evam - āhaṃsu: Kiṃ su nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānam - āhaṃsu kāmānaṃ pariññānaṃ paññāpentī; sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti. Te evam - āhaṃsu: Idam kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānam - āhaṃsu kāmānaṃ pariññānaṃ paññāpentī, ime hi mayaṃ kāmahetu

kāmanidānaṃ dukkhā tippā kaṭukā vedanā vediyāmāti. Seyyathā pi bhikkhave gimhānaṃ pacchime māse māluvāsipātikā phaleyya, atha kho taṃ bhikkhave māluvābijaṃ aññatarasmiṃ sālāmūle nipateyya. Atha kho bhikkhave yā tasmiṃ sāle adhivatthā devatā sā bhītā samviggā santāsaṃ āpajjeyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitiṇavanaspatisu adhivatthā devatā, saṅgamma samāgamma evaṃ samassāseyyuṃ: Mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāma' etaṃ māluvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā ḍaheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijaṃ vā pan' assāti. Atha kho taṃ bhikkhave māluvābijaṃ n' eva moro gileyya na mago khādeyya na davadāho ḍaheyya na vanakammikā uddhareyyuṃ na upacikā udrabheyyuṃ, bijaṃ pan' assa. Taṃ pāvussakena meghena abhippavattāṃ samma-d-eva virūheyya, sā 'ssa māluvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya evaṃ-assa: Kiṃ su nāma te bhonto mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitiṇavanaspatisu adhivatthā devatā, māluvābije anāgatabbhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāma' etaṃ māluvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā ḍaheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijaṃ vā pan' assāti; sukho imissā māluvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso ti. Sā taṃ sālāṃ anuparihareyya, sā taṃ sālāṃ anupariharitvā upari viṭabhiṃ kareyya, upari viṭabhiṃ karitvā oghanaṃ janeyya, oghanaṃ janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya evaṃ-assa: Idam kho te bhonto mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitiṇavanaspatisu adhivatthā devatā, māluvābije anāgatabbhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāma' etaṃ māluvābijaṃ moro vā gileyya



māgo vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyum upacikā vā udraheyyum, abijaṃ vā paṇ' assāti, yaṇ - cāhaṃ mālūvābijahetu dukkhā tippā kaṭukā vedanā vediyāmiti. Evam - eva kho bhikkhave santi eke samaṇa-brāhmaṇā evaṃvādino evaṃditṭhino: na - tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti, te molibaddhāhi paribbājikāhi paricārenti; te evam - āhaṃsu: Kiṃ su nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ - āhaṃsu kāmānaṃ pariññaṃ paññāpenti; sukho imissā paribbājikāya taruṇāya mudukāya loma-sāya bāhāya samphasso ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti. Te evam - āhaṃsu: Idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ - āhaṃsu kāmānaṃ pariññaṃ paññāpenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tippā kaṭukā vedanā vediyāmiti. Idaṃ vuccati bhikkhave dhammasamādanāṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Katamaṇ - ca bhikkhave dhammasamādanāṃ paccuppannadukkhāṇ - c' eva āyatiṇ - ca dukkhavipākāṃ: Idha bhikkhave ekacco acelako hoti muttācāro hatthāpalekhano, na ehiḥhadantiko na tiṭṭhabhadantiko, na abhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādīyati; so na kumbhīmukhā patigaṇhāti na kaḷopimukhā patigaṇhāti, na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnāṃ bhuñjamānānaṃ, na gabbhiniyā na pāyamānāya na purisantara-gatāya, na saṅkittisu, na yattha sā upatṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pibati. So ekāgāriko vā hoti ekālopiyo, dvāgāriko vā hoti dvālopiyo — sattāgāriko vā hoti sattālopiyo; ekissā pi dattiyā yāpeti, dvīhi pi dattihi yāpeti — sattahi pi dattihi yāpeti; ekāhikaṃ - pi āhāraṃ āhāreti, dvīhikaṃ - pi āhāraṃ āhāreti — sattāhikaṃ - pi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikaṃ - pi pariyāyabhatta-bhojanānuyogaṃ - anuyutto viharati. So sākabhakkho vā

hoti sāmākabhakkho vā hoti nīvārabhakkho vā hoti daddulabhakkho vā hoti haṭṭabhakkho vā hoti kaṇabhakkho vā hoti ācārabhakkho vā hoti piṇṇābhakkho vā hoti tiṇabhakkho vā hoti gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇāni pi dhāreti masāṇāni pi dhāreti chavadussāni pi dhāreti paṃsukūlāni pi dhāreti tiriṭṭāni pi dhāreti ajināni pi dhāreti ajinakkhipam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti phalakacīram - pi dhāreti kesakambalam - pi dhāreti vālakambalam - pi dhāreti ulūkapakkham - pi dhāreti; kesamassulocako pi hoti kesamassulocanānuyogam - anuyutto, ubbhaṭṭhako pi hoti āsanapaṭikkhitto, ukkuṭiko pi hoti ukkuṭikappadhānam - anuyutto, kaṇṭakāpassayiko pi hoti kaṇṭakāpassaye seyyam kappeti, sāyatatiyakam - pi udakoroḥanānuyogam - anuyutto viharati. Iti evarūpaṃ anekavihitam kāyassa ātāpanaparitāpanānuyogam - anuyutto viharati. So kāyassa bhedaṃ param - maraṇā apāyam duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākam.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam: Idha bhikkhave ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosa-jātiko hoti, so abhikkhaṇaṃ dosaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ moham dukkhaṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena sahāpi domanassena assamukho pi rudamāno paripunnāṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākam: Idha bhikkhave ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosa-jātiko hoti, so na abhikkhaṇaṃ dosaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohajātiko



hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ c' eva āyatiṃ ca sukhavipākaṃ. Imāni kho bhikkhave cattāri dhammasamādānāni.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### CŪLADHAMMASAMĀDĀNASUTTAM PAÑCAMAM.

### 46.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Yebhuyyena bhikkhave sattā evaṃkāma evaṃchandā evaṃadhippāyā: aho vata anīṭhā akantā amanāpā dhammā parihāyeyyūṃ, iṭṭhā kantā manāpā dhammā abhivaḍḍheyyunti. Tesam bhikkhave sattānaṃ evaṃkāmaṇaṃ evaṃchandānaṃ evaṃadhippāyānaṃ anīṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tatra tumhe bhikkhave kaṃ hetuṃ paccethāti. — Bhagavaṃ-

mūlakā no bhante dhammā Bhagavaṃnnettikā Bhagavaṃ-  
paṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu  
etassa bhāsitaṃ attho, Bhagavato sutvā bhikkhū dhāressan-  
tīti. — Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha,  
bhāsissāmīti. Evam-bhante ti kho te bhikkhū Bhagavato  
paccassosum. Bhagavā etad-avoca:

Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī  
ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ  
adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avi-  
nīto, sevitaḍḍhe dhamme na jānāti asevitaḍḍhe dhamme na  
jānāti, bhajitaḍḍhe dhamme na jānāti abhajitaḍḍhe dhamme  
na jānāti. So sevitaḍḍhe dhamme ajānanto asevitaḍḍhe dhamme  
ajānanto, bhajitaḍḍhe dhamme ajānanto abhajitaḍḍhe dhamme  
ajānanto, asevitaḍḍhe dhamme sevati sevitaḍḍhe dhamme na  
sevati, abhajitaḍḍhe dhamme bhajati bhajitaḍḍhe dhamme na  
bhajati. Tassa asevitaḍḍhe dhamme sevato sevitaḍḍhe dhamme  
asevato, abhajitaḍḍhe dhamme bhajato bhajitaḍḍhe dhamme  
abhajato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti,  
iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu:  
Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Sutavā  
ca kho bhikkhave ariyasāvako ariyānaṃ dassāvī ariya-  
dhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ das-  
sāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto,  
sevitaḍḍhe dhamme pajānāti asevitaḍḍhe dhamme pajānāti,  
bhajitaḍḍhe dhamme pajānāti abhajitaḍḍhe dhamme pajānāti.  
So sevitaḍḍhe dhamme pajānanto asevitaḍḍhe dhamme pa-  
jānanto, bhajitaḍḍhe dhamme pajānanto abhajitaḍḍhe dhamme  
pajānanto, asevitaḍḍhe dhamme na sevati sevitaḍḍhe dhamme  
sevati, abhajitaḍḍhe dhamme na bhajati bhajitaḍḍhe dhamme  
bhajati. Tassa asevitaḍḍhe dhamme asevato sevitaḍḍhe dhamme  
sevato, abhajitaḍḍhe dhamme abhajato bhajitaḍḍhe dhamme  
bhajato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā  
kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ  
h' etaṃ bhikkhave hoti yathā taṃ viddasuno.

Cattār' imāni bhikkhave dhammasamādānāni, katamāni  
cattāri: Atthi bhikkhave dhammasamādānaṃ paccuppanna-  
dukkhaṃ - c' eva āyatiṃ - ca dukkhavipākāṃ. Atthi bhikkhave



dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākaṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatiṃ -ca sukhavipākaṃ.

Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannadukkhāṃ -c' eva āyatiṃ -ca dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṃ -c' eva āyatiṃ -ca dukkhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatiṃ -ca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatiṃ -ca sukhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anīṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatiṃ -ca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato

anīṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, itṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno.

Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākāṃ. taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākānti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anīṭṭhā akantā amanāpā dhammā parihāyanti, itṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākānti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anīṭṭhā akantā amanāpā dhammā parihāyanti, itṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākānti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīṭṭhā akantā amanāpā dhammā parihāyanti, itṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākānti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīṭṭhā akantā amanāpā dhammā parihāyanti, itṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno.



Katamañ - ca bhikkhave dhammasamādānaṃ paccuppannadukkhañ - c' eva āyatiñ - ca dukkhavipākam: Idha bhikkhave ekacco sahaṇi dukkhena sahaṇi domanassena paṇātipātī hoti paṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena adinnādāyī hoti adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena kāmesu micchācārī hoti kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena musāvādī hoti musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena piṣuṇāvāco hoti piṣuṇāvācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena pharusāvāco hoti pharusāvācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena samphappalāpī hoti samphappalāpapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena abhijjhālu hoti abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena byāpannacitto hoti byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, sahaṇi dukkhena sahaṇi domanassena micchādītthi hoti micchādītthipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedā param - maraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānaṃ paccuppannadukkhañ - c' eva āyatiñ - ca dukkhavipākam.

Katamañ - ca bhikkhave dhammasamādānaṃ paccuppanna - sukhaṃ āyatiṃ dukkhavipākam: Idha bhikkhave ekacco sahaṇi sukkena sahaṇi somanassena paṇātipātī hoti paṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, sahaṇi sukkena sahaṇi somanassena adinnādāyī hoti adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, sahaṇi sukkena sahaṇi somanassena kāmesu micchācārī hoti kāmesu micchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, sahaṇi sukkena sahaṇi somanassena musāvādī hoti musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, sahaṇi sukkena sahaṇi somanassena piṣuṇāvāco hoti piṣuṇāvācāpaccayā ca

sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena pharusāvāco hoti pharusāvācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena samphappalāpī hoti samphappalāpāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena abhiññhālu hoti abhiññhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena byāpannacitto hoti byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena micchādītthi hoti micchādītthipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati. Idāṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ: Idha bhikkhave ekacco saḥāpi dukkhena saḥāpi domanassena pāṇātipātā paṭivirato hoti pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena adinnādānā paṭivirato hoti adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena musāvādā paṭivirato hoti musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena pisuṇāya vācāya paṭivirato hoti pisuṇāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena anabhiññhālu hoti anabhiññhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena abyāpannacitto hoti abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi



dukkhena saḥāpi domanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppannadukkhaṃ āyatim sukhavipākam.

Katamañ-ca bhikkhave dhammasamādhānaṃ paccuppanna-sukhañ-c' eva āyatim-ca sukhavipākam: Idha bhikkhave ekacco saḥāpi sukhena saḥāpi somanassena pāṇātipātā paṭivirato hoti pāṇātipātā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena adinnādānā paṭivirato hoti adinnādānā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena piṣuṇāya vācāya paṭivirato hoti piṣuṇāya vācāya veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena anabhijjhālu hoti anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena abyāpannacitto hoti abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppanna-sukhañ-c' eva āyatim-ca sukhavipākam. Imāni kho bhikkhave cattāri dhammasamādhānāni.

Seyyathā pi bhikkhave tittakālābu visena saṃsaṭṭho, atha puriso āgaccheyya jivitukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, tam-enam evaṃ vadeyyum: Ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi pipa,

tassa te pipato c' eva na - cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apaṭisaṅkhāya pipeyya, na ppaṭinissajeyya; tassa taṃ pipato c' eva na - cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākāṃ.

Seyyathā pi bhikkhave āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, atha puriso āgaccheyya jīvitukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, ayaṃ āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi pipa, tassa te pipato hi kho chādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apaṭisaṅkhāya pipeyya, na ppaṭinissajeyya; tassa taṃ pipato hi kho chādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Seyyathā pi bhikkhave pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, atha puriso āgaccheyya paṇḍurogī, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi pipa, tassa te pipato hi kho na - cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi bhavissasiti. So taṃ paṭisaṅkhāya pipeyya, na ppaṭinissajeyya; tassa taṃ pipato hi kho na - cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi assa. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākāṃ.

Seyyathā pi bhikkhave dadhiṃ - ca madhuṃ - ca sappiṇ - ca phāṇitaṃ - ca ekajjhaṃ saṃsaṭṭhaṃ, atha puriso āgaccheyya lohitaṃ - ca pakkaṇḍiko, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa,



idam dadhiñ - ca madhuñ - ca sappiñ - ca phāṇitañ - ca ekaj-  
jham saṁsaṭṭham, sace ākaṅkhasi pipa, tassa te pipato c'  
eva chādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca  
pana sukhī bhavissasiti. So taṁ paṭisaṅkhāya pipeyya, na  
ppaṭinissajeyya; tassa taṁ pipato c' eva chādeyya vaṇṇena  
pi gandhena pi rasena pi, pītvā ca pana sukhī assa. Tathū-  
pamāham bhikkhave imaṁ dhammasamādānaṁ vadāmi yam  
idam dhammasamādānaṁ paccuppannasukhañ - c' eva āyatiñ  
ca sukhavipākam. Seyyathā pi bhikkhave vassānaṁ pacchime  
māse saradasamaye viddhe vigatavalāhake deve ādicco na-  
bham abbhussakkamāno sabbaṁ ākāsagataṁ tamagataṁ  
abhivihacca bhāsati ca tapati ca virocati ca, evam - eva kho  
bhikkhave yam - idam dhammasamādānaṁ paccuppannasukhañ  
c' eva āyatiñ - ca sukhavipākam tad - aṇṇe puthusamaṇabrāh-  
maṇā(naṁ) parappavāde abhivihacca bhāsati ca tapati ca  
virocati cāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhaga-  
vato bhāsitaṁ abhinandun - ti.

#### MAHĀDHAMMASAMĀDĀNASUTTAM CHAṬṬHAM.

### 47.

Evam - me sutam. Ekam samayaṁ Bhagavā Sāvatthiyaṁ  
viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bha-  
gavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhik-  
khū Bhagavato paccassosum. Bhagavā etad - avoca:

Vīmaṁsakena bhikkhave bhikkhunā parassa cetopariyā-  
yam ājānantena Tathāgate samānesanā kātabbā, sammā-  
sambuddho vā no vā iti viññāṇāyāti. — Bhagavaṁmūlakā  
no bhante dhammā Bhagavaṁnettikā Bhagavaṁpaṭisaraṇā.  
Sādhū vata bhante Bhagavantaṁ yeva paṭibhātu etassa  
bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressantiti. —  
Tena hi bhikkhave supātha, sādhuṇaṁ manasikarotha,

bhāsisāmiti. Evam<sup>2</sup> bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad<sup>2</sup> avoca:

Vimāṃsakena bhikkhave bhikkhunā parassa cetopariyāyam ājānantena dvisu dhammesu Tathāgato samannesitabbo, cakkhusotaviññeyyesu dhammesu: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam<sup>2</sup> enaṁ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato naṁ uttariṁ samannesati: ye vītimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam<sup>2</sup> enaṁ samannesamāno evaṁ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato naṁ uttariṁ samannesati: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam<sup>2</sup> enaṁ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti. Yato naṁ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti, tato naṁ uttariṁ samannesati: dīgharattaṁ samāpanno ayam<sup>2</sup> āyasmā imaṁ kusalaṁ dhammaṁ udāhu ittarasamāpanno ti. Tam<sup>2</sup> enaṁ samannesamāno evaṁ jānāti: dīgharattaṁ samāpanno ayam<sup>2</sup> āyasmā imaṁ kusalaṁ dhammaṁ, nāyam<sup>2</sup> āyasmā ittarasamāpanno ti. Yato naṁ samannesamāno evaṁ jānāti: dīgharattaṁ samāpanno ayam<sup>2</sup> āyasmā imaṁ kusalaṁ dhammaṁ, nāyam<sup>2</sup> āyasmā ittarasamāpanno ti, tato naṁ uttariṁ samannesati: nāttajjhāpanno ayam<sup>2</sup> āyasmā bhikkhu yasam<sup>2</sup> patto, saṁvijjant' assa idh' ekacce ādinavā ti. Na tāva bhikkhave bhikkhuno idh' ekacce ādinavā saṁvijjanti yāva na nāttajjhāpanno hoti yasam<sup>2</sup> patto. Yato ca kho bhikkhave bhikkhu nāttajjhāpanno hoti yasam<sup>2</sup> patto ath' assa idh' ekacce ādinavā saṁvijjanti. Tam<sup>2</sup> enaṁ samannesamāno evaṁ jānāti: nāttajjhāpanno ayam<sup>2</sup> āyasmā bhikkhu yasam<sup>2</sup> patto, nāssa idh' ekacce ādinavā saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: nāttajjhāpanno



ayam-āyasmā bhikkhu yasam-patto, nāssa idh' ekacce ādinavā saṁvijjantīti, tato naṁ uttarim samannesati: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti. Tam-enam samannesamāno evaṁ jānāti: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti. Tañce bhikkhave bhikkhuṁ pare evaṁ puccheyyūṁ: Ke pan'āyasmato ākāra ke anvayā yen' āyasmā evaṁ vadesi: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti, sammā byākaramāno bhikkhave bhikkhu evaṁ byākareyya: Tathā hi pana ayam-āyasmā saṅghe vā viharanto eko vā viharanto ye ca tattha sugatā ye ca tattha duggatā ye ca tattha gaṇam-anusāsanti ye ca idh' ekacce āmisesu sandissanti ye ca idh' ekacce āmisena anupalittā, nāyam-āyasmā taṁ tena avajānāti; sammukhā kho pana mētaṁ Bhagavato sutam sammukhā paṭiggahitaṁ: Abhayūparato 'ham-asmi, nāham-asmi bhayūparato, vitarāgattā kāme na sevāmi khayā rāgassāti.

Tatra bhikkhave Tathāgato va uttarim paṭipucchitabbo: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vītimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassa; etapatho 'ham-asmi etagocarō, no ca tena tammayo ti. Evaṁvādiṁ kho bhikkhave satthāraṁ arahati sāvako upasaṅkamitum dhammasavanāya, tassa satthā dhammaṁ deseti uttaruttarim paṇitapaṇitaṁ kaṇhasukkasappaṭibhāgaṁ. Yathā yathā kho bhikkhave bhikkhuno satthā dhammaṁ deseti uttaruttarim paṇitapaṇitaṁ kaṇhasukkasappaṭibhāgaṁ, tatthā tatthā so tasmiṁ dhamme abhiññāya idh' ekaccaṁ dhammaṁ

dhammesu nittham gacchati, satthari pasīdati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Tañ - ce bhikkhave bhikkhum pare evaṃ puccheyyūṃ: Ke pan' āyasmato ākāra ke 'anvayā yen' āyasmā evaṃ vadesi: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti, sammā byākaramāno bhikkhave bhikkhu evaṃ byākareyya: Idhāham āvuso yena Bhagavā ten' upasaṅkamiṃ dhammasavanāya, tassa me Bhagavā dhammaṃ deseti uttaruttariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me āvuso Bhagavā dhammaṃ deseti uttaruttariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathā 'ham tasmim dhamme abhiññāya idh' ekaccaṃ dhammaṃ dhammesu nittham - agamaṃ, satthari pasīdim: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byañjanehi Tathāgate saddhā nivitthā hoti mūlajātā patitthitā, ayaṃ vuccati bhikkhave ākāravatī saddhā dassana-mūlikā dalhā, asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ. Evaṃ kho bhikkhave Tathāgate dhammasamannesanā hoti, evaṃ - ca pana Tathāgato dhammatā susamannittho hotiti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### VĪMAṆSAKASUTTAM SATTAMAM.

### 48.

Evaṃ - me sutam. Ekaṃ samayaṃ Bhagavā Kosambiyā viharati Ghositārāme. Tena kho pana samayena Kosambiyā bhikkhū bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudentā viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī na ca nijjhattim upenti. Atha kho



aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad-avoca: Idha bhante Kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upentī, na ca aññamaññaṃ nijjhāpentī na ca nijjhattim upentitī. Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvam bhikkhu mama vacanena te bhikkhū āmanthehi: satthāyasmante āmantetitī. Evam-bhante ti kho so bhikkhu Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-avoca: Satthāyasmante āmantetitī. Evam-āvuso ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad-avoca: Saccaṃ kira tumhe bhikkhave bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha; te na c' eva aññamaññaṃ saññāpetha na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha na ca nijjhattim upethāti. — Evam-bhante. — Tam kim-maññaṭha bhikkhave: yasmim tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, api nu tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ vacikammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho cāti. — No h' etam-bhante. — Iti kira bhikkhave yasmim tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, n' eva tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ vacikammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca. Atha kiṃ-carahi tumhe moghapurisā kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā añña-

maññaṃ mukhasattihi vitudentā viharatha; te na c' eva añña-maññaṃ saññāpetha na ca saññattim upetha, na ca añña-maññaṃ nijjhāpetha na ca nijjhattim upetha. Taṃ hi tumhākaṃ moghapurisā bhavissati dīgharattaṃ ahitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: (Cha h' ime bhikkhave dhammā sārāṇiṃ piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattanti, katame cha: Idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca. Ayam - pi dhammo sārāṇiṃ piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati. Puna ca paraṃ bhikkhave bhikkhuno mettaṃ vacikkammaṃ p. h. ... raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca paraṃ bhikkhave bhikkhuno mettaṃ manokammaṃ p. h. ... raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā, antamaso pattapariyāpannamattam - pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti silavantehi sabrahmacārihi sādharāṇabhogī. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca paraṃ bhikkhave bhikkhu yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatthāni samādhisaṃvattanikāni, tathārūpesu silesu silasāmaññagato viharati sabrahmacārihi āvī c' eva raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca paraṃ bhikkhave bhikkhu yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārihi āvī c' eva raho ca. Ayam - pi dhammo sārāṇiṃ piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati. Ime kho bhikkhave cha sārāṇiṃ dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattanti. Imesaṃ kho bhikkhave channaṃ sārāṇiṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya. Seyyathā pi bhikkhave kūtāgarassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ kūtā, evam - eva kho



bhikkhave imesaṃ channaṃ sārāṇīyaṇaṃ dhammānaṃ —pe— sammādukkhakkhayāya.

Kathaṇ - ca bhikkhave yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā iti paṭisaṅcikkhati: Atthi nu kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ - ti. Sace bhikkhave bhikkhu kāmarāgapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu byāpādapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu thīnamiddhapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu uddhaccakukkuccapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu vicikicchāpariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu idhalokacintāya pasuto hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu paralokacintāya pasuto hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno mukhasattihi vitudanto viharati pariyutṭhitacitto va hoti. So evaṃ pajānāti: Na - tthi kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ, suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyāti. Idam - assa paṭhamam āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti paṭisaṅcikkhati: Imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulikaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin - ti. So evaṃ pajānāti: Imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulikaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin - ti. Idam - assa dutiyaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāyāhaṃ diṭṭhiyā samannāgato atthi nu kho ito bahiddhā aṇño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato ti. So evaṃ pajānāti: Yathārūpāyāhaṃ diṭṭhiyā samannāgato na - tthi ito bahiddhā aṇño samaṇo vā brāhmaṇo

vā tathārūpāya dīṭṭhiyā samannāgato ti. Idam - assa tatiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Kathaṃ - rūpāya ca bhikkhave dhammatāya dīṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave dīṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippam - eva satthari vā viññūsu vā sabrahmacārisu deseti vivarati uttānikaroti, desetvā vivaritvā uttānikatvā āyatiṃ saṃvaram āpajjati. Seyyathā pi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippam - eva paṭisaṃharati, evam - eva kho bhikkhave dhammatā esā dīṭṭhisampannassa puggalassa — pe — saṃvaram āpajjati. So evaṃ pajānāti: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Idam - assa catutthaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Kathaṃ - rūpāya ca bhikkhave dhammatāya dīṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave dīṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṃkaraṇiyanī tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. Seyyathā pi bhikkhave gāvi taruṇavacchā tham - baṇ - ca ālumpati vacchakaṇ - ca apaviṇati, evam - eva kho bhikkhave dhammatā esā dīṭṭhisampannassa puggalassa — pe — adhipaññāsikkhāya. So evaṃ pajānāti: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Idam - assa pañcamāṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.



Puna ca param bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne atṭhikavā manasikatvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa chaṭṭhaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmujaṃ. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa sattamaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamannitṭhā hoti sotāpattiṭṭhalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiṭṭhalasamannāgato hoti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

#### KOSAMBIYASUTTAM ATTHAMAṆ.

## 49.

Evam-me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

Ekam-idāhaṃ bhikkhave samayam Ukkatthāyam viharāmi Subhagavane sālārājamūle. Tena kho pana bhikkhave samayena Bakassa brahmuno evarūpaṃ pāpakam dīṭṭhigataṃ uppannam hoti: Idam niccam idam dhuvaṃ idam sassataṃ idam kevalam idam acavanadhammaṃ, idam hi na jāyati na jiyati na miyati na cavati na upapajjati, ito ca pan' aññaṃ uttarim nissaraṇam na-tthīti. Atha khvāhaṃ bhikkhave Bakassa brahmuno cetasā cetoparivitakkam-aññāya seyyathā pi nāma balavā puriso saminjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ saminjeyya evam-evam Ukkatthāyam Subhagavane sālārājamūle antarahito tasmiṃ brahmaloke pāturahosiṃ. Addasā kho maṃ bhikkhave Bako brahmā dūrato va āgacchantam, disvāna maṃ etad-avoca: Ehi kho mārisa, sāgataṃ mārisa, cīrassam kho mārisa imaṃ pariyāyam-akāsi yadidaṃ idh' āgamanāya. Idam hi mārisa niccam idam dhuvaṃ idam sassataṃ idam kevalam idam acavanadhammaṃ, idam hi na jāyati na jiyati na miyati na cavati na upapajjati, ito ca pan' aññaṃ uttarim nissaraṇam na-tthīti. Evaṃ vutte aham-bhikkhave Bakaṃ brahmānam etad-avocaṃ: Avijjāgato vata bho Bako brahmā, avijjāgato vata bho Bako brahmā, yatra hi nāma aniccam yeva samānam niccan-ti vakkhati, addhuvaṃ yeva samānam dhuvaṃ-ti vakkhati, asassataṃ yeva samānam sassatan-ti vakkhati, akevalam yeva samānam kevalan-ti vakkhati, cavanadhammaṃ yeva samānam acavanadhamman-ti vakkhati, yattha ca pana jāyati ca jiyati ca miyati ca cavati ca upapajjati ca tam tathā vakkhati: idam hi na jāyati na jiyati na miyati na cavati na upapajjatīti, santaṃ-ca pan' aññaṃ uttarim nissaraṇam: na-tth' aññaṃ uttarim nissaraṇan-ti vakkhatīti.

Atha kho bhikkhave Māro pāpimā aññataram Brahma-pārisajjam anvāvisitvā maṃ etad-avoca: Bhikkhu bhikkhu, mētam-āsado, mētam-āsado, eso hi bhikkhu brahmā Mahā-



brahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasi pitā bhūtabhabyānam. Ahesum kho bhikkhu tayā pubbe samanabrāhmaṇā lokasmiṃ paṭhavigarahakā paṭhavijigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, Pajāpatigarahakā Pajāpatijigucchakā, Brahmagarahakā Brahmajigucchakā, te kāyassa bheda pāṇupacchedā hīne kāye patitṭhitā. Ahesum pana bhikkhu tayā pubbe samanabrāhmaṇā lokasmiṃ paṭhavipasaṃsakā paṭhavābhinandino, āpapasāṃsakā āpābhinandino, tejapasāṃsakā tejābhinandino, vāyapasāṃsakā vāyābhinandino, bhūtapasaṃsakā bhūtābhinandino, devapasāṃsakā devābhinandino, Pajāpatipasaṃsakā Pajāpatābhinandino, Brahmapasaṃsakā Brahmābhinandino, te kāyassa bheda pāṇupacchedā paṇite kāye patitṭhitā. Tan - tāhaṃ bhikkhu evaṃ vadāmi: Ingha tvaṃ mārisa yad - eva te Brahmā āha tad - eva tvaṃ karoḥi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Sace kho tvaṃ bhikkhu Brahmuno vacanaṃ upātivattissasi, seyyathā pi nāma puriso siriṃ āgacchantiṃ daḍḍena paṭippanāmeyya, seyyathā pi vā pana bhikkhu puriso narakappapāte papataṃso hatthehi ca pādehi ca paṭhaviṃ virāgeyya, evaṃsampadam - idaṃ bhikkhu tuyhaṃ bhavissati. Ingha tvaṃ mārisa yad - eva te Brahmā āha tad - eva tvaṃ karoḥi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Nanu tvaṃ bhikkhu passasi brahmiṃ parisāṃ sannisinnan - ti. Iti kho maṃ bhikkhave Māro pāpimā brahmiṃ parisāṃ upanesi. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānātīti. Māro tvaṃ - asi pāpima, yo c' eva pāpima Brahmā yā ca Brahmaparisā ye ca Brahmapārisajjā sabbe va tava hatthagatā, sabbe va tava vasagatā. Tuyhaṃ hi pāpima evaṃ hoti: Eso pi me assa hatthagato, eso pi me assa vasagato ti. Ahaṃ kho pana pāpima n' eva tava hatthagato, n' eva tava vasagato ti.

Evaṃ vutte bhikkhave Bako brahmā maṃ etad - avoca: Ahaṃ hi mārisa niccaṃ yeva samānaṃ niccan - ti vadāmi,

dhuvam yeva samānam dhuvan - ti vadāmi, sassatam yeva samānam sassatan - ti vadāmi, kevalam yeva samānam kevalan - ti vadāmi, acavanadhammam yeva samānam acavanadhamman - ti vadāmi, yattha ca pana na jāyati na jiyati na miyati na cavati na upapajjati tad - evāham vadāmi: idam hi na jāyati na jiyati na miyati na cavati na upapajjati, asantañ - ca pan' aññam uttarim nissaraṇam: na - tth' aññam uttarim nissaraṇan - ti vadāmi. Ahesum kho bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ, yāvatakaṃ tuyham kasipaṃ āyu tāvatakaṃ tesam tapokammam - eva ahosi, te kho evam jāneyyum: santam vā aññam uttarim nissaraṇam: atth' aññam uttarim nissaraṇan - ti, asantaṃ vā aññam uttarim nissaraṇam: na - tth' aññam uttarim nissaraṇan - ti. Tan - tāham bhikkhu evam vadāmi: Na c' ev' aññam uttarim nissaraṇam dakkhissasi, yāvad - eva ca pana kilamathassa vighātassa bhāgi bhavissasi. Sace kho tvaṃ bhikkhu paṭhaviṃ ajjhosissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyaṃ — bhūte — deve — Pajāpatiṃ — Brahmaṃ ajjhosissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo ti. — Aham - pi kho etaṃ Brahme jānāmi: sace paṭhaviṃ ajjhosissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyaṃ — bhūte — deve — Pajāpatiṃ — Brahmaṃ ajjhosissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo. Api ca te aham Brahme gatiṃ - ca pajānāmi jutiṃ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. — Yathākatham pana me tvaṃ mārisa gatiṃ - ca pajānāsi jutiṃ - ca pajānāsi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. —

Yāvata candimasuriyā pariharanti disā bhanti virocanaṃ tāva saḥassadhā loko, ettha te vattatī vāso.

Paroparaṃ - ca jānāsi atho rāgavirāginam,  
itthabhāvaññathābhāvaṃ sattānaṃ āgatiṃ gatiṃ - ti.

Evam kho te aham Brahme gatiṃ - ca pajānāmi jutiṃ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo



Bako brahmā, evaṃ mahesakkho Bako brahmā ti. Atthi kho Brahme aññe tayo kāyā, tattha tvaṃ na jānāsi na passasi, tyāhaṃ jānāmi passāmi. Atthi kho Brahme Ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno, tassa te aticiranivāsenā sā sati mutṭhā, tena taṃ tvaṃ na jānāsi na passasi, taṃ - ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto nīceyyaṃ, atha kho ahaṃ - eva tayā bhiyyo. Atthi kho Brahme Subhakiṇṇā nāma kāyo—Vehapphalā nāma kāyo, taṃ tvaṃ na jānāsi na passasi, taṃ - ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto nīceyyaṃ, atha kho ahaṃ - eva tayā bhiyyo. Paṭhaviṃ kho ahaṃ Brahme paṭhavito abhiññāya yāvataṃ paṭhaviyā paṭhavattena ananubhūtaṃ tad - abhiññāya paṭhavi nāhosi, paṭhaviyā nāhosi, paṭhavito nāhosi, paṭhavi me ti nāhosi, paṭhaviṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto nīceyyaṃ, atha kho ahaṃ - eva tayā bhiyyo. Āpaṃ kho ahaṃ Brahme—tejaṃ kho ahaṃ Brahme—vāyaṃ kho ahaṃ Brahme—bhūte kho ahaṃ Brahme—deve kho ahaṃ Brahme—Pajāpatiṃ kho ahaṃ Brahme—Brahmaṃ kho ahaṃ Brahme—Ābhassarā kho ahaṃ Brahme—Subhakiṇṇe kho ahaṃ Brahme—Vehapphale kho ahaṃ Brahme—Abhibhuṃ kho ahaṃ Brahme—sabbāṃ kho ahaṃ Brahme sabbato abhiññāya yāvataṃ sabbassa sabbattena ananubhūtaṃ tad - abhiññāya sabbāṃ nāhosi, sabbasmīṃ nāhosi, sabbato nāhosi, sabbam - me ti nāhosi, sabbāṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto nīceyyaṃ, atha kho ahaṃ - eva tayā bhiyyo ti. — Sace kho te mārisa sabbaṃ sabbattena ananubhūtaṃ, mā h' eva te rittakam - eva ahosi tucchakam - eva ahosi. Viññāpaṃ anidassanaṃ anantaṃ sabbatopabhaṃ, taṃ paṭhaviyā paṭhavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtāpaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, Pajāpatissa Pajāpatattena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, Ābhassarānaṃ Ābhassarattena ananubhūtaṃ, Subhakiṇṇānaṃ Subhakiṇṇattena ananubhūtaṃ, Vehapphalānaṃ Vehapphalat-

tena ananubhūtaṃ, Abhibhussa Abhibhattena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ. Handa ca hi te mārisa antarahāyāmiti. — Handa ca hi me tvaṃ Brahme antarahāyassu sace visahasīti. Atha kho bhikkhave Bako brahmā: antarahāyissāmi samaṇassa Gotamassa, antarahāyissāmi samaṇassa Gotamassāti n' eva ssu me sakkoti antarahāyitum. Evaṃ vutte ahaṃ bhikkhave Bakam brahmānaṃ etad avocaṃ: Handa ca hi te Brahme antarahāyāmiti. — Handa ca hi me tvaṃ mārisa antarahāyassu sace visahasīti. Atha khvāhaṃ bhikkhave tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsim: ettāvataṃ Brahmā ca Brahmapārisā ca Brahmapārisajjā ca saddaṇ ca me sossanti na ca maṃ dakkhintīti antarahito imaṃ gāthaṃ abhāsim:

Bhave vāhaṃ bhayaṃ disvā bhavaṇ ca vibhavesinaṃ  
bhavaṃ nābhivadiṃ kañci nandiṇ ca na upādiyin ti.

Atha kho bhikkhave Brahmā ca Brahmapārisā ca Brahmapārisajjā ca acchariyabbhutatittajātā ahesum: Acchariyaṃ vata bho, abbhutaṃ vata bho samaṇassa Gotamassa mahiddhikatā mahānubhāvata, na vata no ito pubbe diṭṭho vā suto vā añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathā 'yaṃ samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Bhavarāmāya vata bho pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahīti.

Atha kho bhikkhave Māro pāpimā aññataraṃ Brahmāpārisajjāṃ anvāvisitvā maṃ etad avoca: Sace kho tvaṃ mārisa evaṃ jānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi mā pabbajite, mā sāvakānaṃ dhammaṃ desesi mā pabbajitānaṃ, mā sāvakesu gedhim akāsi mā pabbajitesu. Ahesum kho bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā, te sāvake upanesum pabbajite, sāvakānaṃ dhammaṃ desesum pabbajitānaṃ, sāvakesu gedhim akāmsu pabbajitesu. Te sāvake upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhikatacittā pabbajitesu, kāyassa bhedā paṇupacchedā hīne kāye paṭiṭṭhitā. Ahesum pana bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā



paṭijānamānā, te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhim - akaṃsu na pabbajitesu. Te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhikatacittā na pabbajitesu, kāyassa bhedaṃ pāṇupacchedā paṇīte kāye paṭiṭṭhitā. Tan - tāhaṃ bhikkhu evaṃ vadāmi: Iṅha tvaṃ mārisa appossukko diṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātāṃ kusalaṃ hi mārisa, mā paraṃ ovaḍāhīti. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānātīti, Māro tvaṃ - asi pāpima, na maṃ tvaṃ pāpima hitānukampī evaṃ vadesi, ahitānukampī maṃ tvaṃ pāpima evaṃ vadesi, tuyhaṃ hi pāpima evaṃ hoti: yesaṃ samaṇo Gotamo dhammaṃ desissati te me visayaṃ upātivattissantīti. Asammāsambuddhā ca pana te pāpima samaṇabrāhmaṇā samānā: sammāsambuddh' amhāti paṭijānīsu. Ahaṃ kho pana pāpima sammāsambuddho va samāno: sammāsambuddho 'mhāti paṭijānāmi. Desento pi hi pāpima Tathāgato sāvakānaṃ dhammaṃ tādiso va, adesento pi hi pāpima Tathāgato sāvakānaṃ dhammaṃ tādiso va; upanento pi hi pāpima Tathāgato sāvake tādiso va, anupanento pi hi pāpima Tathāgato sāvake tādiso va; taṃ kissa hetu: Tathāgatassa pāpima ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā te pahīnā uccinnamulā tālavatthukatā anabhāvakatā āyatīm anuppādadhammā. Seyyathā pi pāpima tālo matthakācchinno abhabbo puna virūlhiyā, evaṃ - eva kho pāpima Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā te pahīnā uccinnamulā tālavatthukatā anabhāvakatā āyatīm anuppādadhammā ti.

Itih' idaṃ Mārassa ca anālapanatāya Brahmuno ca abhinimantanatāya tasmā imassa veyyākaraṇassa Brahmanimantanikaṇ - t' eva adhivacanan - ti.

## 50.

Evam - me sutam. Ekaṃ samayaṃ āyasmā Mahāmogallāno Bhaggesu viharati Sumsumāragire Bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā Mahāmogallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmogallānassa kucchigato hoti koṭṭham - anupaviṭṭho. Atha kho āyasmato Mahāmogallānassa etad - ahosi: Kin - nu kho me kucchi garugaru viya māsācitaṃ maññe ti. Atha kho āyasmā Mahāmogallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā Mahāmogallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmogallāno Māraṃ pāpimantaṃ kucchigataṃ koṭṭham - anupaviṭṭhaṃ, disvāna Māraṃ pāpimantaṃ etad - avoca: Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad - ahosi: Ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho āyasmā Mahāmogallāno Māraṃ pāpimantaṃ etad - avoca: Evam - pi kho tāhaṃ pāpima jānāmi, mā tvam maññittho: na maṃ jānātīti, Māro tvam - asi pāpima. Tuyhaṃ hi pāpima evaṃ hoti: ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti; yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho Mārassa pāpimato etad - ahosi: Jānam - eva kho maṃ ayaṃ samaṇo passaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Atha kho Māro pāpimā



āyasmato Mahāmoggallānassa mukhato uggantvā paccaggaḷe atthāsi.

Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggaḷe ʈhitaṃ, disvāna Māraṃ pāpimantaṃ etad-avoca: Ettha pi kho tāhaṃ pāpima passāmi, mā tvaṃ maññittho: na maṃ passatīti, eso tvaṃ pāpima paccaggaḷe ʈhito. Bhūtapubbāhaṃ pāpima Dūsi nāma māro ahoṣiṃ, tassa me Kālī nāma bhagini, tassā tvaṃ putto, so me tvaṃ bhāgi-neyyo hosi. Tena kho pana pāpima samayena Kakusandho bhagavā arahāṃ sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima bhagavato arahato sammāsambuddhassa Vidhura-Saṅjīvaṃ nāma sāvaka-yugaṃ ahoṣi aggaṃ bhadda-yugaṃ. Yāvata kho pana pāpima Kakusandhassa bhagavato arahato sammāsambuddhassa sāvaka nāssu 'dha koci āyasmata Vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhurassa Vidhuro Vidhuro t' eva samañña udapādi. Āyasmā pana pāpima Saṅjīvo araṇṇagato pi rukkhamaḷagato pi suññāgāragato pi appakasiren' eva saññāvedayitanirodhaṃ samāpajjati. Bhūta-pubbaṃ pāpima āyasmā Saṅjīvo aññatarasmiṃ rukkhamaḷe saññāvedayitanirodhaṃ samāpanno nisinno hoti. Addasāsuṃ kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjīvaṃ aññatarasmiṃ rukkhamaḷe saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesaṃ etad-ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, handa naṃ dahāmāti. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ-ca kaṭṭhaṃ-ca gomayaṃ-ca saṅkaḍḍhitvā āyasmato Saṅjīvassa kāye upacinitvā aggaṃ datvā pakkamimsu. Atha kho pāpima āyasmā Saṅjīvo tassā rattiya accayena tāya samāpattiya vutthahitvā cīvaraṇi papphotetvā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ piṇḍāya pāvisi. Ad-dasāsuṃ kho te pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjīvaṃ piṇḍāya carantaṃ, disvāna nesaṃ etad-ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, svāyaṃ patisaṅjivito

ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅgīvassa Saṅgīvo Saṅgīvo t' eva samaṇṇā udapādi.

Atha kho pāpima Dūsissa mārassa etad-ahosi: Imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṇ-nūnāhaṃ brāhmaṇa-gahapatike anvāvisēyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, app-eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇ - ti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante — pe — aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇ - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitṭhā Dūsina mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti: Ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma ulūko rukkhasākhāyaṃ mūsikaṃ magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā samaṇakā itthā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma kotthu naditīre macche magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā — pe — apajjhāyanti. Seyyathā pi nāma bilāro sandhisamalasaṅkatīre mūsikaṃ magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā — pe — apajjhāyanti. Seyyathā pi nāma gadrabho vabacchinno sandhisamalasaṅkatīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Ye kho pana pāpima tena samayena manussā kālāṃ karonti yebhuyyena kāyassa bhedā param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.



Atha kho pāpima Kakusandho bhagavā araham sammā-sambuddho bhikkhū āmantesi: Anvāvitṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū silavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, app - eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labbetha otāraṇ - ti. Etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha; karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathāti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamaṇḍalatā pi suññāgāragatā pi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu, karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

Atha kho pāpima Dūsissa mārassa etad - ahosi: Evaṃ pi kho ahaṃ karonto imesaṃ bhikkhūnaṃ silavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṇ - nūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ: etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha

pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. Ye kho pana pāpima tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedā param - maraṇā sugatiṃ saggaṃ lokam upapajjanti.

Atha kho pāpima Kakusandho bhagavā araham sammā - sambuddho bhikkhū āmantesi: Anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Etha tumhe bhikkhave asubhānupassī kāye viharatha, āhāre paṭikkūlasaṇṇino, sabbaloke anabhirata - saṇṇino, sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammā - sambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhāmūlagatā pi suṇṇāgāragatā pi asubhānupassī kāye viharimsu, āhāre paṭikkūlasaṇṇino, sabbaloke anabhirata - saṇṇino, sabbasaṅkhāresu aniccānupassino.

Atha kho pāpima Kakusandho bhagavā araham sammā - sambuddho pubbanhasamayam nivāsetvā pattacivaram ādāya āyasmatā Vidhurena pacchāsamaṇena gāmaṃ piṇḍāya pāvisi. Atha kho pāpima Dūsī māro aññataram kumāram anvāvisitvā sakkharam gahetvā āyasmato Vidhurassa sise pahāram adāsī, sīsam vobhindi. Atha kho pāpima āyasmā Vidhuro bhinnena sisena lobhena gaḷantena Kakusandham yeva



bhagavantam arahantam sammāsambuddham piṭṭhito piṭṭhito anubandhi. Atha kho pāpima Kakusandho bhagavā araham sammāsambuddho nāgāpalokitam apalokesi: na vāyam Dūsī māro mattam - aññāsiti. Sahāpalokanāya ca pana pāpima Dūsī māro tambā ca ṭhānā cavi mahānirayañ - ca upapajji. Tassa kho pana pāpima mahānirayassa tayo nāmadheyyā honti: chaphassāyataniko iti pi, saṅkusamāhato iti pi. paccattavedaniyo iti pi. Atha kho mañ pāpima niraya-pālā upasaṅkamitvā etad - avocum: Yadā kho te mārissa saṅkunā saṅku hadaye samāgaccheyya, atha nañ ājāneyyāsi: vassasabassam - me niraye paccamānassāti. So kho abam pāpima bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmim mahāniraye apaccim, dasa vassasahassāni tass' eva mahānirayassa ussade apaccim vuṭṭhānimañ nāma vedanañ vediyamāno. Tassa mayham pāpima evarūpo kāyo hoti seyyathā pi manussassa, evarūpañ sīsañ hoti seyyathā pi macchassa.

Kīdiso nirayo āsi yattha Dūsī apaccatha  
Vidhurañ sāvakañ - āsajja Kakusandhañ - ca brāhmaṇam.

Satañ āsi ayosaṅkū, sabbe paccattavedanā,  
īdiso nirayo āsi yattha Dūsī apaccatha  
Vidhurañ sāvakañ - āsajja Kakusandhañ - ca brāhmaṇam.

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,  
tādisañ bhikkhum - āsajja Kaṇha dukkhañ nigacchasi.

Majjhe sarassa tiṭṭhanti vimānā kappathāyino,  
veluriyavaṇṇā rucirā accimanto pabhassarā,  
accharā tattha naccanti puthu nānattavaṇṇiyo.

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,  
tādisañ bhikkhum - āsajja Kaṇha dukkhañ nigacchasi.

Yo ve Buddhena cudito bhikkhusaṅghassa pekkhato  
Migāramātu pāsādañ pādaṅgutṭhena kampayi,

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,  
tādisañ bhikkhum - āsajja Kaṇha dukkhañ nigacchasi.

Yo Vejayantañ pāsādañ pādaṅgutṭhena kampayi  
iddhibalen' upatthaddho sañvejesi ca devatā,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,  
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayante pāsāde Sakkaṃ so paripucchati:  
api āvuso jānāsi taṇhakkhayavimuttiyo,  
tassa Sakko viyākāsi paṇhaṃ puṭṭho yathātathaṃ,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,  
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Brahmānaṃ paripucchati Sudhammāyaṃ abhito  
sabhaṃ:

ajjāri te āvuso diṭṭhi yā te diṭṭhi pure ahū,  
passasi vitivattantaṃ Brahmaloce pabhassaraṃ,

Tassa Brahmā viyākāsi anupubbaṃ yathātathaṃ:  
na me mārisa sā diṭṭhi yā me diṭṭhi pure ahū,

Passāmi vitivattantaṃ Brahmaloce pabhassaraṃ,  
so 'haṃ ajja kathaṃ vajiṃ: ahaṃ nicco 'mhi sassato,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,  
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Mahāneruno kūṭaṃ vimokhena aphasayi,  
vanaṃ Pubbavidehānaṃ, ye ca bhūmisayā narā,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,  
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Na ve aggi cetayati: ahaṃ bālaṃ dāhāmi ti,  
bālo ca jalitaṃ aggim āsajjana sa dāyhati.

Evam-eva tuvaṃ Māra āsajjana Tathāgataṃ  
sayāṃ dāhissasi attānaṃ, bālo aggim va samphusaṃ.

Apuṇṇaṃ pasavi Māro āsajjana Tathāgataṃ;  
kin-nu mañṇasi pāpima: na me pāpaṃ vipaccati.

Karoto cīyati pāpaṃ cirarattāya Antaka;  
Māra nibbinda Buddhamhā, āsam-mā kāsi bhikkhusu.

Iti Māraṃ aghaṭṭesi bhikkhu Bhesakaḷāvane,  
tato so dummano yakkho tatth' ev' antaradhāyathāti.

MĀRATAJJANIYASUTTAM DASAMAṃ.

CŪLAYAMAKAVAGGO PAŌCAMO.

MŪLAPANŌASAM NITṬHITAṃ.



## 51.

Evam - me sutam. Ekam samayam Bhagavā Campāyam viharati Gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhim. Atha kho Pusso ca<sup>1</sup> hatthārohaputto Kandarako ca paribbājako yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Pusso hatthārohaputto Bhagavantam abhivādetvā ekamantam nisīdi, Kandarako pana paribbājako Bhagavatā saddhim sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam atthāsi. Ekamantam tīto kho Kandarako paribbājako tuṇhibhūtam tuṇhibhūtam bhikkhusaṅgham anuviloke tvā Bhagavantam etad - avoca: Acchariyam bho Gotama, abbhutam bho Gotama, yāvaṇ - e' idam bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama ahesum atītam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesum seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito ti. — Evam - etam Kandaraka, evam - etam Kandaraka: ye pi te Kandaraka ahesum atītam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesum seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito; ye pi te Kandaraka bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Santi hi Kandaraka bhikkhū imasmim bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīna - bhavasamyojanā samma - d - aññā vimuttā. Santi pana Kandaraka bhikkhū imasmim bhikkhusaṅghe sekhā santatasilā santatavuttino nipakā nipakavuttino, te catusu satipaṭṭhānesu supaṭṭhitacittā viharanti, katamesu catusu: Idha Kandaraka

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ - ti.

Evam vutte Pessa hatthārohaputto Bhagavantam etad-avoca: Acchariyam bhante, abbhutam bhante, yāva supānāntā c' ime bhante Bhagavatā cattāro satipaṭṭhānā sattānam visuddhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya. Mayam-pi hi bhante gihī odātavasanā kālena kālam imesu catusu satipaṭṭhānesu supaṭṭhitacittā viharāma: idha mayam bhante kāye kāyānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ. Acchariyam bhante, abbhutam bhante, yāvañ-c' idaṃ bhante Bhagavā evam manussagahane evam manussakasāte evam manussasātheyye vattamāne sattānam hitāhitam jānāti. Gahanam h' etaṃ bhante yadidaṃ manussā, uttānakam h' etaṃ bhante yadidaṃ pasavo. Aham hi bhante pahomi hatthidammaṃ sūretum, yāvatakena antārena Campam gatūgataṃ karissati sabbāni tāni sātheyyāni kūṭeyyāni vaṇkeyyāni jimheyāni pātukarissati. Amhākam pana bhante dāsā ti vā pessā ti vā kammakarā ti vā aññathā ca kāyena samudācaranti aññathā vācāya aññathā ca nesam cittam hoti. Acchariyam bhante, abbhutam bhante, yāvañ-c' idaṃ bhante Bhagavā evam manussagahane evam manussakasāte evam manussasātheyye vattamāne sattānam hitāhitam jānāti. Gahanam h' etaṃ bhante yadidaṃ manussā, uttānakam h' etaṃ bhante yadidaṃ pasavo ti. — Evam-etaṃ Pessa, evam-etaṃ Pessa,



gahanam h' etam Pessa yadidam manussā, uttānakam h' etam Pessa yadidam pasavo. Cattāro 'me Pessa puggalā santo samvijjamānā lokasmim, katame cattāro: Idha Pessa ekacco puggalo attantapo hoti attaparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo parantapo hoti paraparitāpanānuyogam-anuyutto. Idha Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ Pessa catunnam puggalānam katamo te puggalo cittaṃ ārādheti.

Yvāyam bhante puggalo attantapo attaparitāpanānuyogam-anuyutto ayaṃ me puggalo cittaṃ n' ārādheti. Yo pāyam bhante puggalo parantapo paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo pāyam bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo ca kho ayaṃ bhante puggalo n' ev' attantapo nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati, ayaṃ me puggalo cittaṃ ārādheti. — Kasmā pana te Pessa ime tayo puggalā cittaṃ n' ārādhenti. — Yvāyam bhante puggalo attantapo attaparitāpanānuyogam-anuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyam bhante puggalo parantapo paraparitāpanānuyogam-anuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyam bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto so attānaṃ-ca paraṃ-ca sukhakāme dukkhapaṭikkūle ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo

ca kho ayaṃ bhante puggalo n' ev' attantapo nāttapari-  
tāpanānuyogam-anuyutto na parantapo na paraparitāpanānu-  
yogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme  
nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena  
attanā viharati, iminā me ayaṃ puggalo cittaṃ ārādheti.  
Handa ca dāni mayaṃ bhante pacchāma, bahukiccā mayaṃ  
bahukaraṇiṃyā ti. — Yassa dāni tvaṃ Pessa kālaṃ mañña-  
sīti. Atha kho Pessa hatthārohaputto Bhagavato bhāsitaṃ  
abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhi-  
vādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Bhagavā acirapakkante Pesse hatthārohaputte  
bhikkhū āmantesi: Paṇḍito bhikkhave Pessa hatthārohaputto,  
mahāpaṇṇo bhikkhave Pessa hatthārohaputto; sace bhikkhave  
Pessa hatthārohaputto muhuttaṃ nisīdeyya yāv' assāhaṃ ime  
cattāro puggale vitthārena vibhajāmi, mahatā atthena saṃ-  
yutto agamissa. Api ca bhikkhave ettāvata pi Pessa  
hatthārohaputto mahatā atthena saṃyutto ti. — Etassa Bha-  
gavā kālo, etassa Sugata kālo, yaṃ Bhagavā ime cattāro  
puggale vitthārena vibhajeyya, Bhagavato sutvā bhikkhū  
dhāressantiti. — Tena hi bhikkhave suṇātha sādhukaṃ  
manasikarotha, bhāsissāmiti. Evaṃ bhante ti kho te bhik-  
khū Bhagavato paccassosum. Bhagavā etad-avoca:

Katamo ca bhikkhave puggalo attantapo attaparitāpa-  
nānuyogam-anuyutto: Idha bhikkhave ekacco puggalo ace-  
lako hoti muttācāro hatthāpalekhano, na ehibhadantiko na  
tiṭṭhabhadantiko, nābhihaṭaṃ na uddissakaṭaṃ na nimanta-  
ṇaṃ sādīyati; so na kumbhīmukhā patigaṇhāti na kaḷopi-  
mukhā patigaṇhāti, na eḷakamantaraṃ na daṇḍamantaraṃ  
na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gab-  
bhiniyā na pāyamānāya na purisantaragatāya, na saṅkittisu,  
na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍa-  
saṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na mera-  
yaṃ na thusodakaṃ pibati. So ekāgāriko vā hoti ekālopiko,  
dvāgāriko vā hoti dvālopiko — sattāgāriko vā hoti sattā-  
lopiko; ekissā pi dattiyā yāpeti, dvihi pi dattihi yāpeti —  
sattahi pi dattihi yāpeti; ekāhikam pi āhāraṃ āhāreti, dvi-



hikam - pi āhāraṃ āhāreti — sattāhikam - pi āhāraṃ āhāreti, itievarūpaṃ addhamāsikam - pi pariyāyabhattabhojanānuyogam - anuyutto viharati. So sākabhakkho vā hoti sāmākabhakkho vā hoti nīvārabhakkho vā hoti daddulabhakkho vā hoti haṭṭabhakkho vā hoti kaṇabhakkho vā hoti ācāmabhakkho vā hoti piṇṇākabhakkho vā hoti tiṇabhakkho vā hoti gomaya-bhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphala-bhojī. So sāṇāni pi dhāreti masāṇāni pi dhāreti chava-dussāni pi dhāreti paṇṣukūlāni pi dhāreti tiriṭṭāni pi dhāreti ajināni pi dhāreti ajinakkhipam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti pbalakacīram - pi dhāreti kesa-kambalam - pi dhāreti vālakambalam - pi dhāreti ulūka-pakkham - pi dhāreti. Kesamassulocako pi hoti kesamassu-locanānuyogam - anuyutto. ubbhaṭṭhako pi hoti āsanapaṭik-khitto, ukkuṭiko pi hoti ukkuṭikappadhānam - anuyutto, kaṇṭakā-passayiko pi hoti kaṇṭakāpassaye seyyaṃ kappeti, sāyatati-yakam - pi udakorohaṇānuyogam - anuyutto viharati. Iti eva-rūpaṃ anekavibhitaṃ kāyassa ātāpanaparitāpanānuyogam - anuyutto viharati. Ayaṃ vuccati bhikkhave puṇṇalo attantapo attaparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṇṇalo parantapo parapari-tāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṇṇalo orabbhiko hoti sūkariko sākuntiko māgaviko luddo maccha-ghātako coro coraghātako bandhanāgāriko, ye vā paṇ' aññe pi keci kurūrakammantā. Ayaṃ vuccati bhikkhave puṇṇalo parantapo paraparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṇṇalo attantapo ca attaparitā-panānuyogam - anuyutto parantapo ca paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṇṇalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthi-mena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbañjitvā magavisāṇena piṭṭhiṃ kaṇḍūvamāno santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarāhitāya bhūmiyā haritupattāya seyyaṃ kappeti. Ekissā gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ

hoti tena ājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhanti, avasesena vacchako yāpeti. So evam-āha: Ettakā usabbhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettikā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyāti. Ye pi 'ssa te honti dāsā ti vā pessā ti vā kammakarā ti vā te pi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati bhikkhave puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto.

Katamo ca bhikkhave puggalo n' ev' attantapo nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhaṇḍisaṃvedī brahmabhūtena attanā viharati: Idha bhikkhave Tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussūnam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyoṇakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapati-putto vā aññatarasmiṃ vā kule paccājāto. So tam dhammam sutvā Tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na-y-idaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, yan-nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyam-ti. So aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya,



appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīva-samāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihtasattho lajji dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānaṃ pahāya adinnādāna paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena suci-bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-cārī hoti ārācārī, virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kileṇa sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. So bījagāmaabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagīta-vādita-visūkadassanā paṭivirato hoti. Mālā-gandha-vilepanadhāraṇa-maṇḍana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūparajatapāṭiggahaṇā paṭivirato hoti. Āmakadhañṇapāṭiggahaṇā paṭivirato hoti. Āmakamaṃsapāṭiggahaṇā paṭivirato hoti. Itthikumārīkapāṭiggahaṇā paṭivirato hoti. Dāsīdāsapāṭiggahaṇā paṭivirato hoti. Ajeḷakapāṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapāṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-vaḷavā-pāṭiggahaṇā paṭivirato hoti. Khetavattthupāṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭa-kāṃsakūṭa-mānakūṭā





So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapānabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati, ālokasaññi sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tinnavicikicchho viharati, akathamkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkāṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkāṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ - ca kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubhūte kammaniye tthe ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsāṃ anussarati, seyyathidaṃ ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ - pi jātiyo tiṃsaṃ - pi jātiyo cattārisaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisataṃ - pi jātisahassaṃ - pi jātisatasahassaṃ - pi aneke - pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭa-vivatṭakappe: amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādiṃ, tatrāp' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī

evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātaṇṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayaṇṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave puggalo n' ev' attantapo nāttapariṭāpanānuyogam - anuyutto na parantapo na parapari-



tāpanānuyogam - anuyutto, so anattantapo aparantapo diṭṭhe  
va dhamme nicchāto nibbuto sitibhūto sukhapaṭisaṃvedī  
brahmabhūtena attanā viharatīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bha-  
gavato bhāsitaṃ abhinandun - ti.

#### KANDARAKASUTTANTAM PAṬHAMAM.

### 52.

Evam - me sutam. Ekaṃ samayaṃ āyasmā Ānando  
Vesāliyaṃ viharati Beluvagāmake. Tena kho pana sama-  
yena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anup-  
patto hoti kenacid - eva karaṇīyena. Atha kho Dasamo  
gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro  
bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ  
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho  
Dasamo gahapati Aṭṭhakanāgaro taṃ bhikkhuṃ etad - avoca:  
Kahan - nu kho bhante āyasmā Ānando etarahi viharati,  
dassanakāmā hi mayan - taṃ āyasmantaṃ Ānandan - ti. Eso  
gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake  
ti. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte  
taṃ karaṇīyaṃ tīretvā yena Vesālī Beluvagāmake yen'  
āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ  
Ānantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno  
kho Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānantaṃ  
etad - avoca:

Atthi nu kho bhante Ānanda tena Bhagavatā jānatā  
passatā arahatā sammāsambuddhena ekadhammo akkhāto  
yattha bhikkhuno appamattassa ātāpino pahitattassa viharato  
avimuttaṃ vā cittaṃ vimuccati aparikkhīnā vā āsavā parikkha-  
yaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ  
anupāpuṇātīti. — Atthi kho gahapati tena Bhagavatā jānatā  
passatā arahatā sammāsambuddhena ekadhammo akkhāto

yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhīṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti. — Katamo pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhīṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Idha gahapati bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So iti paṭisañcikkhati: Idam-pi kho paṭhamam jhānaṃ abhisankhataṃ abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisankhataṃ abhisāñcetayitaṃ tad-aniccaṃ nirodhadhamman-ti pajānāti. So tattha t̥hito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḥṣāyī anāpattiḍḍhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhīṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ — pe — dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati: Idam-pi kho dutiyaṃ jhānaṃ abhisankhataṃ abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisankhataṃ abhisāñcetayitaṃ tad-aniccaṃ nirodhadhamman-ti pajānāti. So tattha t̥hito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḥṣāyī anāpattiḍḍhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-



sambuddhena ekadhammo akkhāto yattha bhikkhuno appa-  
mattassa ātāpino pahitattassa viharato avimuttañ-c' eva  
cittam vimuccati aparikkhīṇa ca āsavā parikkhayaṃ gac-  
chanti ānāpuppaṇṇa ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu pītiyā ca virāgā — pe —  
tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisaṅcikkhati:  
Idam-pi kho tatiyaṃ jhānaṃ abhisāṅkhatam abhisāṅceta-  
yitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāṅcetayitaṃ  
tad-aniccaṃ nirodhadhamman-ti pajānāti. So tattha t̥hito  
— pe — anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu sukhassa ca pahānā  
dukkhassa ca pahānā — pe — catuttham jhānaṃ upasampajja  
viharati. So iti paṭisaṅcikkhati: Idam-pi kho catuttham  
jhānaṃ abhisāṅkhatam abhisāṅcetayitaṃ, yaṃ kho pana  
kiñci abhisāṅkhatam abhisāṅcetayitaṃ tad-aniccaṃ nirodha-  
dhamman-ti pajānāti. So tattha t̥hito — pe — anuttaraṃ  
yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu mettāsahagatena  
cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā  
tatiyaṃ tathā catutthim, iti uddham-adho tiriyaṃ sabbadhi  
sabbattatāya sabbāvantam lokam mettāsahagatena cetasā  
vipulena mahaggatena appamāṇena averena abyābajjhena  
pharivā viharati. So iti paṭisaṅcikkhati: Ayam-pi kho  
mettā cetovimutti abhisāṅkhatā abhisāṅcetayitā, yaṃ kho  
pana kiñci abhisāṅkhatam abhisāṅcetayitaṃ tad-aniccaṃ  
nirodhadhamman-ti pajānāti. So tattha t̥hito — pe — anut-  
taraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena  
cetasā — pe — muditāsahagatena cetasā — pe — upekhāsaha-  
gatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ  
tathā tatiyaṃ tathā catutthim, iti uddham-adho tiriyaṃ  
sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena  
cetasā vipulena mahaggatena appamāṇena averena abyā-  
bajjhena pharivā viharati. So iti paṭisaṅcikkhati: Ayam-pi  
kho upekhā cetovimutti abhisāṅkhatā abhisāṅcetayitā, yaṃ  
kho pana kiñci abhisāṅkhatam abhisāṅcetayitaṃ tad-aniccaṃ





nidhimukhāni adhigaccheyya, evam-eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto sakid-eva ekādasā amata-dvārāni alattham savanāya. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ, so tasmim agāre āditte ekamekena pi dvārena sakkuṇeyya attānaṃ sotthim kātum, evam-eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena pi amatadvārena sakkuṇissāmi attānaṃ sotthim kātum. Ime hi nāma bhante aññatitthiyā ācariyassa ācariya-dhanaṃ pariyessanti, kiṃ panāhaṃ āyasmato! Ānandassa pūjaṃ na karissāmiti. Atha kho Dasamo gahapati Aṭṭhaka-nāgaro Pāṭaliputtakaṃ-ca Vesālīkaṃ-ca bhikkhusaṅghaṃ sannipātāpetvā paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavūresi ekamekaṃ-ca bhikkhuṃ paccekadussa-yugena acchādesi, āyasmantaṃ Ānandaṃ ticīvarena acchādesi āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārāpesiti.

#### ATṬHAKANĀGARASUTTANTAM DUTIYAM.

### 53.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. Tena kho pana samayena Kāpilavatthavānaṃ Sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvutthaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā Sakyā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho Kāpilavatthavā Sakyā Bhagavantaṃ etad-avocum: Idha bhante Kāpilavatthavānaṃ Sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ anajjhāvutthaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Taṃ bhante Bhagavā paṭhamāṃ paribhuñjatu, Bhagavatā paṭhamāṃ paribhuttaṃ pacchā Kāpilavatthavā Sakyā paribhuñjissanti, tad-assa Kāpilavatthavānaṃ Sakyānaṃ dīgharattaṃ hitāya

sukhāyāti. Adhivāsesi Bhagavā [tunhibhāvena. Atha kho Kāpilavatthavā Sakyā Bhagavato adhivāsanaṃ viditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena santhāgāraṃ ten' upasaṅkamimsu, upasaṅkamitvā sabba-santharim santhāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā telappadipaṃ āropetvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthamsu. Ekamantaṃ tthitā kho Kāpilavatthavā Sakyā Bhagavantam etad'avocum: Sabba-santharim santhataṃ bhante santhāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpito, telappadipo āropito; yassa dāni bhante Bhagavā kalam maññatīti. Atha kho Bhagavā nivāsetvā pattacivaraṃ ādāya saddhim bhikkhusaṅghena yena santhāgāraṃ ten' upasaṅkami, upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimam tthambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅgho pi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhitthim nissāya puratthābhimukho nisīdi Bhagavantam yeva purakkhatvā, Kāpilavatthavā pi kho Sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhitthim nissāya pacchāmukhā nīdimisu Bhagavantam yeva purakkhatvā. Atha kho Bhagavā Kāpilavatthave Sakke bahu-d'eva rattim dhammiyā kathāya sandāsetvā samādapetvā samuttejetvā sampahamsetvā āyasmantaṃ Ānandaṃ āmantesi: Paṭibhātu taṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekho pātipado; piṭṭhim me agilāyati, tam ahaṃ āyamissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā catugguṇaṃ saṅghātim paññāpetvā dakkhiṇena passena sihaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthānasaṇṇaṃ manasikaritvā.

Atha kho āyasmā Ānando Mahānāmaṃ Sakyam āmantesi: Idha Mahānāma ariyasāvako silasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññu hoti, jāgariyaṃ anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānaṇaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi. Kathaṇ' ca



Mahānāma ariyasāvako silasampanno hoti: Idha Mahānāma ariyasāvako silavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho Mahānāma ariyasāvako silasampanno hoti. Kathaṃ-ca Mahānāma ariyasāvako indriyesu guttadvāro hoti: Idha Mahānāma ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ-enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ-enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho Mahānāma ariyasāvako indriyesu guttadvāro hoti. Kathaṃ-ca Mahānāma ariyasāvako bhojane mattaññū hoti: Idha Mahānāma ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad-eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ-ca vedanaṃ paṭisaṅkhāmi navaṇ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti. Evaṃ kho Mahānāma ariyasāvako bhojane mattaññū hoti. Kathaṃ-ca Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti: Idha Mahānāma ariyasāvako divasaṃ caṅkamenā nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamāṃ yāmaṃ caṅkamenā nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimaṃ yāmaṃ dakkhiṇena passena sihaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccutthāya caṅkamenā nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evaṃ kho Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. Kathaṃ-ca Mahānāma

ariyasāvako sattahi saddhammehi samannāgato hoti: Idha Mahānāma ariyasāvako saddho hoti, saddahati Tathāgatassa bodhiṃ: iti pi so Bhagavā araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Ottāpī hoti, ottapati kāyaduccaritena vacīduccaritena manoduccaritena, ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā satthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhātā vacasā paricitā manasā 'nupekkhitā ditthiya suppaṭividdhā. Āraddhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥa-parakkamo anikkhittadhuro kusalesu dhammesu. Satimā hoti paramena satinepakkena samannāgato, cirakatam pi cirabhāsitaṃ pi saritā anussaritā. Paññāvā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiya. Evaṃ kho Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti. Kathaṃ ca Mahānāma ariyasāvako catunnaṃ jhānaṃ abhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī: Idha Mahānāma ariyasāvako vivicca eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattam sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catuttham jhānaṃ upasampajja viharati. Evaṃ kho Mahānāma ariyasāvako catunnaṃ jhānaṃ abhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

Yato kho Mahānāma ariyasāvako evam silasampanno hoti, evam indriyesu guttadvāro hoti, evam bhojane mattaññu hoti, evam jāgariyaṃ anuyutto hoti, evam sattahi saddhammehi



samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Mahānāma ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhi-  
gamāya. Seyyathā pi Mahānāma kukkuṭiyā aṇḍāni atṭha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhi-  
sayitāni sammā pariseditāni sammā paribhāvitāni; kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntīti, atha  
kho bhabbā va te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhi-  
nibbhijjituṃ. Evaṃ - eva kho Mahānāma yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaṇṇū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ ni-  
kāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Ma-  
hānāma ariyasāvako sekho pāṭipado apuccaṇḍatāya samā-  
panno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhi-  
gamāya. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekhāsati-  
pārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ  
ekam - pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ  
anekavihitaṃ pubbenivāsaṃ anussarati; ayaṃ - assa paṭhamā  
'bhinibbhidā hoti kukkuṭacchāpakassēva aṇḍakosamhā. Sa  
kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekhā-  
sati-  
pārisuddhiṃ āgamma dibbena cakkhunā visuddhena  
atikkantamānusakena satte passati cavaṃāne upapajjamāne,  
hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā-  
kammūpage satte pajānāti; ayaṃ - assa duttiyā 'bhinibbhidā  
hoti kukkuṭacchāpakassēva aṇḍakosamhā. Sa kho so Mahā-  
nāma ariyasāvako imaṃ yeva anuttaraṃ upekhāsati-  
pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā-  
vimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā





Idam - avoca āyasmā Ānando, samanunño satthā ahosi. Attamanā Kāpilavatthavā Sakyā āyasmato Ānandassa bhāsitaṃ abhinandun - ti.

### SEKHASUTTANTAM TATIYAM.

## 54.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Aṅguttarāpesu viharati; Āpaṇaṃ nāma Aṅguttarāpaṇaṃ nigamo. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Āpaṇaṃ piṇḍāya pāvīsi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe nisīdi. Potaliyo pi kho gahapati sampannanivāsapāvuraṇo chattupāhanaṃ jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo ten' upasaṅkami, taṃ vanasaṇḍaṃ ajjhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisaṇetvā ekamantaṃ atthāsi. Ekamantaṃ tthitaṃ kho Potaliyaṃ gahapatiṃ Bhagavā etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhī ahosi. Dutiyam - pi kho Bhagavā Potaliyaṃ gahapatiṃ etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Dutiyam - pi kho Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhī ahosi. Tatiyam - pi kho Bhagavā Potaliyaṃ gahapatiṃ etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano Bhagavantam etad - avoca: Ta - y - idaṃ

bho Gotama na cchannaṃ, ta-y-idaṃ na ppatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasīti. — Te hi te gahapati ākāra te līṅgā te nimittā yathā taṃ gahapatissāti. — Tathā hi pana me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Yathākathaṃ pana te gahapati sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Idha me bho Gotama yaṃ ahosi dhanāṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsachādanaparamo viharāmi. Evaṃ kho me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Aññathā kho tvaṃ gahapati vohārasamucchedaṃ vadasi aññathā ca pana ariyassa vinaye vohārasamucchedo hotīti. — Yathākathaṃ pana bhante ariyassa vinaye vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotīti. — Tena hi gahapati suṇāhi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad-avoca:

Aṭṭha kho ime gahapati dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti, katame aṭṭha: Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo, dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ, saccaṃ vācaṃ nissāya musāvādo pahātabbo, apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā, agiddhilobhaṃ nissāya giddhilobho pahātabbo, anindārosaṃ nissāya nindāroso pahātabbo, akodhupāyāsaṃ nissāya kodhupāyāso pahātabbo, anatimānaṃ nissāya atimāno pahātabbo. // Ime kho gahapati aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattantīti. — Ye 'me bhante Bhagavatā aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhū me bhante Bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyāti. — Tena hi gahapati suṇāhi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad-avoca:



Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu pānātipātī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana pānātipātī assaṃ, attā pi maṃ upavadeyya pānātipātapaccayā, anuvicca viññū garaheyyuṃ pānātipātapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā pānātipātapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pānātipāto, ye ca pānātipātapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā pānātipātā paṭiviratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti yañ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana adinnādāyī assaṃ, attā pi maṃ upavadeyya adinnādānapaccayā, anuvicca viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā adinnādānapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ, ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā adinnādānā paṭiviratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti yañ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Saccaṃ vācaṃ nissāya musāvādo pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana musāvādī assaṃ, attā pi maṃ upavadeyya musāvādapaccayā, anuvicca viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā musāvādapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ musā-

vādo, ye ca musāvādapaccayā uppajjeyyūṃ āsavā vighāta-parilāhā musāvādā paṭiviratassa evaṃ - sa te āsavā vighāta-parilāhā na honti. Saccaṃ vācaṃ nissāya musāvādo pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Apisunaṃ vācaṃ nissāya piṣuṇā vācā pahātabbā ti iti kho pan' etaṃ vuttaṃ, kiṇ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu piṣuṇāvāco assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṇ - c' eva kho pana piṣuṇāvāco assaṃ, attā pi maṃ upavadeyya piṣuṇāvācāpaccayā, anuvicca viññū garaheyyuṃ piṣuṇāvācāpaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā piṣuṇāvācāpaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ piṣuṇā vācā, ye ca piṣuṇāvācāpaccayā uppajjeyyūṃ āsavā vighāta-parilāhā piṣuṇāya vācāya paṭiviratassa evaṃ - sa te āsavā vighātaparilāhā na honti. Apisunaṃ vācaṃ nissāya piṣuṇā vācā pahātabbā ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Agiddhilobhaṃ nissāya giddhilobho pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṇ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṇ - c' eva kho pana giddhilobhī assaṃ, attā pi maṃ upavadeyya giddhilobhāpaccayā, anuvicca viññū garaheyyuṃ giddhilobhāpaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā giddhilobhāpaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ giddhilobho, ye ca giddhilobhāpaccayā uppajjeyyūṃ āsavā vighātaparilāhā agiddhilobhissa evaṃ - sa te āsavā vighātaparilāhā na honti. Agiddhilobhaṃ nissāya giddhilobho pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Anindārosaṃ nissāya nindāroso pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṇ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosi assaṃ tesāhaṃ saṃyojanānaṃ



pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana nindārosi assaṃ, attā pi maṃ upavadeyya nindārosapaccayā, anuvicca viññū garaheyyum nindārosapaccayā, kāyassa bheda param - maraṇā duggati pāṭikañkhā nindārosapaccayā. Etad - eva kho pana saṃyojanam etaṃ nīvaraṇam yadidaṃ nindāroso, ye ca nindārosapaccayā uppajjeyyum āsavā vighātapariḷhā anindārosissa evaṃ - sa te āsavā vighātapariḷhā na honti. Anindārosam nissāya nindāroso pahātabbo ti iti yantaṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Akodhupāyāsam nissāya kodhupāyāso pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisañcikkhati: Yesam kho aham saṃyojanānam hetu kodhupāyāsī assaṃ tesāham saṃyojanānam pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana kodhupāyāsī assaṃ, attā pi maṃ upavadeyya kodhupāyāsapaccayā, anuvicca viññū garaheyyum kodhupāyāsapaccayā, kāyassa bheda param - maraṇā duggati pāṭikañkhā kodhupāyāsapaccayā. Etad - eva kho pana saṃyojanam etaṃ nīvaraṇam yadidaṃ kodhupāyāso, ye ca kodhupāyāsapaccayā uppajjeyyum āsavā vighātapariḷhā akodhupāyāsissa evaṃ - sa te āsavā vighātapariḷhā na honti. Akodhupāyāsam nissāya kodhupāyāso pahātabbo ti iti yantaṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Anatimānam nissāya atimāno pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisañcikkhati: Yesam kho aham saṃyojanānam hetu atimāni assaṃ tesāham saṃyojanānam pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana atimāni assaṃ, attā pi maṃ upavadeyya atimānapaccayā, anuvicca viññū garaheyyum atimānapaccayā, kāyassa bheda param - maraṇā duggati pāṭikañkhā atimānapaccayā. Etad - eva kho pana saṃyojanam etaṃ nīvaraṇam yadidaṃ atimāno, ye ca atimānapaccayā uppajjeyyum āsavā vighātapariḷhā anatimāni evaṃ - sa te āsavā vighātapariḷhā na honti. Anatimānam nissāya atimāno pahātabbo ti iti yantaṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Ime kho gahapati attha dhammā saṅkhittena vuttā vitthārena vibhattā ye ariyassa vinaye vohārasamucchedāya samvattanti, na tv-eva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotiti. — Yathākatham pana bhante ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammam desetu yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotiti. — Tena hi gahapati suṇāhi sādhuḥkaṃ manasikarohi, bhāsissāmi. Evam bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad-avoca:

/ Seyyathā pi gahapati kukkuro jighacchādubbalyapareto goghātakasūnam paccupatthito assa, tam-enam dakkho goghātako vā goghātakantevāsī vā atthikaṅkalam sunikantaṃ nikantaṃ nimmaṃsam lohitamakkhitaṃ upacchubheyya; tam kim-maññasi gahapati: api nu so kukkuro amum atthikaṅkalam sunikantaṃ nikantaṃ nimmaṃsam lohitamakkhitaṃ palikhādanto jighacchādubbalyam paṭivineyyāti. — No h' etam bhante, tam kissa hetu: adum hi bhante atthikaṅkalam sunikantaṃ nikantaṃ nimmaṃsam lohitamakkhitaṃ, yāvad-eva ca pana so kukkuro kilamathassa vighātassa bhāgi assāti. — Evam-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Atthikaṅkalūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etam yathābhūtam sammappaññāya disvā yā 'yam upekhā nānattā nānattasitā tam abhinivajjetvā yā 'yam upekhā ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā nirujjhanti tam-ev' upekhā bhāveti.

Seyyathā pi gahapati gijjho vā kaṅko vā kulalo vā maṃsapesim ādāya uddāyeyya, tam-enam gijjhā pi kaṅkā pi kulalā pi anupatitvā anupatitvā vitaccheyyum virājeyyum; tam kim-maññasi gahapati: sace so gijjho vā kaṅko vā kulalo vā tam maṃsapesim na khippam-eva paṇinissajeyya so tatonidānam maraṇam vā nigaccheyya maraṇamattaṃ vā dukkhan-ti. — Evam bhante. — Evam-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Maṃsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti



evam - etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekhā nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekhā ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā nirujjhanti taṃ - ev' upekhāṃ bhāveti.

Seyyathā pi gahapati puriso ādittāṃ tiṇukkāṃ ādāya paṭivātaṃ gaccheyya; taṃ kim - maññasi gahapati: sace so puriso taṃ ādittāṃ tiṇukkāṃ na khippam - eva paṭinissajeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bāhaṃ vā daheyya aññatarāṃ vā aṅgapaccaṅgaṃ daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ - ti. — Evaṃ bhante. — Evaṃ - eva kho gahapati ariyasāvako iti paṭisañcikkhati: Tiṇukkūpamā kāmā vuttā Bhagavatā bahu-dukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam - etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ - ev' upekhāṃ bhāveti.

Seyyathā pi gahapati aṅgārakāsu sādhipaporisā purā aṅgārānaṃ vitaccikānaṃ vitadhūmānaṃ, atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkha-paṭikkūlo, taṃ - enaṃ dve balavanto purisā nānābāhāsu ga-hetvā aṅgārakāsuṃ upakaḍḍheyyuṃ; taṃ kim - maññasi gaha-pati: api nu so puriso iti c' iti c' eva kāyaṃ sannāmeyyāti. — Evaṃ bhante, taṃ kissa hetu: veditaṃ hi bhante tassa purisassa: imaṃ - ce ahaṃ aṅgārakāsuṃ papatissāmi tato-nidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ - ti. — Evaṃ - eva kho gahapati ariyasāvako iti paṭisañcikkhati: Aṅgārakāsūpamā kāmā vuttā Bhagavatā bahudukkhā bahu-pāyāsā, ādinavo ettha bhiyyo ti evam - etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ - ev' upekhāṃ bhāveti.

Seyyathā pi gahapati puriso supinakaṃ passeyya, āramāraṇeyyakāṃ vanarāmaṇeyyakāṃ bhūmirāmaṇeyyakāṃ pokkharāṇirāmaṇeyyakāṃ, so paṭibuddho na kiñci passeyya, evam - eva kho gahapati ariyasāvako iti paṭisañcikkhati: Supinakūpamā kāmā vuttā Bhagavatā bahudukkhā bahu-pāyāsā, ādinavo ettha bhiyyo ti evam - etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ - ev' upekhāṃ bhāveti.

Seyyathā pi gahapati puriso yācitakāṃ bhogaṃ yācivā

yānam poroseyyam pavaramanikuṇḍalam so tehi yācitakehi bhogehi purakkhato parivuto antarāpaṇam paṭipajjeyya, tam enaṃ jano disvā evaṃ vadeyya: bhogī vāta bho puriso, evaṃ kira bhogino bhogāni bhuñjantīti, tam - enaṃ sāmikā yattha yatth' eva passeyyūṃ tattha tatth' eva sāni hareyyūṃ; tam kim - maññasi gahapati: alan - nu kho tassa purisassa aññathattāyāti. — Evaṃ bhante, tam kissa hetu: sāmīno hi bhante sāni harantīti. — Evaṃ - eva kho gahapati ariya-sāvako iti paṭisañcikkhati: Yācitakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam - etaṃ yathābhūtaṃ sammappaññāya disvā — pe — tam - ev' upekham bhāveti.

Seyyathā pi gahapati gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo, tatr' assa rukkho sampannaphalo ca upapannaphalo ca, na cāssu kānici phalāni bhūmiyaṃ patitāni, atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno, so tam vanasaṇḍaṃ ajjhogāhitvā tam rukkhaṃ passeyya sampannaphalaṃ - ca upapannaphalaṃ - ca, tassa evam - assa: ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, na - tthi ca kānici phalāni bhūmiyaṃ patitāni, jānāmi kho panāhaṃ rukkhaṃ ārohituṃ, yaṃ - nūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthaṃ - ca khādeyyaṃ ucchaṅgaṃ - ca pūreyyaṃ - ti; so tam rukkhaṃ ārohitvā yāvadatthaṃ - ca khādeyya ucchaṅgaṃ - ca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya, so tam vanasaṇḍaṃ ajjhogāhitvā tam rukkhaṃ passeyya sampannaphalaṃ - ca upapannaphalaṃ - ca, tassa evam - assa: ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, na - tthi ca kānici phalāni bhūmiyaṃ patitāni, na kho panāhaṃ jānāmi rukkhaṃ ārohituṃ, yaṃ - nūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthaṃ - ca khādeyyaṃ ucchaṅgaṃ - ca pūreyyaṃ - ti; so tam rukkhaṃ mūlato chindeyya. Tam kim - maññasi gahapati: asu yo so puriso paṭhamam rukkhaṃ ārūḷho sace so na khippam - eva oroheyya tassa so rukkho papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aṅgapaccaṅgam bhañjeyya, so tato-



nidānaṃ maraṇaṃ va nigaccheyya maraṇamattaṃ vā dukkhaṃ  
ti. — Evaṃ bhante. — Evaṃ - eva kho gahapati ariyasāvako  
iti paṭisañcikkhati: Rukkaphalūpamā kāmā vuttā Bhaga-  
vatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evaṃ-  
etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekhā  
nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekhā  
ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā  
nirujjhanti tam - ev' upekhāṃ bhāveti.

Sa kho so gahapati ariyasāvako imaṃ yeva anuttaraṃ  
upekhāsati pārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ  
anussarati, seyyathidaṃ ekam - pi jātiṃ dve pi jātiyo tisso  
pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbe-  
nivāsaṃ anussarati. Sa kho so gahapati ariyasāvako imaṃ  
yeva anuttaraṃ upekhāsati pārisuddhiṃ āgamma dibbena cak-  
khunā visuddhena atikkanta mānusakena satte passati cava-  
māne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate  
duggate — pe — yathākammūpage satte pajānāti. Sa kho so  
gahapati ariyasāvako imaṃ yeva anuttaraṃ upekhāsati pāri-  
suddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.

Ettāvatā kho gahapati ariyassa vinaye sabbena sabbāṃ  
sabbathā sabbāṃ vohārasamucchedo hoti. Taṃ kim - maññasi  
gahapati: yathā ariyassa vinaye sabbena sabbāṃ sabbathā  
sabbāṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vo-  
hārasamucchedaṃ attani samanupassasīti. — Ko cāhaṃ  
bhante ko ca ariyassa vinaye sabbena sabbāṃ sabbathā  
sabbāṃ vohārasamucchedo. Ārakā 'haṃ bhante ariyassa  
vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedā.  
Mayaṃ hi bhante pubbe aññatitthiye paribbājake anājāniye  
va samāne ājāniyā ti amaññimha, anājāniye va samāne  
ājāniyabhojanaṃ bhojimha, anājāniye va samāne ājāni-  
yatthāne tṭapimha; bhikkhū pana mayaṃ bhante ājāniye va  
samāne anājāniyā ti amaññimha, ājāniye va samāne  
anājāniyabhojanaṃ bhojimha, ājāniye va samāne anā-  
jāniyatthāne tṭapimha. Idāni pana mayaṃ bhante añña-





Ye te Jivaka evam āhamisu: samaṇaṃ Gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakaṭaṃ maṃsaṃ paribhuñjati paṭiccekammaṃ - ti, na me te vuttavādino. abbhācikkhanti ca pana maṃ - te asatā abhūtena. Tihi kho ahaṃ Jivaka ṭhānehi maṃsaṃ aparibhogan - ti vadāmi: diṭṭhaṃ sutāṃ parisaṅkitaṃ. Imehi kho ahaṃ Jivaka tihi ṭhānehi maṃsaṃ aparibhogan - ti vadāmi. Tihi kho ahaṃ Jivaka ṭhānehi maṃsaṃ paribhogan - ti vadāmi: adiṭṭhaṃ asutaṃ aparisaṅkitaṃ. Imehi kho ahaṃ Jivaka tihi ṭhānehi maṃsaṃ paribhogan - ti vadāmi.

Idha Jivaka bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam - enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamāno va Jivaka bhikkhu adhivāseti. So tassā rattiyaṃ accayena pubbanhasamayaṃ nivāsetvā pattacīvaram - ādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisidati, tam - enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti: sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyaṃ gahapati vā gahapatiputto vā āyatim - pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinavassāvī nissaraṇapaṇño paribhuñjati. Taṃ kim - maññasi Jivaka: api nu so bhikkhu tasmīṃ samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetiti. — No h' etaṃ bhante. — Nanu so Jivaka bhikkhu tasmīṃ samaye anavajjaṃ yeva āhāraṃ āhāretiti. — Evaṃ bhante. Sutaṃ mētaṃ bhante: Brahmā mettāvihārī ti. Tam - me idaṃ bhante Bhagavā sakkhi diṭṭho, Bhagavā hi bhante mettāvihārī ti. — Yena kho Jivaka rāgena yena

dosena yena mohena byāpādavā assa so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idaṃ sandhāya bhāsitaṃ anujānāmi te etan - ti. — Etad - eva kho pana me bhante sandhāya bhāsitaṃ.

Idha Jīvaka bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — pe — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam - enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanaṃ bhattena nimanteti. Ākaṅkhamāno va Jīvaka bhikkhu adhivāseti. So tassā rattiya accayena pubbanhasamayam nivāsetvā pattacivaram - ādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisidati, tam - enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti: sādhu vata māyam gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyam gahapati vā gahapatiputto vā āyatim - pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So tam piṇḍapātam agathito amucchito anajjhopanno ādinavassāvī nissaraṇapaṇño paribhuñjati. Tam kim - maññasi Jīvaka: api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetiti. — No h' etaṃ bhante. — Nanu so Jīvaka bhikkhu tasmim samaye anavajjam yeva āhāram āhāretiti. — Evaṃ bhante. Sutaṃ mētaṃ bhante: Brahmā upekhāvihārī ti. Tam - me idaṃ bhante Bhagavā sakki diṭṭho, Bhagavā hi bhante upekhāvihārī ti. — Yena kho Jīvaka rāgena yena dosena yena mohena vihesāvā assa arativā assa paṭighavā assa so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idaṃ sandhāya bhāsitaṃ anujānāmi



te etan - ti. — Etad - eva kho pana me bhante sandhāya bhāsitaṃ.

Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi tñānehi bahuṃ apuññaṃ pasavati: Yam - pi so evam - āha: gacchatha amukaṃ nāma pāṇaṃ ānethāti, iminā paṭhamena tñānena bahuṃ apuññaṃ pasavati; yam - pi so pāṇo galappavedhakena āniyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena tñānena bahuṃ apuññaṃ pasavati; yam - pi so evam - āha: gacchatha imaṃ pāṇaṃ ārabhathāti, iminā tatiyena tñānena bahuṃ apuññaṃ pasavati; yam - pi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena tñānena bahuṃ apuññaṃ pasavati; yam - pi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena tñānena bahuṃ apuññaṃ pasavati. Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi tñānehi bahuṃ apuññaṃ pasavatiti. Evaṃ vutte Jivako Komārabhacco Bhagavantaṃ etad - avoca: Acchariyaṃ bhante, abbhutaṃ bhante. Kappiyaṃ vata bhante bhikkhū āhāraṃ āhārenti, anavajjaṃ vata bhante bhikkhū āhāraṃ āhārenti. Abhikkantaṃ bhante, abhikkantaṃ bhante — pe — upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāpupetaṃ saraṇagatan - ti.

JĪVAKASUTTANTAM PAŚCAMAṆ.

## 56.

Evaṃ - me suttaṃ. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane. Tena kho pana samayena Nigaṇṭho Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigaṇṭha - parisāya saddhiṃ. Atha kho Dīghatapassī nigaṇṭho Nālandā - yaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena Pāvārikambavanaṃ yena Bhagavā ten' upasaṅkami,

upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisaṛetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitaṃ kho Dīghatapassīṃ nigaṇṭhaṃ Bhagavā etad - avoca: Samvijaṇte kho Tapassī āsanāni, sace ākaṅkhasi nisidāti. Evaṃ vutte Dīghatapassī nigaṇṭho aññataraṃ nīcaṃ āsanāni gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dīghatapassīṃ nigaṇṭhaṃ Bhagavā etad - avoca:

Kati pana Tapassī Nigaṇṭho Nātaputto kammāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa kammaṃ kamman - ti paññāpetuṃ, daṇḍaṃ daṇḍanti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa paññāpetuṃ - ti. — Kati pana Tapassī Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Tiṇi kho āvuso Gotama Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyadaṇḍaṃ vacidaṇḍaṃ manodaṇḍan - ti. — Kiṃ pana Tapassī aññad - eva kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Aññad - eva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Imesaṃ pana Tapassī tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacidaṇḍaṃ yadi vā manodaṇḍan - ti. — Imesaṃ kho āvuso Gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍaṃ no tathā manodaṇḍan - ti. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. Itiha Bhagavā Dīghatapassīṃ nigaṇṭhaṃ imasmiṃ kathāvattthusmiṃ yāvātatiyakāṃ patitṭhāpesi.



Evam vutte Dīghatapassī nigaṇṭho Bhagavantam etad-  
avoca: Tvaṃ pan' āvuso Gotama kati daṇḍāni paññāpesi  
pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti.  
— Na kho Tapassi āciṇṇam Tathāgatassa daṇḍam daṇḍan-ti  
paññāpetum, kammaṃ kamman-ti kho Tapassi āciṇṇam  
Tathāgatassa paññāpetun-ti. — Tvaṃ pan' āvuso Gotama  
kati kammāni paññāpesi pāpassa kammassa kiriyāya pāpassa  
kammassa pavattiyā ti. — Tiṇi kho ahaṃ Tapassi kammāni  
paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa  
pavattiyā, seyyathidaṃ kāyakammaṃ vacīkammaṃ mano-  
kamman-ti. — Kiṃ pan' āvuso Gotama aññad-eva kāya-  
kammaṃ aññam vacīkammaṃ aññam manokamman-ti. —  
Aññad-eva Tapassi kāyakammaṃ aññam vacīkammaṃ aññam  
manokamman-ti. — Imesaṃ pan' āvuso Gotama tiṇṇam  
kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisittḥānaṃ  
katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kam-  
massa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāya-  
kammaṃ yadi vā vacīkammaṃ yadi vā manokamman-ti. —  
Imesaṃ kho ahaṃ Tapassi tiṇṇam kammānaṃ evaṃ paṭivi-  
bhattānaṃ evaṃ paṭivisittḥānaṃ manokammaṃ mahāsāvajja-  
taraṃ paññāpemi pāpassa kammassa kiriyāya pāpassa kam-  
massa pavattiyā, no tathā kāyakammaṃ no tathā vacī-  
kamman-ti. — Manokamman-ti āvu-o Gotama vadesi. —  
Manokamman-ti Tapassi vadāmi — pe —. Manokamman-ti  
āvuso Gotama vadesi. — Manokamman-ti Tapassi vadāmiti.  
Itiha Dīghatapassī nigaṇṭho Bhagavantam imasmim kathā-  
vatthusmim yāvatatīyakam patitṭhāpetvā utṭhāy' āsanā yena  
Nigaṇṭho Nātaputto ten' upasaṅkami.

Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā  
mahatiyā ghiparīsāya saddhim nisinno hoti bālakiniyā Upāli-  
pamukhāya. Addasā kho Nigaṇṭho Nātaputto Digha-  
tapassim nigaṇṭhaṃ dūrato va āgacchantam, disvāna Digha-  
tapassim nigaṇṭhaṃ etad-avoca: Handa kuto nu tvaṃ Tapassi  
āgacchasi divā divassāti. — Ito hi kho ahaṃ bhante āgac-  
chāmi samaṇassa Gotamassa santikā ti. — Ahu pana te  
Tapassi samaṇena Gotamena saddhim kocid-eva kathāsallāpo

ti. — Ahu kho me bhante samaṇena Gotamena saddhim kocid - eva kathāsallāpo ti. — Yathākatham pana te Tapassi ahu samaṇena Gotamena saddhim kocid - eva kathāsallāpo ti. Atha kho Dīghatapassī nigaṇṭho yāvatako ahosi Bhagavatā saddhim kathāsallāpo taṃ sabbaṃ Nigaṇṭhassa Nātaputtassa ārocesi. Evaṃ vutte Nigaṇṭho Nātaputto Dīghatapassim nigaṇṭham etad - avoca: Sādhu sādhu Tapassi, yathā taṃ sutavatā sāvakena samma - d - eva satthu sāsanaṃ ājānantena evam - evaṃ Dīghatapassinā nigaṇṭhena samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti.

Evaṃ vutte Upālī gahapati Nigaṇṭham Nātaputtam etad - avoca: Sādhu sādhu bhante Tapassi, yathā taṃ sutavatā sāvakena samma - d - eva satthu sāsanaṃ ājānantena evam - evaṃ bhadantena Tapassinā samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Sace me samaṇo Gotamo tathā patitṭhissati yathā bhadantena Tapassinā patitṭhāpitam, seyyathā pi nāma balavā puriso dīghalomikaṃ elakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evam - evāhaṃ samaṇam Gotamam vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikākammakaro mahantaṃ soṇḍikākilaṇṇaṃ gambhire udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evam - evāhaṃ samaṇam Gotamam vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya evam - evāhaṃ samaṇam Gotamam vādena vādaṃ odhu-



nissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuñjaro satthihāyano gambhīraṃ pokkharaniṃ ogāhitvā saṇḍhovichāṃ nāma kilītajātaṃ kilāti evaṃ - evāhaṃ samaṇaṃ Gotamaṃ saṇḍhovichāṃ maññe kilītajātaṃ kilissāmi. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropeṣṣāmi. — Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

Evam vutte Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. — Atthānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ - ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. — Atthānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ - ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

Evam bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtassa paṭissutvā utthāy' āsanā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ

yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Upāli gahapati Bhagavantam etad-avoca: Āgamā nu khv-idha bhante Dīghatapassī nigaṇṭho ti. — Āgamā khv-idha gahapati Dīghatapassī nigaṇṭho ti. — Ahu pana te bhante Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. — Ahu kho me gahapati Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. — Yathākathaṃ pana te bhante ahu Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. Atha kho Bhagavā yāvatako ahosi Dīghatapassinā nigaṇṭhena saddhim kathāsallāpo taṃ sabbaṃ Upālissa gahapatissa ārocesi. Evaṃ vutte Upāli gahapati Bhagavantam etad-avoca: Sādhū sādhū bhante Tapassī, yathā taṃ sutavatā sāvakena samma-d-eva satthu sāsanaṃ ājānantena evaṃ-evaṃ Dīghatapassinā nigaṇṭhena Bhagavato byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vaci-daṇḍo no tathā manodaṇḍo ti. — Sacce kho tvaṃ gahapati sacce patitṭhāya manteyyāsi siyā no ettha kathāsallāpo ti. — Sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

Taṃ kim-maññasi gahapati: idh' assa nigaṇṭho ābādhiko dukkhito bāḥagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī, so sītodakam alabhamāno kālaṃ kareyya. Imassa pana gahapati Nigaṇṭho Nātaputto katthūpapattim paññāpeti. — Atthi bhante Manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālaṃ karoti. — Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimaṃ vā purimaṃ. Bhāsita kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ-āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vaci-daṇḍo no tathā manodaṇḍo ti. — Taṃ kim-maññasi



gahapati: idh' assa nigaṇṭho cātuyāmasamvarasamvuto sabba-vārivārito sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana gahapati Nigaṇṭho Nātaputto kaṃ vipākāṃ paññāpetiti. — Asañcetanikaṃ bhante Nigaṇṭho Nātaputto no mahāsāvajjaṃ paññāpetiti. — Sace pana gahapati cetetiti. — Mahāsāvajjaṃ bhante hotiti. — Cetanaṃ pana gahapati Nigaṇṭho Nātaputto kismiṃ paññāpetiti. — Manodaṇḍasmiṃ bhante ti. — Gahapati gahapati, manasikarivā kho gahapati byākaroḥi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

Taṃ kim-maññasi gahapati: ayaṃ Nālandā iddhā c' eva phitā ca, bahujaṇā ākiṇṇamanussā ti. — Evaṃ bhante, ayaṃ Nālandā iddhā c' eva phitā ca, bahujaṇā ākiṇṇamanussā ti. — Taṃ kim-maññasi gahapati: idha puriso āgaccheyya ukkhittāsiko, so evaṃ vadeyya: Ahaṃ yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalāṃ ekamaṃsapuñjaṃ karissāmiti. Taṃ kim-maññasi gahapati: pahoti nu kho so puriso yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kātun-ti. — Dasa pi bhante purisā vīsatiṃ-pi purisā tiṃsam-pi purisā cattārīsam-pi purisā paññāsam-pi purisā na-ppahonti yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kātun, kiṃ hi sobhati eko chavo puriso ti. — Taṃ kim-maññasi gahapati: idh' āgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto, so evaṃ vadeyya: Ahaṃ imaṃ Nālandaṃ ekena manopadosena bhasmaṃ karissāmiti. Taṃ kim-maññasi gahapati: pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ Nālandaṃ ekena manopadosena bhasmaṃ

kātun - ti. — Dasa pi bhante Nālandā vīsatiṃ - pi Nālandā tiṃsam - pi Nālandā cattārisam - pi Nālandā paññāsam - pi Nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ ceto - vasippatto ekena manopadosena bhasmaṃ kātum, kiṃ hi so bhati ekā chavā Nālandā ti. — Gahapati gahapati, manasikarivā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ - āha, atha kho kāyadaṇḍo va mahā - sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. — Taṃ kim - maññasi gahapati: sutan - te: Daṇḍakāraññaṃ Kāliṅgā - raññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Evaṃ bhante, sutam me: Daṇḍakāraññaṃ Kāliṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Taṃ kim - maññasi gahapati: kinti te sutam: kena taṃ Daṇḍakāraññaṃ Kāliṅgāraññaṃ Mejjhā - raññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Sutam mētaṃ bhante: isiṇaṃ manopadosena taṃ Daṇḍakāraññaṃ Kāliṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Gahapati gahapati, manasikarivā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

Purimen' evāhaṃ bhante opammena Bhagavato attamaṇo abhiraddho, api cāhaṃ imāni Bhagavato vicitrāni pañhapaṭibhānāni sotukāmo evāhaṃ Bhagavantaṃ paccanī - kātappaṃ amaññissam. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujeyya, paṭi - channaṃ vā vivareyya, mūlhasaṃ vā maggaṃ ācikkheyya, ndhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṃ - evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi



dhammañ - ca bhikkhusaṅghañ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Anuviccekāraṃ kho gahapati karohi. anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. — Iminā p' ahaṃ bhante Bhagavato bhiyyosomattāya' attamano abhiraddho yaṃ maṃ Bhagavā evam - āha: Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Maṃ hi bhante aññatitthiyā sāvakaṃ labhivā kevalakappaṃ Nālandaṃ paṭākāṃ parihareyyuṃ: Upāl' amhākaṃ gahapati sāvakattūpagato ti. Atha ca pana maṃ Bhagavā evam - āha: Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Esāhaṃ bhante dutiyam - pi Bhagavantaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghañ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsiti. — Iminā p' ahaṃ bhante Bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evam - āha: Dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsiti. Sutaṃ mētaṃ bhante: Samaṇo Gotamo evam - āha: mayham - eva dānaṃ dātabbaṃ na aññesaṃ dānaṃ dātabbaṃ, mayham - eva sāvakānaṃ dānaṃ dātabbaṃ na aññesaṃ sāvakānaṃ dānaṃ dātabbaṃ, mayham - eva dinnāṃ mahapphalaṃ na aññesaṃ dinnāṃ mahapphalaṃ, mayham - eva sāvakānaṃ dinnāṃ mahapphalaṃ na aññesaṃ sāvakānaṃ dinnāṃ mahapphalaṃ - ti. Atha ca pana maṃ Bhagavā nigaṇṭhesu pi dāne samādapeti. Api ca bhante mayam - ettha kālaṃ jānissāma. Esāhaṃ bhante tatiyam - pi Bhagavantaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghañ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Atha kho Bhagavā Upālissa gahapatissa ānupubbikathaṃ kathesi, seyyathidaṃ dānakathaṃ silakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisāsaṃ pakāsesi. Yadā Bhagavā aññāsi Upālīṃ gahapatīṃ

kallaccittam muducittam vinivaraṇacittam udaggacittam pasanna-  
cittam atha yā buddhānam sāmukkamsikā dhammadesanā tam  
pakāsesi: dukkham samudayaṁ nirodham maggaṁ. Seyyathā  
pi nāma suddham vattham apagatakālakam samma - d - eva  
rajanam patigaṇheyya, evam - evaṁ Upālissa gahapatiṣṣa tasmiṁ  
yeva āsane virajam vītamalaṁ dhammacakkuṁ udapādi: yaṁ  
kiñci samudayadhammaṁ sabbaṁ - tam nirodhadhammaṁ - ti.  
Atha kho Upāli gahapati diṭṭhadhammo pattadhammo vidita-  
dhammo pariyogālhaddhammo tiṇṇavicikiecho vigatakatham-  
katho vesārajappatto aparappaccayo satthusāsane Bhaga-  
vantaṁ etad - avoca: Handa ca dāni mayaṁ bhante gac-  
chāma, bahukieccā mayaṁ bahukaraṇīyā ti. — Yassa dāni  
tvaṁ gahapati kālaṁ maññasīti.

Atha kho Upāli gahapati Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ ten' upasāṅkamaṃ, upasāṅkamitvā dovārikaṃ āmantesi: Ajjatagge samma dovārika āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace koci nigaṇṭho āgacchati tam' enaṃ tvaṃ evaṃ vadeyyāsi: tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho etth' eva tiṭṭha, etth' eva te āharissantīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatiṃ paccassosi.

Assosi kho Dighatapassī nigaṇṭho: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato ti. Atha kho Dighatapassī nigaṇṭho yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad-avoca: Sutaṃ mētaṃ bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato ti. — Aṭṭhānaṃ kho etaṃ Tappaṃ anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, tṭhānaṃ-ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upāliṃ gahapatissa sāvakattaṃ upagacchey-



yāti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Sutam mētam bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagato ti. — Atthānam kho etam Tapassi anavakāso yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānañ - ca kho etam vijjati yaṁ samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. — Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti. — Gaccha tvam Tapassi jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti.

Atha kho Dīghatapassī nigaṇṭho yena Upālissa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Dīghatapassim nigaṇṭham dūrato va āgacchantam, disvāna Dīghatapassim nigaṇṭham etad - avoca: Tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho etth' eva tiṭṭha. etth' eva te āharissantiti. Na me āvuso piṇḍakena attho ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etam kho te aham bhante nālattham: na kho mētam bhante ruccati yaṁ Upāli gahapati samaṇassa Gotamassa vādam āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. — Atthānam kho etam Tapassi anavakāso yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānañ - ca kho etam vijjati yaṁ samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam

upagato. Etam kho te aham bhante nālattham: na kho mētam bhante ruccati yam Upāli gahapati samanassa Gotamassa vādam āropeyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭa-nim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. — Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya, thānañ-ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Handa cāham Tapassi gacchāmi yāva sāmam yeva jānāmi yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no ti.

Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhapharisāya saddhim yena Upālissa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Nigaṇṭham Nātaputtam dūrato va āgacchantam, disvāna Nigaṇṭham Nātaputtam etad-avoca: Tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samanassa Gotamassa sāvakattam upagato, āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho etth' eva tiṭṭha, etth' eva te āharissantiti. — Tena hi samma dovārika yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīm gahapatīm evam vadehi: Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhapharisāya saddhim bahidvārakotthake thito, so te dassanakāmo ti. Evam bhante ti kho dovāriko Nigaṇṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīm gahapatīm etad-avoca: Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhapharisāya saddhim bahidvārakotthake thito, so te dassanakāmo ti. — Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññāpehiti. Evam bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññāpetvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīm gahapatīm etad-avoca: Paññattāni kho te bhante majjhimāya dvārasālāya āsanāni, yassa dāni kalam maññasiti. Atha kho Upāli gahapati yena



majjhimā dvārasālā ten' upasaṅkami, upasaṅkamitvā yaṃ tattha āsanāṃ aggaṇ' ca seṭṭhaṇ' ca uttamaṇ' ca paṇītaṇ' ca tattha nisīditvā dovārikaṃ āmantesi: Tena hi samma dovārika yena Nigaṇṭho Nātaputto ten' upasaṅkama, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ evaṃ vadehi: Upāli bhante gahapati evaṃ - āha: Pavisa kira bhante sace ākaṅkhasīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Upāli bhante gahapati evaṃ - āha: Pavisa kira bhante sace ākaṅkhasīti. Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhapaṇḍita saddhiṃ yena majjhimā dvārasālā ten' upasaṅkami.

Atha kho Upāli gahapati yaṃ sudāṃ pubbe va yato pasati Nigaṇṭhaṃ Nātaputtaṃ dūrato va āgacchantāṃ disvāna tato paccuggantvā yaṃ tattha āsanāṃ aggaṇ' ca seṭṭhaṇ' ca uttamaṇ' ca paṇītaṇ' ca taṃ uttarāsaṅgena pamajjitvā pariggahetvā nisīdāpeti, so dāni yaṃ tattha āsanāṃ aggaṇ' ca seṭṭhaṇ' ca uttamaṇ' ca paṇītaṇ' ca tattha sāmāṃ nisīditvā Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Saṃvījante kho bhante āsanāni, sace ākaṅkhasi nisīdāti. Evaṃ vutte Nigaṇṭho Nātaputto Upāliṃ gahapatiṃ etad - avoca: Ummatto si tvaṃ gahapati, datto si tvaṃ gahapati: gacchāṃ' ahaṃ bhante samaṇassa Gotamassa vādaṃ āropessāmi gantvā mahatā si vādasāṅghātena paṭimukko āgato. Seyyathā pi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evaṃ - eva kho tvaṃ gahapati: gacchāṃ' ahaṃ bhante samaṇassa Gotamassa vādaṃ āropessāmi gantvā mahatā si vādasāṅghātena paṭimukko āgato. Āvaṭṭo si kho tvaṃ gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti.

Bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā. Piyā me bhante nāṭisālohitā imāya āvaṭṭaniyā āvaṭṭeyyūṃ piyānam - pi me assa nāṭisālohitānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyūṃ sabbesānaṃ p' assa khattiyānaṃ dīgharattaṃ

hitāya sukhāya. Sabbe ce pi bhante brāhmaṇā — pe — vessā — pe — suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ sabbesānaṃ p' assa suddānaṃ digharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmakko sassamaṇabrāhmaṇi pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya digharattaṃ hitāya sukhāya. Tena hi bhante upamaṇ - te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.

Bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jīṇassa vuddhassa mahallakassa daharā māṇavikā pajāpati ahoṣi gabbhini upavijaññā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad - avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kilāpanako bhavissatiti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikāṃ etad - avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakāṃ vijāyissasi tassā te ahaṃ āpaṇā makkaṭacchāpakāṃ kiṇitvā ānissāmi yo te kumārakassa kilāpanako bhavissati; sace pana tvaṃ bhoti kumārīkāṃ vijāyissasi tassā te ahaṃ āpaṇā makkaṭacchāpikāṃ kiṇitvā ānissāmi yā te kumārīkāya kilāpanikā bhavissatiti. Dutiyam - pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad - avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kilāpanako bhavissatiti. Dutiyam - pi kho bhante so brāhmaṇo taṃ māṇavikāṃ etad - avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakāṃ vijāyissasi tassā te ahaṃ āpaṇā makkaṭacchāpakāṃ kiṇitvā ānissāmi yo te kumārakassa kilāpanako bhavissati; sace pana tvaṃ bhoti kumārīkāṃ vijāyissasi tassā te ahaṃ āpaṇā makkaṭacchāpikāṃ kiṇitvā ānissāmi yā te kumārīkāya kilāpanikā bhavissatiti. Tatiyam - pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad - avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kilāpanako bhavissatiti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakāṃ kiṇitvā ānetvā taṃ māṇavikāṃ etad - avoca: Ayaṇ - te bhoti āpaṇā makkaṭac-



chāpako kīṇitvā ānito yo te kumārakassa kilāpanako bhavissatīti. Evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etad-avoca: Gaccha tvaṃ brāhmaṇa imaṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅkamitvā Rattapāṇim rajakaputtam evaṃ vadehi: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅgajātam raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkami, upasaṅkamitvā Rattapāṇim rajakaputtam etad-avoca: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅgajātam raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇam etad-avoca: Ayaṃ kho te bhante makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo ti. Evaṃ-eva kho bhante bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkami, upasaṅkamitvā Rattapāṇim rajakaputtam etad-avoca: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ navaṃ dussayugam pītāvalepanam nāma raṅgajātam raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇam etad-avoca: Idaṃ kho te bhante navaṃ dussayugam raṅgakkhamañ-c' eva ākoṭanakkhamañ-ca vimajjanakkhamañ-cāti. Evaṃ-eva kho bhante tassa Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo c' eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanakkhamo cāti.

Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upāli gahapati Nigaṇṭhassa Nātaputtassa sāvako ti; kassa taṃ gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upāli gahapati utthāy' āsanā ekamsaṃ uttarāsaṅgam karitvā yena Bhagavā

ten' añjalim-panāmetvā Nigaṇṭham Nātaputtam etad'avoca:  
Tena hi bhante suṇohi yassāham sāvako:

Dhīrassa vigatamohassa pabbinnakhilassa vijitavijayassa  
anighassa susamacittassa vuddhasilassa sādhipaṇṇassa  
vessantarassa vimalassa Bhagavato tassa sāvako 'ham-asmi.

Akathamkathissa tusitassa vantalokāmisassa muditassa  
katasamaṇassa manujassa antimasārīrassa narassa  
anopamassa virajassa Bhagavato tassa sāvako 'ham-asmi.

Asaṁsayassa kusalassa venayikassa sārathivarassa  
anuttarassa ruciradhammassa nikkaṅkhassa pabhāsakarassa  
mānacchidassa vīrassa Bhagavato tassa sāvako 'ham-asmi.

Nisabhassa appameyyassa gambhīrassa monapattassa  
khemāṅkarassa vedassa dhammatṭhassa saṁvutattassa  
saṅgātīgassa muttassa Bhagavato tassa sāvako 'ham-asmi.

Nāgassa pantasenassa khīṇasaṁyojanassa muttassa  
paṭimantakassa dhonassa pannadhajassa vītarāgassa  
dantassa nippapañcassa Bhagavato tassa sāvako 'ham-asmi.

Isisattamassa akuhassa tevijjassa brahmapattassa  
nahātakassa padakassa passaddhassa vīditavedassa  
purindadassa sakkassa Bhagavato tassa sāvako 'ham-asmi.

Ariyassa bhāvitattassa pattipattassa veyyākaraṇassa  
satīmato vipassissa anabhinatassa no apanatassa  
anejassa vasippattassa Bhagavato tassa sāvako 'ham-asmi.

Sammaggatassa jhāyissa ananugatanantarassa suddhassa  
asitassa appahīnassa pavivittassa aggapattassa  
tiṇṇassa tārayantassa Bhagavato tassa sāvako 'ham-asmi.

Santassa bhūripaṇṇassa mahāpaṇṇassa vītalobhassa  
tathāgatassa sugatassa appaṭipuggalassa asamassa  
visāradassa nipuṇassa Bhagavato tassa sāvako 'ham-asmi.

Taṇhacchidassa buddhassa vītadhūmassa anupalittassa  
āhuneyyassa yakkhassa uttamapuggalassa atulassa  
mahato yasaggapattassa Bhagavato tassa sāvako 'ham-asmiti.

Kadā saṇṇūlā pana te gahapati ime samaṇassa Gota-  
massa vaṇṇā ti. — Seyyathā pi bhante nānāpupphānaṁ mahā



puppharāsi, tam-enam dakkho mālākāro vā mālākārantevāsi vā vicitraṃ mālaṃ gantheyya, evam-eva kho bhante so Bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi bhante vaṇṇā-rahassa vaṇṇaṃ na karissatiti.

Attha kho Nigaṇṭhassa Nātaputtassa Bhagavato sakkāraṃ asahamānassa tatth' eva uṇhaṃ lohitaṃ mukhato uggañchiti.

#### UPĀLISUTTANTAM CHATṬHAM.

### 57.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Koliyesu viharati; Haliddavasanaṃ nāma Koliyānaṃ nigamo. Atha kho Puṇṇo ca Koliyaputto govatiko acelo ca Seniyo kukkurav-  
vatiko yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Puṇṇo Koliyaputto govatiko Bhagavantaṃ abhivādetvā ekam-  
antaṃ nisīdi, acelo pana Seniyo kukkuravatiko Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ viti-  
sāretvā kukkuro va palikujjitvā ekamantaṃ nisīdi. Ekam-  
antaṃ nisinno kho Puṇṇo Koliyaputto govatiko Bhaga-  
vantaṃ etad-avoca: Ayaṃ bhante acelo Seniyo kukkurav-  
vatiko dukkarakārako, chamānikkhittaṃ bhuñjati, tassa taṃ  
kukkuravataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa kā  
gati ko abhisamparāyo ti. — Alaṃ Puṇṇa, tiṭṭhat' etaṃ,  
mā maṃ etaṃ pucchiti. — Dutiyam-pi kho — pe — tati-  
yam-pi kho Puṇṇo Koliyaputto govatiko Bhagavantaṃ etad-  
avoca: Ayaṃ bhante acelo Seniyo kukkuravatiko dukkara-  
kārako, chamānikkhittaṃ bhuñjati, tassa taṃ kukkuravataṃ  
dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko abhi-  
samparāyo ti. — (Addhā kho te ahaṃ Puṇṇa na labhāmi:  
alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchiti, api ca te  
ahaṃ byākarissāmi. Idha Puṇṇa ekacco kukkuravataṃ  
bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasilaṃ bhāvet  
paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ

abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbo-  
kiṇṇaṃ. So kukkuravatāṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ,  
kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkura-  
cittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ  
bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kāyassa bhedaṃ param-  
maraṇā kukkurānaṃ saḥabyataṃ upapajjati. Sace kho paṇ-  
assa evaṃ dīṭṭhi hoti: iminā 'haṃ sīlena vā vatena vā tapena  
vā brahmacariyena vā devo vā bhavissāmi devaṇṇataraṃ vā ti,  
sā 'ssa hoti micchādīṭṭhi. Micchādīṭṭhiṃ kho ahaṃ Puṇṇa  
dvinnāṃ gatiṃ aṇṇataraṃ gatiṃ vadāmi: nirayaṃ vā  
tiracchānayaṇiṃ vā. / Iti kho Puṇṇa sampajjamānaṃ kukkura-  
vataṃ kukkurānaṃ saḥabyataṃ upaneti, vipajjamānaṃ  
nirayaṇ - ti.

Evaṃ vutte acelo Seniyo kukkuravatiko parodi assūni  
pavattesi. Atha kho Bhagavā Puṇṇaṃ Koliyaputtaṃ go-  
vatikaṃ etad - avoca: Etaṃ kho te ahaṃ Puṇṇa nālatthaṃ:  
alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. —  
Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ - āha.  
Api ca me idaṃ bhante kukkuravatāṃ dīgharattaṃ samattaṃ  
samādiṇṇaṃ. Ayaṃ bhante Puṇṇo Koliyaputto govatiko,  
tassa taṃ govataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa  
kā gati ko abhisamparāyo ti. — Alaṃ Seniya, tiṭṭhat' etaṃ,  
mā maṃ etaṃ pucchīti. Dutiyam - pi kho — pe — tatiyam -  
pi kho acelo Seniyo kukkuravatiko Bhagavantaṃ etad - avoca:  
Ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ go-  
vataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko  
abhisamparāyo ti. — Addhā kho te ahaṃ Seniya na labhāmi:  
alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, api ca  
te ahaṃ byākarissāmi. Idha Seniya ekacco govataṃ bhāveti  
paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbo-  
kiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavā-  
kappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhā-  
vetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ  
abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ,  
gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kāyassa  
bhedaṃ param - maraṇā gunnaṃ saḥabyataṃ upapajjati. Sace



kho pan' assa evaṃ diṭṭhi hoti: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaṇṇataro vā ti, sā 'ssa hoti micchādiṭṭhi. Micchādiṭṭhiṣṣa kho ahaṃ Seniya dvinnāṃ gatināṃ aṇṇataraṃ gatiṃ vadāmi: nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho Seniya sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayaṃ - ti.

Evaṃ vutte Puṇṇo Koliyaputto govatiko parodi assūni pavattesi. Atha kho Bhagavā acelaṃ Seniyaṃ kukkuravatikaṃ etad-avoca: Etaṃ kho te ahaṃ Seniya nālatthaṃ: alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchiti. — Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ-āha. Api ca me idaṃ bhante govataṃ diḡharattaṃ samattaṃ samādiṇṇaṃ. Evaṃ pasanno ahaṃ bhante Bhagavati: pahoti Bhagavā tathā dhammaṃ desetum yathā ahaṃ - c' ev' imaṃ govataṃ pajaheyyaṃ ayaṃ - ca acelo Seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyāti. — Tena hi Puṇṇa suṇāhi sādhukaṃ manasikaroḥi, bhāsissāmi. Evaṃ - bhante ti kho Puṇṇo Koliyaputto govatiko Bhagavato paccassosi. Bhagavā etad-avoca:

Cattār' imāni Puṇṇa kammāni mayā sayāṃ abhiññā sacchikatvā pāveditāni, katamāni cattāri: Atthi Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi Puṇṇa kammaṃ sukkaṃ sukkavipākaṃ, atthi Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkavipākaṃ kammaṃ kammakkhaḍḍaya samvattati. Katamaṃ - ca Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ: Idha Puṇṇa ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ lokāṃ upapajjati. Tam - enaṃ sabyābajjhaṃ lokāṃ upannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phutṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantaḍukkhaṃ seyyathā pi sattā

nerayikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ kaṇham kaṇhavipākam. Katamañ-ca Puṇṇa kammaṃ sukkaṃ sukkavipākam: Idha Puṇṇa ekacco abyābajjham kāyasaṅkhāram abhisaṅkharoti abyābajjham vacisaṅkhāram abhisaṅkharoti abyābajjham manosaṅkhāram abhisaṅkharoti. So abyābajjham kāyasaṅkhāram abhisaṅkharitvā abyābajjham vacisaṅkhāram abhisaṅkharitvā abyābajjham manosaṅkhāram abhisaṅkharitvā abyābajjham lokam upapajjati. Tam - enaṃ abyābajjham lokam upapannam samānam abyābajjhā phassā phusanti. So abyābajjhehi phassehi phutṭho samāno abyābajjham vedanam vedeti ekantasukham seyyathā pi devā Subhakiṇṇā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ sukkaṃ sukkavipākam. Katamañ-ca Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam: Idha Puṇṇa ekacco sabyābajjham - pi abyābajjham - pi kāyasaṅkhāram abhisaṅkharoti sabyābajjham - pi abyābajjham - pi vacisaṅkhāram abhisaṅkharoti sabyābajjham - pi abyābajjham - pi manosaṅkhāram abhisaṅkharoti. So sabyābajjham - pi abyābajjham - pi kāyasaṅkhāram abhisaṅkharitvā sabyābajjham - pi abyābajjham - pi vacisaṅkhāram abhisaṅkharitvā sabyābajjham - pi abyābajjham - pi manosaṅkhāram abhisaṅkharitvā sabyābajjham - pi abyābajjham - pi lokam upapajjati. Tam - enaṃ sabyābajjham - pi abyābajjham - pi lokam upapannam samānam sabyābajjhā pi abyābajjhā pi phassā phusanti. So sabyābajjhehi pi abyābajjhehi pi phassehi phutṭho samāno sabyābajjham - pi abyābajjham - pi vedanam vedeti vokiṇṇam sukhadukkham seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam. Kata-



mañ-ca Puṇṇa kammañ aṇhañ asukkañ aṇhāsukka-vipākañ kammañ kammakkhayāya saṁvattati: Tatra Puṇṇa yam-idañ kammañ kaṇhañ kaṇhavipākañ tassa pahānāya yā cetanā, yam-p' idañ kammañ sukkañ sukkavipākañ tassa pahānāya yā cetanā, yam-p' idañ kammañ kaṇhasukkañ kaṇhasukka-vipākañ tassa pahānāya yā cetanā, idañ vuccati Puṇṇa kammañ aṇhañ asukkañ aṇhāsukka-vipākañ kammañ kammakkhayāya saṁvattati. Imāni kho Puṇṇa cattāri kammāni mayā sayā abhiññā sacchikatvā pāveditāni.

Evam vutte Puṇṇo Koliyaputto govatiko Bhagavantam etad-avoca: Abhikkantañ bhante, abhikkantañ bhante. Seyyathā pi bhante — pe — upāsaka-mañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇagatan-ti. Acelo pana Seniyo kukkuravatiko Bhagavantam etad-avoca: Abhikkantañ bhante, abhikkantañ bhante. Seyyathā pi bhante nikujjitañ vā ukkujjeyya, paṭicchannañ vā vivareyya, mūlhasa vā maggañ ācikkheyya, andhakāre vā telapajjotañ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam-evam Bhagavatā anekapariyāyena dhammo pakāsito. Esāhañ bhante Bhagavantam saraṇaṁ gacchāmi dhammañ-ca bhikkhusaṅghañ-ca. Labheyyāhañ bhante Bhagavato santike pabbajjāñ labheyyam upasampadan-ti. — Yo kho Seniya aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjāñ ākaṅkhati upasampadañ so cattāro māse parivasati, catunnañ māsānañ accayena ārad dhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti. — Sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkanta pabbajjāñ ākaṅkanta upasampadañ cattāro māse parivasanti, catunnañ māsānañ accayena ārad dhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahañ cattāri vassāni parivasissāmi, catunnañ mañ vassānañ accayena ārad dhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyāti. Alatta kho acelo Seniyo kukkuravatiko Bhagavato santike pabbajjāñ alatta upasampadañ. Acirūpasampanno kho pan' āyasmā Seniyo eko vūpakattho appa-

matto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattā-yāti abbhaññāsi. Aññataro kho pan' āyasmā Seniyo arahataṃ ahositi.

KUKKURAVATIKASUTTANTAṃ SATTAMAṃ.

58.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Abhayo rājakumāro yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Abhayaṃ rājakumāraṃ Nigaṇṭho Nātaputto etad - avoca: Ehi tvaṃ rājakumāra samaṇassa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kittisaddo abbhuggaṇṭhīti: Abhayena rājakumārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. — Yathākathaṃ panāhaṃ bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi. — Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti, tam - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṇ - carahi te bhante puthujjanaena nānākaranaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā sā vācā



paresaṃ appiyā amanāpā ti, tam - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappattho Devadatto, atekiccho Devadatto ti, tāya ca pana te vācāya Devadatto kupito ahosi anattamano ti. Imāṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭīkaṃ pañhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ. Seyyathā pi nāma purisassa ayosiṅghātakāṃ kaṇṭhe vilaggaṃ, so n' eva sakkuṇeyya uggilituṃ n' eva sakkuṇeyya ogilituṃ, evaṃ - eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭīkaṃ pañhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ - ti.

Evam - bhante ti kho Abhayo rājakumāro Nigaṇṭhassa Nātaputtassa paṭissutvā utthāy' āsanā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkami. upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho Abhayassa rājakumārassa suriyaṃ oloketvā etad - ahosi: Akālo kho ajja Bhagavato vādaṃ āropetuṃ, sve dānāhaṃ sake nivesane Bhagavato vādaṃ āropessāmi ti Bhagavantaṃ etad - avoca: Adhivāsetu me bhante Bhagavā svātanāya attacattuttho bhattan - ti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Abhayo rājakumāro Bhagavato adhivāsaṇaṃ viditvā utthāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā tassā rattiyā accayena pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena Abhayassa rājakumārassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Abhayo rājakumāro Bhagavantaṃ pañitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Abhayo rājakumāro Bhagavantaṃ bhuttāviṃ onitapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho Abhayo rājakumāro Bhagavantaṃ etad - avoca: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. — Na kho 'ttha rājakumāra ekamsenāti. — Ettha bhante anassuṃ nigaṇṭhā ti. — Kiṃ pana tvaṃ rājakumāra evaṃ vadesi:

ettha bhante anassum nigaṇṭhā ti. — Idhāhaṃ bhante yena Nigaṇṭho Nātaputto ten' upasaṅkamim, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā ekamantaṃ nisidim. Ekamantaṃ nisinnaṃ kho maṃ bhante Nigaṇṭho Nātaputto etad'avoca: Ehi tvaṃ rājakumāra samaṇassa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kittisaddo abbhuggaṇchīti: Abhayena rājakumārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. Evaṃ vutte ahaṃ bhante Nigaṇṭhaṃ Nātaputtaṃ etad'avocaṃ: Yathā-kathaṃ pañhaṃ bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi. Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. Sace te samaṇo Gotamo evaṃ puttṭho evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti, taṃ - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante puthujjanaena nānākarapaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti. Sace pana te samaṇo Gotamo evaṃ puttṭho evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti, taṃ - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappatṭho Devadatto, atekiccho Devadatto ti, tāya ca pana te vācāya Devadatto kupito ahosi anattamano ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭīkaṃ pañhaṃ puttṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ. Seyyathā pi nāma purisassa ayosiṅghātakāṃ kaṇṭhe vilaggaṃ, so n' eva sakkuṇeyya uggilituṃ n' eva sakkuṇeyya ogilituṃ, evaṃ - eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭīkaṃ pañhaṃ puttṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ - ti.

Tena kho pana samayena daharo kumāro mando uttāna-seyyako Abhayassa rājakumārassa aṅke nisinno hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etad'avoca: Taṃ kim-



maññasi rājakumāra: sacāyaṃ kumāro tuyhaṃ vā pamādam-  
 anvāya 'dhātiyā vā pamādam-anvāya kaṭṭhaṃ vā kaṭhalaṃ  
 vā mukhe āhareyya, kinti naṃ kareyyāsiti. — Āhareyy' assā-  
 haṃ bhante. Sace ahaṃ bhante na sakkuṇeyyaṃ ādiken'  
 eva āhattuṃ, vāmena hatthena sisāṃ pariggahetvā dakkhiṇena  
 hatthena vaṅkaṅgulim karitvā salohitam-pi āhareyyaṃ, taṃ  
 kissa hetu: atthi me bhante kumāre anukampā ti. — Eva-  
 eva kho rājakumāra yaṃ Tathāgato vācaṃ jānāti abhūtaṃ  
 atacchaṃ anattasamhitam, sā ca paresaṃ appiyā amanāpā,  
 na taṃ Tathāgato vācaṃ bhāsati; yaṃ-pi Tathāgato vācaṃ  
 jānāti bhūtaṃ tacchaṃ anattasamhitam, sā ca paresaṃ  
 appiyā amanāpā, taṃ-pi Tathāgato vācaṃ na bhāsati; yañ-  
 ca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ attasam-  
 hitam, sā ca paresaṃ appiyā amanāpā, tatra kālaññū Tathā-  
 gato hoti tassā vācāya veyyākaraṇāya. (Yaṃ Tathāgato  
 vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitam, sā ca pare-  
 saṃ piyā manāpā, na taṃ Tathāgato vācaṃ bhāsati; yaṃ-  
 pi Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitam,  
 sā ca paresaṃ piyā manāpā, taṃ-pi Tathāgato vācaṃ na  
 bhāsati; yañ-ca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ  
 attasamhitam, sā ca paresaṃ piyā manāpā, tatra kālaññū  
 Tathāgato hoti tassā vācāya veyyākaraṇāya, taṃ kissa hetu:  
 Atthi rājakumāra Tathāgatassa sattesu anukampā ti.

Ye 'me bhante khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi  
 gahapatipaṇḍitā pi samaṇapaṇḍitā pi pañhaṃ abhisankharitvā  
 Tathāgataṃ upasaṅkamitvā pucchanti, pubbe va nu kho  
 etaṃ bhante Bhagavato cetaso parivitakkitaṃ hoti: ye maṃ  
 upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ  
 byākarissāmiti, udāhu ṭhānaso v' etaṃ Tathāgataṃ paṭi-  
 bhātīti. — Tena hi rājakumāra tañ-ñev' ettha paṭipucchi-  
 sāmī, yathā te khomeyya tathā naṃ byākareyyāsi. Taṃ  
 kim-maññasi rājakumāra: kusalo tvaṃ rathassa aṅgapaccaṅ-  
 gānaṃ-ti. — Evaṃ bhante, kusalo ahaṃ rathassa aṅga-  
 paccāṅgānaṃ-ti. — Taṃ kim-maññasi rājakumāra: ye taṃ  
 upasaṅkamitvā evaṃ puccheyyuṃ: kin-nāṃ' idaṃ rathassa  
 aṅgapaccāṅgaṃ-ti, pubbe va nu kho te etaṃ cetaso pari-

vitakkitaṃ assa: ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ byākarissāmiti, udāhu ṭhānaso v' etaṃ taṃ paṭibhāseyyāti. — Ahaṃ hi bhante rathiko saṇṇāto kusalo rathassa aṅgapaccaṅgānaṃ, sabbāni me rathassa aṅgapaccaṅgāni suviditāni, ṭhānaso v' etaṃ maṃ paṭibhāseyyāti. — Evam - eva kho rājakumāra ye te khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatiṇḍitā pi samaṇapaṇḍitā pi pañhaṃ abhisāṅkharitvā Tathāgataṃ upasaṅkamitvā pucchanti, ṭhānaso v' etaṃ Tathāgataṃ paṭibhāti, taṃ kissa hetu: Sā hi rājakumāra Tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānaso v' etaṃ Tathāgataṃ paṭibhātīti.

Evaṃ vutte Abbayo rājakumāro Bhagavantaṃ etad - avoca: Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ Bhagavā dharetu ajjatagge paṇupetaṃ saraṇagataṃ - ti.

#### ABHAYARĀJAKUMĀRASUTTANTAṃ ATTHAMAṃ.

### 59.

Evaṃ - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Pañcakaṅgo thapati yen' āyasmā Udāyi ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Udāyiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Kati nu kho bhante Udāyi vedanā vuttā Bhagavatā ti. — Tisso kho gahapati vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.



Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. — Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ esā paṇite sukhe vuttā Bhagavatā ti. Dutiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Dutiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ esā paṇite sukhe vuttā Bhagavatā ti. Tatiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Tatiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ esā paṇite sukhe vuttā Bhagavatā ti. N' eva kho asakkhi āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ saññāpetuṃ na pañāsakkhi Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ saññāpetuṃ.

Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ. Atha kho āyasmā Anando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando yāvatako ahosi āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ kathāsallāpo taṃ sabbam Bhagavato ārocesi. Evaṃ vutte Bhagavā āyasmantaṃ Ānandaṃ etad - avoca: Santaṃ yeva kho Ānanda pariyāyaṃ Pañcakaṅgo thapati Udāyissa nābbhanumodi, santaṃ yeva ca pana pariyāyaṃ Udāyi Pañcakaṅgassa thapatissa nābbhanumodi. Dve p' Ananda vedanā vuttā mayā

pariyāyena, tisso pi vedanā vuttā mayā pariyāyena, pañca pi vedanā vuttā mayā pariyāyena, cha pi vedanā vuttā mayā pariyāyena, atthādasā pi vedanā vuttā mayā pariyāyena, chattiṃsāpi vedanā vuttā mayā pariyāyena, atthasatāṃ vedanāsataṃ pi vuttaṃ mayā pariyāyena. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesam - etaṃ pāṭikaṅkhaṃ: bhaṇḍana-jātā kalaha-jātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharissanti. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesam - etaṃ pāṭikaṅkhaṃ: samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti.

Pañca kho ime Ānanda kāmagaṇā, katame pañca: cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Ānanda pañca kāmagaṇā. Yaṃ kho Ānanda ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuc-cati kāmasukhaṃ.

Yo kho Ānanda evaṃ vadeyya: Etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentīti, idaṃ - assa nānujānāmi, taṃ kissa hetu: Atth' Ānanda etambā sukhā aññaṃ sukhaṃ abhikkantataraṇ - ca paṇītataraṇ - ca. Katamañ - c' Ānanda etambā sukhā aññaṃ sukhaṃ abhikkantataraṇ - ca paṇītataraṇ - ca: Idh' Ānanda bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Idaṃ kho Ānanda etambā sukhā aññaṃ sukhaṃ abhikkantataraṇ - ca paṇītataraṇ - ca.

Yo kho Ānanda evaṃ vadeyya: Etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentīti, idaṃ - assa nānujānāmi,



tañ kissa hetu: Atth' Ānanda etambhā sukhā aññañ sukhāñ  
abbhikkantatarañ - ca pañitatarāñ - ca. Katamañ - c' Ānanda  
etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca pañita-  
tarañ - ca: Idh' Ānanda bhikkhu vitakkavicārānañ vūpasamā  
ajjhatañ sampasādanāñ cetaso ekodibhāvañ avitakkāñ avi-  
cārāñ samādhijāñ pītisukhāñ dutiyāñ jhānañ upasampajja  
viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ  
abhikkantatarañ - ca pañitatarāñ - ca.

Yo kho Ānanda — pe — pañitatarāñ - ca: Idh' Ānanda  
bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampa-  
jāno, sukhāñ - ca kāyena paṭisaṃvedeti yañ - tañ ariyā ācik-  
khanti: upekhako satimā sukhavihārī ti tatiyāñ jhānañ upa-  
sampajja viharati. Idam kho Ānanda etambhā sukhā aññañ  
sukhāñ abhikkantatarañ - ca pañitatarāñ - ca.

Yo kho Ānanda — pe — pañitatarāñ - ca: Idh' Ānanda  
bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbe va  
somanassadomanassānañ atthagamā adukkhañ asukhañ  
upekhāsati pārisuddhiñ catutthañ jhānañ upasampajja viha-  
rati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ  
abhikkantatarañ - ca pañitatarāñ - ca.

Yo kho Ānanda — pe — pañitatarāñ - ca: Idh' Ānanda  
bhikkhu sabbaso rūpasāññañ samatikkamā paṭighasāññañ  
atthagamā nānattasāññañ amanasikārā: ananto ākāso ti  
ākāsānañcāyatanāñ upasampajja viharati. Idam kho Ānanda  
etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca pañita-  
tarañ - ca.

Yo kho Ānanda — pe — pañitatarāñ - ca: Idh' Ānanda  
bhikkhu sabbaso ākāśānañcāyatanāñ samatikkamma: anantañ  
viññānañ - ti viññānañcāyatanāñ upasampajja viharati. Idam  
kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ -  
ca pañitatarāñ - ca.

Yo kho Ānanda — pe — pañitatarāñ - ca: Idh' Ānanda  
bhikkhu sabbaso viññānañcāyatanāñ samatikkamma: na - tthi  
kiñciti ākiñcaññāyatanāñ upasampajja viharati. Idam kho  
Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca  
pañitatarāñ - ca.





mahatā bhikkhusaṅghena saddhim Sālaṃ anuppatto. Tam kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samarakam sabrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇam majjhe-kalyāṇam pariyośanakalyāṇam sāttham sabyañjanaṃ, kevala-paripuṇṇam parisuddham brahmacariyaṃ pakāseti. Sādhukho pana tathārūpānaṃ arabhataṃ dassanaṃ hotiti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā app-ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, app-ekacce Bhagavatā saddhim sammodimsu, sammodaniyaṃ katham sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisīdimsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, app-ekacce tuṇhībhitvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etad-avoca: Atthi pana vo gahapatayo koci manāpo satthā yasmiṃ vo ākāravati saddhā paṭiladdhā ti. — Na-tthi kho no bhante koci manāpo satthā yasmiṃ no ākāravati saddhā paṭiladdhā ti. — Manāpaṃ vo gahapatayo satthāraṃ alabhantehi ayaṃ apanṇako dhammo samādāya vattitabbo. Apanṇako hi gahapatayo dhammo samatto samādiṇṇo so vo bhavissati dīgharattaṃ hitāya sukhāya. Katamo ca gahapatayo apanṇako dhammo:

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: Na-tthi dinnam na-tthi yittham na-tthi hutam, na-tthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na-tthi ayaṃ loko na-tthi paro loko, na-tthi mātā na-tthi pitā, na-tthi sattā opapātikā, na-tthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṃ-ca lokam paraṃ-ca lokam sayam abhiññā sacchikatvā pavedenti. Tesam yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke

samaṇabrāhmaṇā ujuvipaccanīkavādā, te evaṃ āhaṃsu: Atthi dinnam atthi yiṭṭham atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko. atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ-ca lokam paraṃ-ca lokam sayam abhiññā sacchikatvā pavedentīti. Tam kim-maññatha gaḥapatayo: nanu 'me samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā ti. — Evaṃ bhante.

Tatra gaḥapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Na-tthi dinnam na-tthi yiṭṭham na-tthi hutam, na-tthi sukaṭadukkaṭānam kammānam phalam vipāko, na-tthi ayaṃ loko na-tthi paro loko, na-tthi mātā na-tthi pitā, na-tthi sattā opapātikā, na-tthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ-ca lokam paraṃ-ca lokam sayam abhiññā sacchikatvā pavedentīti, tesam-etaṃ pātikaṅkham: yam-idaṃ kāyasucaritam vacī-sucaritam manosucaritam ime tayo kusale dhamme abhini-vajjetvā yam-idaṃ kāyaduccaritam vacīduccaritam mano-duccaritam ime tayo akusale dhamme samādāya vattissanti, tam kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalānam dhammānam ādinavam okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisamsam vodānapakkham. Santaṃ yeva kho pana param lokam: na-tthi paro loko ti 'ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santaṃ yeva kho pana param lokam: na-tthi paro loko ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana param lokam: na-tthi paro loko ti vācam bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana param lokam: na-tthi paro loko ti āha, ye te arahanto paraloka-viduno tesam-ayaṃ paccanīkam karoti. Santaṃ yeva kho pana param lokam: na-tthi paro loko ti param saññapeti, sā 'ssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyā attān' ukkamseti param vambheti. ) Iti pubbe va kho pan' assa susīlyam pahīnam hoti, dussīlyam paccupatṭhitam; ayaṃ-ca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā evaṃ-s' ime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.



Tatra gahapatayo viññū puriso iti paṭisañcikkhati: Sace kho na - tthi paro loko evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim - attānaṃ karissati, sace kho atthi paro loko evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi natthikavādo ti. Sace kho atth' eva paro loko evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho: yaṃ - ca diṭṭhe va dhamme viññūnaṃ gārayho, yaṃ - ca kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. (Evaṃ - assāyaṃ apanṇako dhammo dussamatto samādiṇṇo ekaṃsaṃ pharitvā tiṭṭhati, rīncati kusalaṃ ṭhānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Atthi dīnaṃ atthi yitthaṃ atthi hutāṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭi - pannā ye imaṃ - ca lokaṃ paraṃ - ca lokaṃ sayāṃ abhinñā sacchikatvā pavedentīti, tesam - etaṃ paṭikaṅkhaṃ: yaṃ - idaṃ kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ - idaṃ kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme sam - ādāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti vācaṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti āha, ye te arahanto paralokaviduno tesam - ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti

param saññapeti, sā 'ssa hoti saddhammasaññatti, tāya ca pana saddhammasaññattiyā n' ev' attān' ukkamseti na param vambheti. Iti pubbe va kho pan' assa dussilyam pahinam hoti, susilyam paccupatthitam; ayañ - ca sammāditthi sammāsañkappo sammāvācā ariyānam apaccanikatā saddhammasaññatti anattukkamsanā aparavambhanā evaṃ - s' ime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisañcikkhati: Sace kho atthi paro loko evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param - maraṇā sugatim saggaṃ lokam upapajjissati. Kāmaṃ kho pana mā 'hu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ, atha ca panāyaṃ bhavaṃ purisapuggalo ditthe va dhamme viññūnaṃ pāsāṃso: silavā purisapuggalo sammāditthi atthikavādo ti. Sace kho atth' eva paro loko evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho: yañ - ca ditthe va dhamme viññūnaṃ pāsāṃso, yañ - ca kāyassa bhedaṃ param - maraṇā sugatim saggaṃ lokam upapajjissati. Evaṃ - assāyaṃ apanṇako dhammo susamatto samādiṇṇo ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ tñānaṃ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino evaṃditthino: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pānam - atimāpayato adinnaṃ ādiyato sandhim chindato nillopaṃ harato ekāgārikaṃ karoto paripante tiṭṭhato paradāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khura - pariyanena ce pi cakkena yo imissā paṭhaviyā paṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya, na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; dakkhiṇaṃ - ce pi Gaṅgāya tiraṃ gaccheyya hananto ghātento chindanto chedāpento pa - canto pācento, na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; uttaraṃ - ce pi Gaṅgāya tiraṃ gaccheyya dadantoi dāpento yajanto yājento, na - tthi tatonidānaṃ puññaṃ, na - tthi puññassa āgamo; dānena damena saṃyamena saccavajjena na - tthi puññaṃ, na - tthi puññassa āgamo ti. Tesam yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā



ujuvipaccanikavādā, te evam - ābamsu: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam - atimāpayato adinnam ādiyato sandhim chindato nillopaṁ harato ekāgārikam karoto paripantho tiṭṭhato paradāram gacchato musā bhaṇato, karato kariyati pāpam; khurapariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṁsakhalam ekamaṁsapuñjam kareyya, atthi tatonidānam pāpam, atthi pāpassa āgamo; dakkhiṇaṁ - ce pi Gaṅgāya tīram gaccheyya hananto ghātento chindanto chedāpento pacanto pācento, atthi tatonidānam pāpam, atthi pāpassa āgamo; uttaraṁ - ce pi Gaṅgāya tīram gaccheyya dadanto dāpento yajanto yājento, atthi tatonidānam puñṇam, atthi puñṇassa āgamo; dānena damena saṁyamena sacca - vajjena atthi puñṇam, atthi puñṇassa āgamo ti. Tam kim - maññatha gahapatayo: nanu 'me samaṇabrāhmaṇā añña - maññassa ujuvipaccanikavādā ti. — Evaṁ bhante.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṁvādinō evaṁditṭhino: Karato kārayato — pe — na - tthi puñṇassa āgamo ti, tesam - etaṁ pāṭikaṁkham: yam - idaṁ kāya - sucariṁ vacīsucariṁ manosucariṁ ime tayo kusale dhamme abhinivajjetvā yam - idaṁ kāyaduccariṁ vacīduccariṁ mano - duccariṁ ime tayo akusale dhamme samādāya vattissanti, taṁ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalā - nam dhammānam ādinavaṁ okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisaṁsam vodānapakkham. Santaṁ yeva kho pana kiriyaṁ: na - tthi kiriyaṁ ti 'ssa ditṭhi hoti, sā 'ssa hoti micchādītṭhi. Santaṁ yeva kho pana kiriyaṁ: na - tthi kiriyaṁ ti saṅkappeti, svāssa hoti micchā - saṅkappo. Santaṁ yeva kho pana kiriyaṁ: na - tthi kiriyaṁ ti vācam bhāsati, sā 'ssa hoti micchāvācā. Santaṁ yeva kho pana kiriyaṁ: na - tthi kiriyaṁ ti āba, ye te arahanto kiriya - vādā tesam - ayaṁ paccanikam karoti. Santaṁ yeva kho pana kiriyaṁ: na - tthi kiriyaṁ ti param saṇṇapeti, sā 'ssa hoti asaddhammasaṇṇatti, tāya ca pana asaddhammasaṇṇattiyā attān' ukkamseti param vambheti. Iti pubbe va kho pan' assa susilyam pahīnam hoti, dussilyam paccupatṭhitam; ayaṁ

ca micchādītthi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaṇṇatti attukkamsanā paravambhanā evaṃs' ime aneke pāpakā akusalā dhammā sambhavanti micchādītthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na tthi kiriyā evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa bhedā sotthim-attānaṃ karissati, sace kho atthi kiriyā evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu kiriyā, hotu nesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo dītthe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādītthi akiriyavādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho: yaṇ- ca dītthe va dhamme viññūnaṃ gārayho, yaṇ- ca kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Evaṃ-assāyaṃ apanṇako dhammo dussamatto samādiṇṇo ekamsaṃ pharitvā tiṭṭhati, riṇcati kusalaṃ tṭhānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdītthino: Karato kāraṇato — pe — atthi puñṇassa āgamo ti, tesam-etaṃ pāṭikaṅkhaṃ: yam-idam kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yam-idam kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana kiriyā: atthi kiriyā ti 'ssa dītthi hoti, sā 'ssa hoti sammādītthi. Santaṃ yeva kho pana kiriyā: atthi kiriyā ti saṅkappeti, svāssa hoti sammāsāṅkappo. Santaṃ yeva kho pana kiriyā: atthi kiriyā ti vācaṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana kiriyā: atthi kiriyā ti āha, ye te arahanto kiriyavādā tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana kiriyā: atthi kiriyā ti paraṃ saṇṇapeti, sā 'ssa hoti saddhammasaṇṇatti,



tāya ca pana saddhammasaṇṇattiyā n' ev' attān' ukkaṁseti na param vambheti. Iti pubbe va kho pan' assa dussilyaṁ pahīnaṁ hoti, susilyaṁ paccupatthitaṁ; ayaṇ' ca sammā-ditthi sammāsaṅkappo sammāvācā ariyānaṁ apaccanīkatā saddhammasaṇṇatti anattukkaṁsanā aparavambhanā evaṁ-s' ime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho atthi kiriyā evaṁ-ayaṁ bhavaṁ purisapuggalo kāyassa bhedaṁ param-maraṇā sugatiṁ saggaṁ lokaṁ upapajjissati. Kāmaṁ kho pana mā 'hu kiriyā, hotu nesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, atha ca paṇāyaṁ bhavaṁ purisapuggalo ditthe va dhamme viññūnaṁ pāsaṁso: silavā purisapuggalo sammāditthi kiriyavādo ti. Sace kho atth' eva kiriyā evaṁ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho: yaṇ' ca ditthe va dhamme viññūnaṁ pāsaṁso, yaṇ' ca kāyassa bhedaṁ param-maraṇā sugatiṁ saggaṁ lokaṁ upapajjissati. Evaṁ-assāyaṁ apanṇako dhammo susamatto samādiṇṇo ubhayaṁsaṁ pharivā tiṭṭhati, rīncati akusalaṁ tṭhānaṁ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṁvādino evaṁditthino: Na-tthi hetu na-tthi paccayo sattānaṁ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na-tthi hetu na-tthi paccayo sattānaṁ visuddhiyā, ahetu appaccayā sattā visujjhanti; na-tthi balaṁ na-tthi viriyaṁ na-tthi purisatthāmo na-tthi purisaparakkamo, sabbe sattā sabbe pāpā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatisaṅgati-bhāvaparīṇatā chass-evābhijātisu sukhadukkhāṁ paṭisaṁvedentīti. Tesāṁ yeva kho gahapatayo samaṇabrāhmaṇānaṁ eke samaṇabrāhmaṇā ujuvipaccanīkavādā, te evaṁ-āhaṁsu: Atthi hetu atthi paccayo sattānaṁ saṅkilesāya, sahetu sappaccayā sattā saṅkilissanti; atthi hetu atthi paccayo sattānaṁ visuddhiyā, sahetu sappaccayā sattā visujjhanti; atthi balaṁ atthi viriyaṁ atthi purisatthāmo atthi purisaparakkamo, na sabbe sattā sabbe pāpā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatisaṅgati-bhāvaparīṇatā chass-evābhijātisu sukhadukkhāṁ paṭisaṁvedentīti. Taṁ kim-maṇṇatha gahapatayo:

nanu 'me samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā ti. — Evaṃ bhante.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Na - tthi hetu na - tthi paccayo — pe — sukha-dukkhaṃ paṭisaṃvedentīti, tesam - etaṃ pāṭikaṅkhaṃ: yam - idaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ime tayo kusale dhamme abhinivajjetvā yam - idaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana hetuṃ: na - tthi hetu ti 'ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti vācaṃ bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti āha, ye te arahanto hetuvādā tesam - ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti paraṃ saññapeti, sā 'ssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyā attān' ukkaṃseti paraṃ vambheti. Iti pubbe va kho pan' assa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhi-taṃ; ayaṃ - ca micchādiṭṭhi micchāsaṅkappo micchāvācā ari-yānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā para-vambhanā evaṃ - s' ime aneke pāpakā akusalā dhāmmā sambhavanti micchādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na - tthi hetu evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bheda sotthim - attānaṃ karissati, sace kho atthi hetu evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bheda paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi ahetuvādo ti. Sace kho atth' eva hetu evaṃ imassa bhoto purisapuggalassa ubhayattha



kaliggaho: yañ-ca diṭṭhe va dhamme viññūnam gārayho, yañ-ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Evam-assāyaṃ apanṇako dhammo dussamatto samādiṇṇo ekamsaṃ pharivā tiṭṭhati, riñcati kusalaṃ tñānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Atthi hetu atthi paccayo — pe — sukhadukkhaṃ paṭisaṃvedentīti, tesam-etam paṭikaṅkhaṃ: yam-idaṃ kāya-duccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yam-idaṃ kāyasucaritaṃ vacī-sucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādhāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana hetuṃ: atthi hetu ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana hetuṃ: atthi hetūti saṅkappeti, svāssa hoti sammā-saṅkappo. Santaṃ yeva kho pana hetuṃ: atthi hetūti vācaṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana hetuṃ: atthi hetūti āha, ye te arahanto hetuvādā tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana hetuṃ: atthi hetūti paraṃ saṇṇapeti, sā 'ssa hoti saddhammasaṇṇatti, tāya ca pana saddhammasaṇṇattiyā n' ev' attān' ukkaṃseti na paraṃ vambheti. Iti pubbe va kho pan' assa dussīlyaṃ pabīnaṃ hoti, susīlyaṃ paccupatṭhitaṃ; ayañ-ca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaṇṇatti anattukkaṃsaṇā aparavambhanā evaṃ-s' ime aneke kusalā dhammā sambhavanti sammā-diṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho atthi hetu evam-ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca pañāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ pāsaṃso: silavā purisapuggalo sammādiṭṭhi hetuvādo ti. Sace kho atth' eva





sabbaso bhavanirodho ti. Tam kim-maññatha gahapatayo: nanu 'me samaṇabrāhmaṇā aññamaññassa ujuvipaccanikavādā ti. — Evaṃ bhante. — Tatra gahapatayo viññū puriso iti paṭisañcikkhati: Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na-tthi sabbaso bhavanirodho ti, idam-me adiṭṭham; ye pi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: atthi sabbaso bhavanirodho ti, idam-me aviditaṃ. Ahañ-c' eva kho pana ajānanto apassanto ekamsena ādāya vohareyyaṃ: idam-eva saccam, mogham-aññan-ti, na me tam assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na-tthi sabbaso bhavanirodho ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ tṭhānam-etam vijjati ye te devā arūpino saññāmayā apanṇakam-me tatrūpapatti bhavissati; ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: atthi sabbaso bhavanirodho ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ tṭhānam-etam vijjati yaṃ diṭṭhe va dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na-tthi sabbaso bhavanirodho ti, tesam-ayaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike; ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: atthi sabbaso bhavanirodho ti, tesam-ayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike ti. So iti paṭisaṅkhāya bhavānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Cattāro 'me gahapatayo puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idha gahapatayo ekacco puggalo attantapo hoti attaparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo parantapo hoti paraparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo attantapo ca hoti attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so

anattantapo aparantapo diṭṭhe ve dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati. Katamo ca gahapatayo puggalo attantapo attaparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo acelako hoti muttācāro hatthāpalekhano — yathā Kandarakasuttantaṃ tathā vitthāro — iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpana-paritāpanānuyogaṃ anuyutto viharati. Ayaṃ vuccati gahapatayo puggalo attantapo attaparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo parantapo paraparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo orabbhiko hoti sūkariko — pe — ye vā pan' aññe pi keci kurūra-kammantā. Ayaṃ vuccati gahapatayo puggalo parantapo paraparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo attantapo ca attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo rājā vā hoti khattiyo muddhāvasitto — pe — te pi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati gahapatayo puggalo attantapo ca attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati: Idha gahapatayo Tathāgato loka uppajjati araham sammāsambuddho — pe —. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam — dutiyam jhānam — tatiyam jhānam — catuttham jhānam upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tṭhite ānejjappatte pubbenivāsānussatiṇāṇāya cittaṃ abhininnāmeti. So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. So evaṃ samāhite citte pari-



suddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam - iti ñāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ayaṃ vuccati gahapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so anattantapo aparantapo diṭṭhe va dhamme niechāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti.

Evaṃ vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etad - avocum: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge paṇupete saraṇagate ti.

APAṆṆAKASUTTANTAṃ DASAMAṃ.

GAHAPATIVAGGO PAṬHAMO.

## 61.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalattṭhikāyaṃ viharati. Atha kho Bhagavā sāyanhasamayam paṭisallānā vutṭhito yen' Ambalattṭhikā yen' āyasmā Rāhulo ten' upasaṅkami. Addasā kho āyasmā Rāhulo Bhagavantam dūrato va āgacchantaṃ, disvāna āsanaṃ paññāpesi udakaṃ ca pādānaṃ. Nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmā pi kho Rāhulo Bhagavantam abhivādetvā ekamantaṃ nisīdi.

Atha kho Bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ ti. — Evam-bhante. — Evaṃ parittaṃ kho Rāhula tesam sāmāññaṃ yesaṃ na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ parittaṃ udakāvasesaṃ chaddetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula taṃ parittaṃ udakāvasesaṃ chadditaṃ ti. — Evam-bhante. — Evaṃ chadditaṃ kho Rāhula tesam sāmāññaṃ yesaṃ na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ nikujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ udakādhānaṃ nikujjitaṃ ti. — Evam-bhante. — Evaṃ nikujjitaṃ kho Rāhula tesam sāmāññaṃ yesaṃ na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ udakādhānaṃ rittaṃ tucchaṃ ti. — Evam-bhante. — Evaṃ rittaṃ tucchaṃ kho Rāhula tesam sāmāññaṃ yesaṃ na-tthi sampajānamusāvāde lajjā.

Seyyathā pi Rāhula rañño nāgo isādanto ubbūlhavā bhijāto saṅgāmāvacaro, so saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅgutṭhena pi



kammaṃ karoti, rakkhat' eva soḍaṃ; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅgutṭhena pi kammaṃ karoti, rakkhat' eva soḍaṃ; apariccattaṃ kho rañño nāgassa jīvitaṃ - ti. Yato kho Rāhula rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro saṅgāmagato — pe — naṅgutṭhena pi kammaṃ karoti, soḍāya pi kammaṃ karoti; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro saṅgāmagato — pe — naṅgutṭhena pi kammaṃ karoti, soḍāya pi kammaṃ karoti; pariccattaṃ kho rañño nāgassa jīvitaṃ, na - tthi dāni kiñci rañño nāgassa akaraṇiyaṃ - ti. Evam - eva kho Rāhula yassa kassaci sampajānamusāvāde na - tthi lajjā nāhaṃ - tassa kiñci pāpaṃ akaraṇiyaṃ - ti vadāmi. Tasmātiha te Rāhula: hassā pi na musā bhaṇissāmi evaṃ hi te Rāhula sikkhitabbaṃ.

Taṃ kim - maññasi Rāhula: kimatthiyo ādāso ti. — Paccavekkhanattho bhante ti. — Evam - eva kho Rāhula paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.

Yad - eva tvaṃ Rāhula kāyena kammaṃ kattukāmo hosi tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ - me kāya - kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ - me kāya - kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, eva - rūpaṃ - te Rāhula kāyena kammaṃ sasakkaṃ na karaṇiyaṃ.





varam āpajjitabbam. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukha-vipākaṃ -ti, ten' eva tvaṃ Rāhula pītipāmujiṇa vihareyyāsi ahorrattānusikkhī kusalesu dhammesu.

Yad-eva tvaṃ Rāhula vācāya kammaṃ kattukāmo hosi tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti, evarūpaṃ -te Rāhula vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukha-vipākaṃ -ti, evarūpaṃ -te Rāhula vācāya kammaṃ karaṇīyaṃ. Karontena pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ n' ev' attabyābādhāya — pe —

na ubhayabyābādhāya saṁvattati, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ - ti, anupadajjeyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Katvā pi te Rāhula vācāya kammaṃ tad - eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ attabyābādhāya pi saṁvatti parabyābādhāya pi saṁvatti ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ — pe — ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti, evarūpaṇ - te Rāhula vacīkammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ vivaritabbaṃ uttānikātabbaṃ, desetvā vivaritvā uttānikatvā āyatim saṁvaram āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatti, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ - ti, ten' eva tvaṃ Rāhula pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Yad - eva tvaṃ Rāhula manasā kammaṃ kattukāmo hosi tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ attabyābādhāya pi saṁvatteyya parabyābādhāya pi saṁvatteyya ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti, evarūpaṇ - te Rāhula manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatteyya, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ - ti, ten' eva tvaṃ Rāhula pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.



drayaṃ sukhavipākaṇ - ti, evarūpaṇ - te Rāhula manasā kammaṃ karaṇiyaṃ. Karontena pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ - ti, anupadañneyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Katvā pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ - ti, evarūpe te Rāhula manokamme aṭṭhiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, aṭṭhiyitvā harāyitvā jigucchitvā āyatīṃ saṃvaram āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ - ti, ten' eva tvaṃ Rāhula pītipāmuñjēna vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Ye hi keci Rāhula atītam - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ vacīkammaṃ parisodhesuṃ manokammaṃ parisodhesuṃ, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Ye hi pi keci Rāhula anāgatam - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti vacīkammaṃ parisodhessanti manokammaṃ parisodhessanti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Ye hi pi keci Rāhula etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti vacīkammaṃ parisodhenti manokammaṃ parisodhenti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha Rāhula: paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmāti evaṃ hi vo Rāhula sikkhitabban - ti.

Idam - avoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandīti.

AMBALAṬṬHIKĀ-RĀHULO VĀDASUTTANTAṃ PAṬHAMAM.

## 62.

Evaṃ - me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattthiṃ piṇḍāya pāvīsi. Āyasmā pi kho Rāhulo pubbanha-



samayaṃ nivāsetvā pattacīvaraṃ ādāya Bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā apaloketvā āyasmantaṃ Rāhulaṃ āmantesi: Yaṃ kiñci Rāhula rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evaṃ - etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbanti. — Rūpaṃ - eva nu kho Bhagavā, rūpaṃ - eva nu kho Sugatāti. — Rūpaṃ - pi Rāhula, vedanā pi Rāhula, saññā pi Rāhula, saṅkhārā pi Rāhula, viññāṇaṃ - pi Rāhulāti.

Atha kho āyasmā Rāhulo: ko n' ajja Bhagavatā sam-mukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatiti tato paṇinivattitvā aññatarasmiṃ rukkhamaḷe nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. Addasā kho āyasmā Sāriputto āyasmantaṃ Rāhulaṃ aññatarasmiṃ rukkhamaḷe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, disvāna āyasmantaṃ Rāhulaṃ āmantesi: Ānāpānasatiṃ Rāhula bhāvaṇaṃ bhāvehi, ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā ti. Atha kho āyasmā Rāhulo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Rāhulo Bhagavantam etad - avoca: Kathaṃ bhāvitā nu kho bhante ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā ti.

Yaṃ kiñci Rāhula ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, seyyathidaṃ kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimiñjā vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ antaḡṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, ayaṃ vuccati Rāhula ajjhattikā paṭhavidhātu. Yā e' eva kho pana ajjhattikā paṭhavidhātu yā ca bāhirā paṭhavidhātu paṭhavidhāturo - ev' esā. Taṃ: n' etaṃ mama, n' eso ham - asmi, na mēso attā ti evaṃ - etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbanti.

Evam - etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavi-dhātuyā nibbindati, paṭhavīdhātuyā cittaṃ virājeti.

Katamā ca Rāhula āpodhātu: āpodhātu siyā ajjhakkā siyā bāhirā. Katamā ca Rāhula ajjhakkā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhakkā āpodhātu. Yā c' eva kho pana ajjhakkā āpodhātu yā ca bāhirā āpodhātu āpodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ - asmi, na meṣo attā ti evam - etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca Rāhula tejodhātu: tejodhātu siyā ajjhakkā siyā bāhirā. Katamā ca Rāhula ajjhakkā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jiriyati yena ca pariḍayhati yena ca asitapīṭakāyitasāyitaṃ sammā parināmaṃ gacchati, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhakkā tejodhātu. Yā c' eva kho pana ajjhakkā tejodhātu yā ca bāhirā tejodhātu tejodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ - asmi, na meṣo attā ti evam - etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

Katamā ca Rāhula vāyodhātu: vāyodhātu siyā ajjhakkā siyā bāhirā. Katamā ca Rāhula ajjhakkā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhaṅgamā vātā, adhogaṃ vātā, kucchisaṃ vātā, koṭṭha - sayā vātā, aṅgaṃgānusārino vātā, assāso passāso iti, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ vāyo vāyo - gataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhakkā vāyo - dhātu. Yā c' eva kho pana ajjhakkā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ - asmi, na meṣo attā ti evam - etaṃ yathābhūtaṃ



sammappaññāya datṭhabbam. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Katamā ca Rāhula ākāśadhātu: ākāśadhātu siyā ajjhakkā siyā bāhirā. Katamā ca Rāhula ajjhakkā ākāśadhātu: yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ upādiṇṇaṃ, seyyathidaṃ kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapīṭakhāyitasāyitaṃ ajjhoharati, yattha ca asitapīṭakhāyitasāyitaṃ santiṭṭhati, yena ca asitapīṭakhāyitasāyitaṃ adho-bhāgā nikkhamati, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ upādiṇṇaṃ, ayaṃ vuccati Rāhula ajjhakkā ākāśadhātu. Yā e' eva kho pana ajjhakkā ākāśadhātu yā ca bāhirā ākāśadhātu ākāśadhāturo - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya datṭhabbam. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā ākāśadhātuyā nibbindati, ākāśadhātuyā cittaṃ virājeti.

Paṭhavisamaṃ Rāhula bhāvanaṃ bhāvehi, paṭhavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula paṭhaviyā sucim - pi nikkhipanti asucim - pi nikkhipanti gūthagatam - pi nikkhipanti muttagatam - pi nikkhipanti kheḷagatam - pi nikkhipanti pubbagatam - pi nikkhipanti lohitagatam - pi nikkhipanti, na ca tena paṭhavi atṭhiyati vā harāyati vā jigucchati vā, evam - eva kho tvaṃ Rāhula paṭhavisamaṃ bhāvanaṃ bhāvehi, paṭhavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Āposamaṃ Rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula āpasmiṃ sucim - pi dhovanti asucim - pi dhovanti gūthagatam - pi dhovanti muttagatam - pi dhovanti kheḷagatam - pi dhovanti pubbagatam - pi dhovanti lohitagatam - pi dhovanti, na ca tena āpo atṭhiyati vā harāyati vā jigucchati vā, evam - eva

kho tvaṃ Rāhula āposamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Tejosamaṃ Rāhula bhāvanam bhāvehi, tejosamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula tejo sucim - pi dahati asucim - pi dahati gūthagatam - pi dahati muttagatam - pi dahati khelagatam - pi dahati pubbagatam - pi dahati lohitagatam - pi dahati, na ca tena tejo aññiyati vā harāyati vā jigucchati vā, evam - eva kho tvaṃ Rāhula tejosamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Vāyosamaṃ Rāhula bhāvanam bhāvehi, vāyosamaṃ hi te Rāhula cittaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula vāyo sucim - pi upavāyati asucim - pi upavāyati gūthagatam - pi upavāyati muttagatam - pi upavāyati khelagatam - pi upavāyati pubbagatam - pi upavāyati lohitagatam - pi upavāyati, na ca tena vāyo aññiyati vā harāyati vā jigucchati vā, evam - eva kho tvaṃ Rāhula vāyosamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Ākāśasamaṃ Rāhula bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula ākāso na katthaci patiṭṭhito, evam - eva kho tvaṃ Rāhula ākāśasamaṃ bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Mettaṃ Rāhula bhāvanam bhāvehi, mettaṃ hi te Rāhula bhāvanam bhāvayato yo byāpādo so pahīyissati. Karuṇaṃ Rāhula bhāvanam bhāvehi, karuṇaṃ hi te Rāhula bhāvanam bhāvayato yā vihesā sā pahīyissati. Muditaṃ Rāhula bhāvanam bhāvehi, muditaṃ hi te Rāhula bhāvanam bhāvayato yā arati sā pahīyissati. Upekkhaṃ Rāhula bhāvanam bhāvehi, upekkhaṃ hi te Rāhula bhāvanam bhāvayato yo paṭigho so pahīyissati. Asubhaṃ Rāhula bhāvanam bhāvehi, asubhaṃ hi te Rāhula bhāvanam bhāvayato yo rāgo so pahīyissati. Aniccasaññaṃ Rāhula bhāvanam bhāvehi,



aniccasaññaṃ hi te Rāhula bhāvanāṃ bhāvayato yo asmi-māno so pahīyissati.

Ānāpānasatiṃ Rāhula bhāvanāṃ bhāvehi, ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca Rāhula ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā: Idha Rāhula bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Pītipaṭisaṃvedī assasissāmiti sikkhati, pītipaṭisaṃvedī passasissāmiti sikkhati. Sukhapaṭisaṃvedī assasissāmiti sikkhati, sukhapaṭisaṃvedī passasissāmiti sikkhati. Cittasaṅkhārapaṭisaṃvedī assasissāmiti sikkhati, cittasaṅkhārapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmiti sikkhati. Cittapaṭisaṃvedī assasissāmiti sikkhati, cittapaṭisaṃvedī passasissāmiti sikkhati. Abhippamodayaṃ cittaṃ assasissāmiti sikkhati, abhippamodayaṃ cittaṃ passasissāmiti sikkhati. Samādahaṃ cittaṃ assasissāmiti sikkhati, samādahaṃ cittaṃ passasissāmiti sikkhati. Vimocayaṃ cittaṃ assasissāmiti sikkhati, vimocayaṃ cittaṃ passasissāmiti sikkhati. Aniccānupassī assasissāmiti sikkhati, aniccānupassī passasissāmiti sikkhati. Virāgānupassī assasissāmiti sikkhati, virāgānupassī passasissāmiti sikkhati. Nirodhānupassī assasissāmiti sikkhati, nirodhānupassī passasissāmiti sikkhati. Paṭinissaggānupassī assasissāmiti sikkhati, paṭinissaggānupassī passasissāmiti sikkhati. Evaṃ bhāvitā kho Rāhula ānāpānasati evaṃ bahulikatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya kho Rāhula ānāpānasatiyā

evam bahulikātāya ye pi te carimakā assāsapassāsā te pi viditā va nirujjhanti no aviditā ti.

Idam - avoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandīti.

### MAHĀ-RĀHULO VĀDASUTTANTAṃ DUTIYAM.

## 63.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmato Māluṅkyāputtassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi: Yān' imāni dīṭṭhigatāni Bhagavatā abyākātāni tṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param - maraṇā iti pi, na hoti tathāgato param - maraṇā iti pi, hoti ca na ca' hoti tathāgato param - maraṇā iti pi, n' eva hoti na na hoti tathāgato param - maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam - me na ruccati, tam - me na khamati, so 'haṃ Bhagavantam upasaṅkamitvā etam - atthaṃ pucchissāmi. Sace me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā, antavā loko ti vā, anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ - ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ - ti vā, hoti tathāgato param - maraṇā ti vā, na hoti tathāgato param - maraṇā ti vā, hoti ca na ca hoti tathāgato param - maraṇā ti vā, n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ Bhagavati brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ sikkhaṃ paccakkhāya hināy' āvattissāmi.



Atha kho āyasmā Māluṅkyāputto sāyanhasamayam paṭi-sallāṇā vutṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Māluṅkyāputto Bhagavantam etad-avoca: Idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivitakko udapādi: Yān' imāni dīṭṭhigatāni Bhagavata abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi — pe — n' eva hoti na na hoti tathāgato param-maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam-me na ruccati, tam-me na khamati, so 'haṃ Bhagavantam upasaṅkamitvā etam-attham pucchissāmi; sace me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā, evāhaṃ Bhagavati brahmacariyam carissāmi; no ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā, evāhaṃ sikkhaṃ paccakkhāya hināy' āvattissāmi. Sace Bhagavā jānāti: sassato loko ti, sassato loko ti me Bhagavā byākarotu; sace Bhagavā jānāti: asassato loko ti, asassato loko ti me Bhagavā byākarotu. No ce Bhagavā jānāti: sassato loko ti vā asassato loko ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi. Sace Bhagavā jānāti: antavā loko ti, antavā loko ti me Bhagavā byākarotu; sace Bhagavā jānāti: anantavā loko ti, anantavā loko ti me Bhagavā byākarotu. No ce Bhagavā jānāti: antavā loko ti vā anantavā loko ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi. Sace Bhagavā jānāti: taṃ jīvaṃ taṃ sarīraṃ - ti, taṃ jīvaṃ taṃ sarīraṃ - ti me Bhagavā byākarotu; sace Bhagavā jānāti: aññaṃ jīvaṃ aññaṃ sarīraṃ - ti, aññaṃ jīvaṃ aññaṃ sarīraṃ - ti me Bhagavā byākarotu. No ce Bhagavā jānāti: taṃ jīvaṃ taṃ sarīraṃ - ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ - ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi. Sace Bhagavā jānāti: hoti tathāgato param-maraṇā ti, hoti tathāgato param-maraṇā ti me

Bhagavā byākarotu; sace Bhagavā jānāti: na hoti tathāgato param-maraṇā ti, na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti tathāgato param-maraṇā ti vā na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmiti. Sace Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti, hoti ca na ca hoti tathāgato param-maraṇā ti me Bhagavā byākarotu; sace Bhagavā jānāti: n' eva hoti na na hoti tathāgato param-maraṇā ti, n' eva hoti na na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti vā n' eva hoti na na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmiti.

Kin-nu tāhaṃ Māluṅkyāputta evaṃ avacaṃ: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Tvaṃ vā pana maṃ evaṃ avaca: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Iti kira Māluṅkyāputta n' evāhaṃ taṃ vadāmi: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti; na pi kira maṃ tvaṃ vadesi: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. Evaṃ sante moghapurisa ko santo kaṃ paccēcikkhasi.

Yo kho Māluṅkyāputta evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti;



abyākatam - eva taṃ Māluṅkyāputta Tathāgatena assa atha so puggalo kālaṃ kareyya. Seyyathā pi Māluṅkyāputta puriso sallena viddho assa savisena gāḷhapalepanena, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi middho: khattiyo vā brāhmaṇo vā vesso vā suddo vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: evaṃnāmo evaṃgotto iti vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: diḡho vā rasso vā majjhimo vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: kāḷo vā sāmo vā maṅguracchavi vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: asukasmim gāme vā nigame vā nagare vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yen' amhi viddho yadi vā cāpo yadi vā kodaṇḍo ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jīyaṃ jānāmi yāy' amhi viddho yadi vā akkassa yadi vā saṇṭhassa yadi vā nahārussa yadi vā maruvāya yadi vā khirapaṇṇino ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yadi vā kacchaṃ yadi vā ropimaṇti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yassa pattehi vājitaṃ, yadi vā giḡjhassa yadi vā kaṅkassa yādi vā kulaḷassa yadi vā morassa yadi vā sithilahanuno ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yassa nahārūnā parikkhitaṃ, yadi vā gavassa yadi vā mahisassa yadi vā roruvassa yadi vā semhārassāti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yen' amhi viddho yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavira-

pattan - ti. Aññātam - eva taṃ Mālunīyāputta tena purisena assa atha so puriso kālaṃ kareyya. Evam - eva kho Mālunīyāputta yo evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param - maraṇā ti vā ti, abyākatam - eva taṃ Mālunīyāputta Tathāgatena assa atha so puggalo kālaṃ kareyya.

Sassato loko ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Asassato loko ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Sassato loko ti Mālunīyāputta diṭṭhiyā sati asassato loko ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Antavā loko ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Anantavā loko ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Antavā loko ti Mālunīyāputta diṭṭhiyā sati anantavā loko ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Taṃ jīvaṃ taṃ sarīran - ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Aññaṃ jīvaṃ aññaṃ sarīran - ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Taṃ jīvaṃ taṃ sarīran - ti Mālunīyāputta diṭṭhiyā sati aññaṃ jīvaṃ aññaṃ sarīran - ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Hoti tathāgato param - maraṇā ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Na hoti tathāgato param - maraṇā ti Mālunīyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Hoti tathāgato param - maraṇā ti Mālunīyāputta diṭṭhiyā sati na hoti tathāgato param - maraṇā ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ



santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātāṃ paññapemi. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. N' eva hoti na na hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ pi no. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati n' eva hoti na na hoti tathāgato param-maraṇā ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātāṃ paññapemi.

Tasmātiha Māluṅkyāputta abyākataṃ ca me abyākatato dhāretha, byākataṃ ca me byākatato dhāretha. Kiṃ ca Māluṅkyāputta mayā abyākataṃ: Sassato loko ti Māluṅkyāputta mayā abyākataṃ, asassato loko ti mayā abyākataṃ, antavā loko ti mayā abyākataṃ, anantavā loko ti mayā abyākataṃ, taṃ jīvaṃ taṃ sarīraṃ ti mayā abyākataṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ ti mayā abyākataṃ, hoti tathāgato param-maraṇā ti mayā abyākataṃ, na hoti tathāgato param-maraṇā ti mayā abyākataṃ, hoti ca na ca hoti tathāgato param-maraṇā ti mayā abyākataṃ, n' eva hoti na na hoti tathāgato param-maraṇā ti mayā abyākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā abyākataṃ: Na h' etaṃ Māluṅkyāputta atthasaṃhitāṃ n' ādibrahmacariyikaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ mayā abyākataṃ. Kiṃ ca Māluṅkyāputta mayā byākataṃ: Idaṃ dukkhaṃ ti Māluṅkyāputta mayā byākataṃ, ayaṃ dukkhasamudayo ti mayā byākataṃ, ayaṃ dukkhanirodho ti mayā byākataṃ, ayaṃ dukkhanirodhagāmini paṭipadā ti mayā byākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā byākataṃ: Etaṃ hi Māluṅkyāputta atthasaṃhitāṃ, etaṃ ādibrahmacariyikaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, tasmā taṃ mayā byākataṃ. Tasmātiha Māluṅkyā-

putta abyākatañ - ca me abyākatato dhāretha, byākatañ - ca me byākatato dhārethāti.

Idam - avoca Bhagavā. Attamano āyasmā Mālunkyāputto Bhagavato bhāsitaṃ abhinanditi.

CŪĻA-MĀLUNKYASUTTANTAṃ TATIYAM.

## 64.

Evam - me sutaṃ. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca: Dhāretha no tumhe bhikkhave mayā desitāni pañc' orambhāgiyāni saṃyojanānīti. Evaṃ vutte āyasmā Mālunkyāputto Bhagavantam etad - avoca: Ahaṃ kho bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanānīti. — Yathākathaṃ pana tvaṃ Mālunkyāputta dhāresi mayā desitāni pañc' orambhāgiyāni saṃyojanānīti. — Sakkāyaditthim kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Vicikiechaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Silabbataparāmāsaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Kāmacchandaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Byāpādaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanānīti.

Kassa kho nāma tvaṃ Mālunkyāputta mayā evaṃ pañc' orambhāgiyāni saṃyojanāni desitāni dhāresi. Nanu Mālunkyāputta aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissati: Daharassa hi Mālunkyāputta kumārassa mandassa uttānaseyyakassa sakkāyo ti pi na hoti,



kuto pan' assa uppajjissati sakkāyaditthi; anuseti tv-ev' assa sakkāyaditthānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa dhammā ti pi na hoti, kuto pan' assa uppajjissati dhammesu vicikicchā; anuseti tv-ev' assa vicikicchānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa silā ti pi na hoti, kuto pan' assa uppajjissati silesu silabbataparāmāso; anuseti tv-ev' assa silabbataparāmāsānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa kāmā ti pi na hoti, kuto pan' assa uppajjissati kāmesu kāmacchando; anuseti tv-ev' assa kāmarāgānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sattā ti pi na hoti, kuto pan' assa uppajjissati sattesu byāpādo; anuseti tv-ev' assa byāpādānusayo. Nanu Māluṅkyāputta aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantiti. Evaṃ vutte āyasmā Ānando Bhagavantam etad-avoca: Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā pañc' orambhāgiyāni saṃyojanāni deseyya, Bhagavato sutvā bhikkhū dhāressantiti. — Tena h' Ānanda suṇohi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad-avoca:

Idh' Ānanda assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinito, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinito, sakkāyaditthipariyutthitena cetasā viharati sakkāyaditthiparetena, uppannāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa sā sakkāyaditthi thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyutthitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa sā vicikicchā thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Silabbataparāmāsapariyutthitena cetasā viharati silabbataparāmāsaparetena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa so silabbataparāmāso thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyutthitena cetasā viharati kāma-

rāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so kāmarāgo thāmagato appaṭivīṇito orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so byāpādo thāmagato appaṭivīṇito orambhāgiyaṃ saṃyojanaṃ. Sutavā ca kho Ānanda ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisa-dhammassa kovido sappurisa-dhamme suvinīto, na sakkāya-ditṭhipariyutṭhitena cetasā viharati na sakkāyaditṭhiparetena, uppannāya ca sakkāyaditṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā sakkāyaditṭhi sānusayā pahiyati. Na vicikicchāpariyutṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā vicikicchā sānusayā pahiyati. Na silabbata-parāmāsapariyutṭhitena cetasā viharati na silabbataparāmāsa-paretena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so silabbataparāmāso sānusayo pahiyati. Na kāmarāgapariyutṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so kāmarāgo sānusayo pahiyati. Na byāpādapariyutṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so byāpādo sānusayo pahiyati.

Yo Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhīti va pajahissati vā ti n' etaṃ thānaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato taccaṃ acchetvā pheggum acchetvā sāracchedo bhavissatīti n' etaṃ thānaṃ vijjati, evaṃ - eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhīti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Yo ca kho Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya



taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhīti vā pajahissati vā ti tñānam-etam vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato tacam chetvā pheggum chetvā sāracchedo bhavissati tñānam-etam vijjati, evam-eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhīti vā pajahissati vā ti tñānam-etam vijjati. Seyyathā pi Ānanda Gaṅgā nadī pūrā udakassa samatittikā kākapeyyā, atha dubbalako puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gacchāmiti, so na sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gantum, evam-eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati na ppassīdati na santiṭṭhati na vimuccati seyyathā pi so dubbalako puriso evam-ete dātṭhabbā. Seyyathā pi Ānanda Gaṅgā nadī pūrā udakassa samatittikā kākapeyyā, atha balavā puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gacchāmiti, so sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gantum, evam-eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati passīdati santiṭṭhati vimuccati seyyathā pi so balavā puriso evam-ete dātṭhabbā.

Katamo c' Ānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya: Idh' Ānanda bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yad-eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāṇāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya

dhātuyā cittaṃ upasaṃharati: etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyī anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. So yad - eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ — pe — anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañāncāyatanaṃ upasampajja viharati. So yad - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ — pe — anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso ākāsañāncāyatanaṃ samatikkamma anantaṃ viññānaṃ - ti viññānañcāyatanaṃ upasampajja viharati — pe — sabbaso viññānañcāyatanaṃ samatikkamma na - tṭhi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. So yad - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati: etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito



āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyī anāvattidhammo tasmā lokā. Ayaṃ kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyāti.

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñ - carahi idh' ekacce bhikkhū cetovimuttino ekacce paññāvimuttino ti. — Ettha kho tesāhaṃ Ānanda indriyāvemattataṃ vadāmiti.

Idam - avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-MĀLUṆKYASUTTANTAM CATUTTHAM.

## 65.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhattaṃ - ca sañjānāmi appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhattaṃ - ca sañjānissatha appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - cāti. Evaṃ vutte āyasmā Bhaddāli Bhagavantaṃ etad - avoca: Ahaṃ kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjitum; ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkuccaṃ siyā vippaṭisāro ti. — Tena hi tvaṃ Bhaddāli yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ niharitvā pi bhuñjeyyāsi; evam - pi

kho tvaṃ Bhaddāli bhuñjamāno yāpessasīti. — Evam-pi kho ahaṃ bhante na ussahāmi bhuñjituṃ; evam-pi hi me bhante bhuñjato siyā kukkuccaṃ siyā vippatīsāro ti. Atha kho āyasmā Bhaddāli Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho āyasmā Bhaddāli sabban-taṃ temāsaṃ na Bhagavato sammukhībhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho āyasmā Bhaddāli yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddāliṃ te bhikkhū etad-avocuṃ: Idam kho āvuso Bhaddāli Bhagavato cīvarakammaṃ karīyati: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Ingh' āvuso Bhaddāli etaṃ desakaṃ sādhukaṃ manasikarohi, mā te pacchā dukkarataraṃ ahasīti. Evam-āvuso ti kho āyasmā Bhaddāli tesam bhikkhūnaṃ paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Bhaddāli Bhagavantaṃ etad-avoca: Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatiṃ samvarāyāti. — Taggha tvaṃ Bhaddāli accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā 'akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: Bhagavā kho Sāvatthiyaṃ viharati, Bhagavā pi maṃ jānissati: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam-pi kho te Bhaddāli samayo appaṭividdho ahoṣi. Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: sambahulā



kho bhikkhū Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahosi. Samayo pi kho te Bhaddāli appaṭividdho ahosi: sambahulā kho bhikkhuniyo Sāvatthiyaṃ vassaṃ upagatā, tā pi maṃ jānissanti — pe — sambahulā kho upāsakā Sāvatthiyaṃ paṭivasanti, te pi maṃ jānissanti — sambahulā kho upāsikā Sāvatthiyaṃ paṭivasanti, tā pi maṃ jānissanti: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahosi. Samayo pi kho te Bhaddāli appaṭividdho ahosi: sambahulā kho nānātitthiyā samaṇabrāhmaṇā Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddāli nāma bhikkhu samānassa Gotamaṣṣa sāvako therāṇṇataro satthu sāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahositi. — Accayo maṃ bhante accagamā yathā bālaṃ yathā mūlaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatim samvarāyāti. — Taggha tvaṃ Bhaddāli accayo accagamā yathā bālaṃ yathā mūlaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Taṃ kim - maññasi Bhaddāli: idh' assa bhikkhu ubhato - bhāgavimutto, taṃ - ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu pañke saṅkamo hohiti. Api nu so saṅkameyya vā, aññena vā kāyaṃ sannāmeyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddāli: idh' assa bhikkhu paññāvimutto — kāyasakkhī — diṭṭhipatto — saddhāvimutto — dhammānūsārī — saddhānūsārī, taṃ - ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu pañke saṅkamo hohiti. Api nu so saṅkameyya vā, aññena vā kāyaṃ sannāmeyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddāli: api nu tvaṃ Bhaddāli tasmiṃ samaye ubhatobhāgavimutto vā hosi paññā-

vimutto vā kāyasakkhī vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā ti. — No h' etaṃ bhante. — Nanu tvaṃ Bhaddāli tasmim samaye ritto tuccho aparaddho ti. — Evaṃ bhante. Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅhe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatim samvarāyāti. — Taggha tvaṃ Bhaddāli accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅhe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ Bhaddāli accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ patigaṇhāma. Vuddhi h' esā Bhaddāli ariyaṣṣa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatim samvaram āpajjati.

Idha Bhaddāli ekacco bhikkhu satthusāsane aparipūrakārī hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. app-eva nāmāhaṃ uttariṃ manussadhammā alamariyañānadassanavisesaṃ sacchikareyyaṃ ti. So vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā vūpakatṭhassa viharato satthā pi upavadati, anuvicca viññū sabrahmacārī upavadanti, devatā pi upavadanti, attā pi attānaṃ upavadati. So satthārā pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi pi upavadito attanā pi attānaṃ upavadito na uttariṃ manussadhammā alamariyañānadassanavisesaṃ sacchikaroti; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

Idha pana Bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ



kāsaṃ palālapuñjaṃ, app'eva nāmābaṃ uttariṃ manussa-dhammā alamariyañāṇadassanavisesaṃ sacchikareyyan'ti. So vivittaṃ senāsaṇaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā vūpakatṭhassa viharato satthā pi na upavadati, anuvicca viññū sabrahmacārī na upavadanti, devatā pi na upavadanti, attā pi attānaṃ na upavadati. So satthārā pi anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito devatāhi pi anupavadito attanā pi attānaṃ anupavadito uttariṃ manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. So vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṇ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu sukhassa ca pabānā dukkhassa ca pabānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakilese mudubbhūte kammaniye tṭhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavibitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam'pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati; taṃ kissa hetu: Evaṃ h'

etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayaṇāyā cittaṃ abhininnāmeti. So: idaṃ dukkhaṇ - ti yathābhūtaṃ pajānāti — pe — ayaṃ dukkhaṇirodhagāminiṃ paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavaṇirodhagāminiṃ paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nānaṃ hoti; kbīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissāti.

Evaṃ vutte āyasmā Bhaddāli Bhagavantaṃ etad - avoca: Ko nu kho bhante hetu ko paccayo yena - m - idh' ekaccaṃ bhikkhuṃ pavayha pavayha kāraṇaṃ karonti; ko pana bhante hetu ko paccayo yena - m - idh' ekaccaṃ bhikkhuṃ no tathā pavayha pavayha kāraṇaṃ karontiti. — Idha Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātukaroti, na sammā vattati, na lomaṃ pāteti, na nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomiti n' āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātukaroti, na sammā vattati, na lomaṃ pāteti, na nitthāraṃ vattati, yena saṅgho attamano



hoti taṃ karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammati. Idha pana Bhaddāli ekacco bhikkhu abhinhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭi-carati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātukaroti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhinhāpattiko āpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātu-karoti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Sādhū vat' āyas-manto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upa-parikkhanti yathā 'ss' idaṃ adhi-karaṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭi-carati, bahiddhā kathaṃ apanāmeti, kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti n' āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiccāpattiko anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthā-raṃ vattati, yena saṅgho attamano hoti taṃ karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upa-parikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhi-

karaṇaṃ na khippam-eva vūpasammati. Idha pana Bhaddāli ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati. na bahiddhā kathaṃ apanāmeti, na kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātukaroti, sammā vattati, lomaṃ pāṭeti, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiccāpattiko anāpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-<sup>ca</sup> dosaṇ-<sup>ca</sup> appaccayaṇ-<sup>ca</sup> pātukaroti. sammā vattati, lomaṃ pāṭeti, nitthāraṃ vattati. yena saṅgho attamano hoti taṃ karomīti āha. Sādhu vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhikaraṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhu saddhāmatlakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhāmatlakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhuṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhāmatlakam pemamattakam tamhā pi parihāyiti. Seyyathā pi Bhaddāli purisassa ekaṃ cakkhuṃ, tassa mittāmaccā nātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyum: mā yaṃ pi 'ssa taṃ ekaṃ cakkhuṃ tamhā pi parihāyiti; evam-eva kho Bhaddāli idh' ekacco bhikkhu saddhāmatlakena vahati pemamattakena; tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhāmatlakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhuṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhāmatlakam pemamattakam tamhā pi parihāyiti.

Ayaṃ kho Bhaddāli hetu ayaṃ paccayo yena-m-idh' ekaccaṃ bhikkhuṃ pavayha pavayha kāraṇaṃ karonti; ayaṃ pana Bhaddāli hetu ayaṃ paccayo yena-m-idh' ekaccaṃ bhikkhuṃ no tathā pavayha pavayha kāraṇaṃ karontīti.

Ko nu kho bhante hetu ko paccayo yena pubbe appa-



tarāni c' eva sikkhāpadāni ahesum bahutarā ca bhikkhū aññāya saṇṭhahiṃsu; ko pana bhante hetu ko paccayo yen' etarahi bahutarāni c' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantiti. — Evaṃ h' etaṃ Bhaddāli hoti: sattesu hāyamānesu saddhamme antaradhāyamāne bahutarāni c' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahanti. Na tāva Bhaddāli satthā sāvakanāṃ sikkhāpadaṃ paññāpeti yāva na idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti. Yato ca kho Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesam yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti. Yato ca kho Bhaddāli saṅgho mahattaṃ patto hoti atha idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesam yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti — pe — yasaggaṃ patto hoti — bāhusaccaṃ patto hoti — rattanñūtaṃ patto hoti. Yato ca kho Bhaddāli saṅgho rattanñūtaṃ patto hoti atha idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesam yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya.

Appakā kho tumhe Bhaddāli tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ; sarasi tvam Bhaddāli. — No h' etaṃ bhante. — Tatra Bhaddāli kaṃ hetum pacesīti. — So hi nūnāhaṃ bhante dīgharattaṃ satthusāsane sikkhāya aparipūrakāri aho sin-ti. — Na kho Bhaddāli es' eva hetu esa paccayo; api ca me tvam Bhaddāli dīgharattaṃ cetasā ceto paricca vidito: na vāyaṃ moghapuriso mayā dhamme desiyamāne atṭhikavā manasikatvā sabbacetaso samannāharitvā ohitasoto dhammaṃ supātiti. Api ca te ahaṃ Bhaddāli ājānīyasusūpamaṃ dhammapariyāyaṃ desissāmi, taṃ supāhi sādhu kaṃ manasi-

karohi, bhāsisāmiti. Evañ bhante ti kho āyasmā Bhaddāli Bhagavato paṇḍassosi. Bhagavā etad - avoca:

Seyyathā pi Bhaddāli dakkho assadamako bhadrañ assājāniyañ labhivā paṭhamen' eva mukhādhāne kāraṇaṃ kareti, tassa mukhādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā tañ akāritapubbañ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbāyati. Yato kho Bhaddāli bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbuto hoti, tam - enaṃ assadamako uttarim kāraṇaṃ kareti yugādhāne, tassa yugādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā tañ akāritapubbañ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbāyati. Yato kho Bhaddāli bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbuto hoti, tam - enaṃ assadamako uttarim kāraṇaṃ kareti anukkame maṇḍale khurakāye dhāve ravatthe rājagūṇe rājavamse uttame jave uttame haye uttame sākhalīye, tassa uttame jave uttame haye uttame sākhalīye kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā tañ akāritapubbañ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbāyati. Yato ca kho Bhaddāli bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmiñ thāne parinibbuto hoti, tam - enaṃ assadamako uttarim vaṇṇiyañ - ca valiyañ - ca anuppaveccati. Imehi kho Bhaddāli dasaḥ' āgehi samannāgato bhadro assājāniyo rājāraho hoti rājabhoggo rañño āṅgaṇaṃ - t' eva saṅkhaṃ gacchati. Evañ - eva kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa; katamehi dasahi: Idha Bhaddāli bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya



sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammānāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Imehi kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassāti.

Idam - avoca Bhagavā. Attamano āyasmā Bhaddāli Bhagavato bhāsitaṃ abhinanditi.

#### BHADDĀLISUTTANTAṃ PAÑCAMAM.

## 66.

Evam - me sutam. Ekam samayaṃ Bhagavā Aṅguttarāpesu viharati; Āpaṇaṃ nāma Aṅguttarāpānaṃ nigamo. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Āpaṇaṃ piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Āyasmā pi kho Udāyī pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Āpaṇaṃ piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena so vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Atha kho āyasmato Udāyissa rahogatassa patisallinassa evaṃ cetaso parivitakko udapādi: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahunnaṃ vata no Bhagavā sukhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti. Atha kho āyasmā Udāyī sāyanhasamayaṃ patisallāṇā vuṭṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

nisīdi. Ekamantaṃ nisinno kho āyasmā Udāyī Bhagavantaṃ etad - avoca:

Idha mayhaṃ bhante rahogatassa patisallīnassa evaṃ cetaso parivitakko udapādi: bahunnaṃ vata no Bhagavā... kusalānaṃ dhammānaṃ upahattā ti. Mayāṃ hi bhante pubbe sāyaṃ - c' eva bhuñjāma pāto ca divā ca vikāle. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: Ingha tumhe bhikkhave etaṃ divā vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no saddhā gahapatikā divā vikāle paṇitaṃ khādaniyaṃ bhojaniyaṃ denti, tassa pi no Bhagavā pahānaṃ - āha, tassa pi no Sugato paṇinissaggam - āhāti. Te mayāṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ divā vikālabhojanaṃ pajahimhā. Te mayāṃ bhante sāyaṃ - c' eva bhuñjāma pāto ca. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: Ingha tumhe bhikkhave etaṃ rattiṃ vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no imesaṃ dvinnāṃ bhaddānaṃ paṇitasaukhatātaraṃ, tassa pi no Bhagavā pahānaṃ - āha, tassa pi no Sugato paṇinissaggam - āhāti. Bhūtapubbaṃ bhante aññataro puriso divā sūpeyyaṃ labhivā evaṃ - āha: Handa ca imaṃ nikkhipatha, sāyaṃ sabbe va samaggā bhuñjissāmāti. Yā kāci bhante saukhatiyo sabbā tā rattiṃ, appā divā. Te mayāṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ rattiṃ vikālabhojanaṃ pajahimhā. Bhūtapubbaṃ bhante bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikaṃ - pi pavisanti, oḷigalle pi papatanti, kaṇṭakavaṭṭam - pi ārohani, suttam - pi gāviṃ ārohani, mānavehi pi samāgacchanti katakammehi pi akatakammehi pi, mātugāmo pi te asaddhammena nimanteti. Bhūtapubbāhaṃ bhante rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ bhante aññatarā itthi vijjantarikāya bhājanaṃ dhovanti, disvā maṃ bhūtā vissaramakāsi: Abbhūṃ me, pisāco vata man - ti. Evaṃ vutte ahaṃ bhante taṃ itthiṃ etad - avocaṃ: Na bhagini pisāco, bhikkhu



piṇḍāya t̥hito ti. Bhikkhussa ātu māri; bhikkhussa mātu māri, varan - te bhikkhu tiṇhena govikattanena kucchi parikatto na tv - eva yā rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasā ti. Tassa mayhaṃ bhante tad - anussarato evaṃ hoti: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahunnaṃ vata no Bhagavā sukhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti.

Evam - eva pan' Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam - āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṇ - c' eva na - ppajahanti mayi ca appaccayaṃ upat̥thāpenti ye ca bhikkhū sikkhākāmā. Tesan - taṃ Udāyi hoti balavaṃ bandhanaṃ daḥhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro. Seyyathā pi Udāyi laṭukikā sakunikā pūtilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti; yo nu kho Udāyi evaṃ vadeyya: yena sā laṭukikā sakunikā pūtilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, taṃ hi tassā abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanan - ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yena sā bhante laṭukikā sakunikā pūtilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, taṃ hi tassā balavaṃ bandhanaṃ daḥhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evam - eva kho Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam - āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṇ - c' eva na - ppajahanti mayi ca appaccayaṃ upat̥thāpenti ye ca bhikkhū sikkhākāmā. Tesan - taṃ Udāyi hoti balavaṃ bandhanaṃ daḥhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Idha pan' Udāyi ekacce kulaputtā: idaṃ pajahathāti

mayā vuccamānā te evam - āhaṃsu: Kim pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam - āha, yassa no Sugato paṇissaggam - āhāti; te tañ - c' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan - taṃ Udāyi hoti abalaṃ bandhanam dubbalaṃ bandhanam pūtikam bandhanam asārakam bandhanam. Seyyathā pi Udāyi rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakam yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena - kāmam pakkamati; yo nu kho, Udāyi evam vadeyya: yehi so rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakam yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena - kāmam pakkamati, taṃ hi tassa balavaṃ bandhanam daḷham bandhanam thiraṃ bandhanam apūtikam bandhanam thūlo kaḷiṅgaro ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakam yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena - kāmam pakkamati, taṃ hi tassa abalaṃ bandhanam dubbalaṃ bandhanam pūtikam bandhanam asārakam bandhananti. — Evam - eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evam - āhaṃsu: Kim pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam - āha, yassa no Sugato paṇissaggam - āhāti; te tañ - c' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan - taṃ Udāyi hoti abalaṃ bandhanam dubbalaṃ bandhanam pūtikam bandhanam asārakam bandhanam.

Seyyathā pi Udāyi puriso daḷiddo assako anālhiyo, tass' assa ekam agārakam oluggaviluggam kākātīdayim na paramarūpaṃ, ekā khaṭopikā oluggaviluggā na paramarūpā, ekissā



kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ, ekā jāyikā na paramarūpā; so āramagataṃ bhikkhūṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāvaṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evaṃ - assa: Sukhaṃ vata bho sāmāññaṃ, ārūgyaṃ vata bho sāmāññaṃ; so vat' assaṃ yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ - ti. So na sakkuṇeyya ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyīṃ na paramarūpaṃ pahāya ekaṃ khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ pahāya ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho Udāyi evaṃ vadeyya: yehi so puriso bandhanehi baddho na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ . . . ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ - ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante puriso bandhanehi baddho na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyīṃ na paramarūpaṃ pahāya ekaṃ khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ pahāya ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa balavaṃ bandhanaṃ dālhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evaṃ - eva kho Udāyi idh' ekaṃ moghapurisa: idaṃ pajahathāti mayā vuccamānā te evaṃ - āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṃ - c' eva na - ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesāṃ - taṃ Udāyi hoti balavaṃ bandhanaṃ dālhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Seyyathā pi Udāyi gahapati vā gahapatiputto vā aḍḍho

mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo nekānaṃ dhañṇagaṇānaṃ cayo nekānaṃ khettagaṇānaṃ cayo nekānaṃ vatthugaṇānaṃ cayo nekānaṃ bhariyāgaṇānaṃ cayo nekānaṃ dāsagaṇānaṃ cayo nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhūṃ passeyya sudhotabhatthapādaṃ manūṇaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evaṃ-assa: Sukhaṃ vata bho sāmāṇaṃ, ārūgyaṃ vata bho sāmāṇaṃ; so vat' assaṃ yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya - ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Yo nu kho Udāyi evaṃ vadeyya: yehi so gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya ... nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa balavaṃ bandhanaṃ dāḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asāraṃ bandhanaṃ - ti. — Evaṃ - eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evaṃ-āhaṃsu: Kim pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam - āha, yassa no Sugato paṭi-nissaggam - āhāti; te taṃ - e' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāma. Te taṃ



pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan-taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ.

Cattāro 'me Udāyi puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idh' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te adhivāseti, na - ppajahati na vinodeti na byantikaṛoti nānabhāvaṃ gameti. Imaṃ kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale veditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te nādhivāseti, pajahati vinodeti byantikaṛoti anabhāvaṃ gameti. Imaṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale veditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṛoti anabhāvaṃ gameti. Seyyathā pi Udāyi puriso divasasantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya; dandho Udāyi udakaphusitānaṃ nipāto, atha kho naṃ khippam - eva parikkhayaṃ pariyādānaṃ gaccheyya. Evam - eva kho Udāyi idh' ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṛoti anabhāvaṃ gameti. Imaṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto,

taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo: upadhi dukkhassa mūlan'ti iti viditvā nirupadhi hoti upadhisāṅkhaye vimutto. Imam kho ahaṃ Udāyi puggalaṃ visamyutto ti vadāmi no samyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā.

Pañca kho ime Udāyi kāmagaṇā, katame pañca: cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Udāyi pañca kāmagaṇā. Yaṃ kho Udāyi ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmāsukhaṃ mīḥāsukhaṃ puthujjanasukhaṃ anariyasukhaṃ; na āsevitabbaṃ na bhāvetabbaṃ na bahulikātabbaṃ, bhāyitabbaṃ etassa sukhassāti vadāmi. Idh' Udāyi bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhantaṃ samasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ; āsevitabbaṃ bhāvetabbaṃ bahulikātabbaṃ, na bhāyitabbaṃ etassa sukhassāti vadāmi.

Idh' Udāyi bhikkhu vivicc' eva kāmehi — pe — paṭhamam jhānaṃ upasampajja viharati. Idaṃ kho ahaṃ Udāyi inñitasmiṃ vadāmi, kiṃ-ca tattha inñitasmiṃ: yad-eva tattha vitakkavicārā aniruddhā honti idaṃ tattha inñitasmiṃ. Idh' Udāyi bhikkhu vitakkavicārānaṃ vūpasamā — pe — duttiyaṃ jhānaṃ upasampajja viharati. Idam-pi kho ahaṃ Udāyi inñitasmiṃ vadāmi, kiṃ-ca tattha inñitasmiṃ: yad-eva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha inñitasmiṃ. Idh' Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyaṃ jhānaṃ upasampajja viharati. Idam-pi kho ahaṃ Udāyi inñitasmiṃ vadāmi, kiṃ-ca tattha inñitasmiṃ: yad-eva tattha upekkhā-



sukham aniruddham hoti idam tattha injitasmiṃ. Idh' Udāyi bhikkhu sukhassa ca pahānā dukkhassa ca pahānā — pe — catuttham jhānam upasampajja viharati. Idam kho aham Udāyi aninjitasmiṃ vadāmi.

Idh' Udāyi bhikkhu vivicc' eva kāmehi — pe — pathamam jhānam upasampajja viharati. Idam kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu vitakkavicārānam vūpasamā — pe — duttiyam jhānam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyam jhānam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sukhassa ca pahānā — pe — catuttham jhānam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso rūpasāññānam samatikkamā paṭighasaññānam atthagamā nānattasaññānam amanasikārā ananto ākāso ti ākāsañāncāyatanam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākāsañāncāyatanam samatikkamma anantaṃ viññāṇan - ti viññāṇaṇcāyatanam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma na tthi kiñceti ākiñcaññāyatanam upasampajja viharati, ayam tassa samatikkamo. Idam - pi kho aham Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upa-

sampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso nevasaṇṇānāsāṇṇāyatanaṃ samatikkamma saṇṇāvedayitanirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Iti kho ahaṃ Udāyi nevasaṇṇānāsāṇṇāyatanaṃ pi pahānaṃ vadāmi. Passasi no tvaṃ Udāyi taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmiti. — No h' etaṃ bhante ti.

Idam - avoca Bhagavā. Attamano āyasmā Udāyi Bhagavato bhāsitaṃ abhinanditi.

LAṬUKIKOPAMASUTTANTAṃ CHATṬHAM.

## 67.

Evam - me sutāṃ. Ekaṃ samayaṃ Bhagavā Cātumāyaṃ viharati āmalakivane. Tena kho pana samayena Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anupattāni honti Bhagavantaṃ dassanāya, te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Ke pan' ete Ānanda uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope ti. — Etāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anupattāni Bhagavantaṃ dassanāya, te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Tena h' Ānanda mama vacanena te bhikkhū āmantehi: satthāyasmante āmantetiti. Evam - bhante ti kho āyasmā Ānando Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad - avoca: Satthāyasmante āmantetiti. Evam - āvuso ti kho te



bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamtivā Bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinne kho te bhikkhū Bhagavā etad - avoca: Kin - nu tumhe bhikkhave uccāsaddā mahāsaddā kevattā maññe macchavilope ti. — Imāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumam̐ anuppattāni Bhagavantam̐ dassanāya, te 'me āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim̐ paṭisammodamānā senāsanāni paññāpayamānā pattacivarāni paṭisamayamānā uccāsaddā mahāsaddā ti. — Gacchatha bhikkhave paṇāmemi vo, na vo mama santike vatthabban - ti. Evam - bhante ti kho te bhikkhū Bhagavato paṭissutvā utthāy' āsanā Bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā senāsanam̐ saṃsāmetvā pattacivaram̐ ādāya pakkamim̐su.

Tena kho pana samayena Cātumeyyakā Sakyā santhāgāre sannipatitā honti kenacid - eva karaṇiyena. Addasāsum̐ kho Cātumeyyakā Sakyā te bhikkhū dūrato va gacchante, disvāna yena te bhikkhū ten' upasaṅkamim̐su, upasaṅkamtivā te bhikkhū etad - avocum̐: Handa kham̐ pana tumhe āyasmanto gacchathāti. — Bhagavatā kho āvuso bhikkhusaṅgho paṇāmito ti. — Tena h' āyasmanto muhuttam̐ nisīdatha, app - eva nāma mayam̐ sakkuṇeyyāma Bhagavantam̐ pasādetun - ti. Evam - āvuso ti kho te bhikkhū Cātumeyyakānam̐ Sakyānam̐ paccassosum̐. Atha kho Cātumeyyakā Sakyā yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamtivā Bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho Cātumeyyakā Sakyā Bhagavantam̐ etad - avocum̐: Abhinandatu bhante Bhagavā bhikkhusaṅgham̐, abhivadatu bhante Bhagavā bhikkhusaṅgham̐. Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito evam - evam̐ Bhagavā etarahi anugaṇhātu bhikkhusaṅgham̐. Sant' ettha bhante bhikkhū navā acirapabbajitā adhunāgatā imam̐ dhammavinayam̐, tesam̐ Bhagavantam̐ dassanāya alabhan - tānam̐ siyā aññathattam̐ siyā vipariṇāmo. Seyyathā pi bhante bijānam̐ taruṇānam̐ udakam̐ alabhan - tānam̐ siyā aññathattam̐ siyā vipariṇāmo, evam - eva kho bhante sant' ettha

bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-  
vinayaṃ, tesāṃ Bhagavantāṃ dassanāya alabhantānaṃ siyā  
aññathattaṃ siyā vipariṇāmo. Seyyathā pi bhante vacchassa  
taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vi-  
pariṇāmo, evaṃ - eva kho bhante sant' ettha bhikkhū navā  
acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ  
Bhagavantāṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.  
Abhinandatu bhante Bhagavā bhikkhusaṅghaṃ, abhivadatu  
bhante Bhagavā bhikkhusaṅghaṃ. Seyyathā pi bhante Bha-  
gavatā pubbe bhikkhusaṅgho anuggahito evaṃ - evaṃ Bha-  
gavā etarahi anuganhātu bhikkhusaṅghan - ti.

Atha kho Brahmā Sahampati Bhagavato cetasā ceto-  
parivittakkaṃ - aññāya seyyathā pi nāma balavā puriso samī-  
jitāṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samījeyya  
evaṃ - evaṃ Brahmaloke antarahito Bhagavato purato  
pāturahosi. Atha kho Brahmā Sahampati ekaṃsaṃ uttarā-  
saṅgaṃ karitvā yena Bhagavā ten' añjalim - paṇāmetvā  
Bhagavantāṃ etad - avoca: Abhinandatu bhante Bhagavā  
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhusaṅghaṃ.  
Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anug-  
gahito evaṃ - evaṃ Bhagavā etarahi anuganhātu bhikkhu-  
saṅghaṃ. Sant' ettha bhante bhikkhū navā acirapabbajitā  
adhunāgatā imaṃ dhammavinayaṃ, tesāṃ Bhagavantāṃ  
dassanāya alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo.  
Seyyathā pi bhante bījānaṃ taruṇānaṃ udakaṃ alabhan-  
tānaṃ siyā aññathattaṃ siyā vipariṇāmo, evaṃ - eva kho  
bhante sant' ettha bhikkhū navā acirapabbajitā adhunāgatā  
imaṃ dhammavinayaṃ, tesāṃ Bhagavantāṃ dassanāya  
alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathā  
pi bhante vacchassa taruṇassa mātaraṃ apassantassa siyā  
aññathattaṃ siyā vipariṇāmo, evaṃ - eva kho bhante sant'  
ettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-  
vinayaṃ, tesāṃ Bhagavantāṃ apassantānaṃ siyā añña-  
thattaṃ siyā vipariṇāmo. Abhinandatu bhante Bhagavā  
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhu-  
saṅghaṃ. Seyyathā pi bhante Bhagavatā pubbe bhikkhu-



saṅgho anuggahito evam - evaṃ Bhagavā etarahi anugaṇhātu bhikkhusaṅghan - ti.

Asakkhimsu kho Cātumeyyakā ca Sakyā Brahmā ca Sahampati Bhagavantam pasādetum bijūpamena ca taruṇūpamena ca. Atha kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Utthahath' āvuso, gaṇhātha pattacivaram, pasādito Bhagavā Cātumeyyakehi ca Sakkehi Brahmunā ca Sahampatinā bijūpamena ca taruṇūpamena cāti. Evam āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paṭisutvā utthāy' āsanā pattacivaram - ādāya yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnam kho āyasmantaṃ Sāriputtaṃ Bhagavā etad - avoca: Kinti te Sāriputta ahosi mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante ahosi Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayam - pi dāni appossukkā diṭṭhadhammasukhavihāraṃ anuyuttā viharissāmāti. — Āgamehi tvaṃ Sāriputta, āgamehi tvaṃ Sāriputta, na kho te Sāriputta puna pi evarūpaṃ cittaṃ uppādetabban - ti. Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi: Kinti te Moggallāna ahosi mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante ahosi Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahaṃ - ca dāni āyasmā ca Sāriputto bhikkhusaṅghaṃ pariharissāmāti. — Sādhu sādhu Moggallāna, ahaṃ vā hi Moggallāna bhikkhusaṅghaṃ parihareyyam Sāriputta-Moggallānā vā ti.

Atha kho Bhagavā bhikkhū āmantesi: Cattār' imāni bhikkhave bhayāni udak' orohante paṭikaṅkhitabbāni, kāmāni cattāri: ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ. Imāni kho bhikkhave cattāri bhayāni udak' orohante paṭikaṅkhitabbāni. Evam - eva kho bhikkhave cattār' imāni bhayāni idh' ekacce puggale imasmim dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbāni, kata-





evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma yaṃ na icchāma na taṃ khādāma, yaṃ icchāma taṃ bhuñjāma yaṃ na icchāma na taṃ bhuñjāma, yaṃ icchāma taṃ sāsāma yaṃ na icchāma na taṃ sāsāma, yaṃ icchāma taṃ pipāma yaṃ na icchāma na taṃ pipāma; kappiyam - pi khādāma akappiyam - pi khādāma, kappiyam - pi bhuñjāma akappiyam - pi bhuñjāma, kappiyam - pi sāsāma akappiyam - pi sāsāma, kappiyam - pi pipāma akappiyam - pi pipāma; kāle pi khādāma vikāle pi khādāma, kāle pi bhuñjāma vikāle pi bhuñjāma, kāle pi sāsāma vikāle pi sāsāma, kāle pi pipāma vikāle pi pipāma. Yaṃ - pi no saddhā gahapatikā divā vikāle paṇītaṃ khādaniyaṃ bhojanīyaṃ denti, tattha p' ime mukhāvaraṇaṃ maññe karontīti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave kumbhīlabhayassa bhūto sikkhaṃ paccakkhāya hīnāy' āvatto. Kumbhīlabhayan - ti kho bhikkhave odarikkattass' etaṃ adhivacanāṃ.

Katamañ - ca bhikkhave āvaṭṭabhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa anta - kiriyaṃ paññāyethāti. So evaṃ pabbajito samāno pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi. So tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārimha; saṃ - vijjante kho kule bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātun - ti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave āvaṭṭabhayaṃ bhūto sikkhaṃ paccakkhāya hīnāy' āvatto. Āvaṭṭabhayan - ti kho bhikkhave pañcann' etaṃ kāmagaṇānaṃ adhivacanāṃ.

Katamañ - ca bhikkhave susukābhayaṃ: Idha bhikkhave

ekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriya paññāyethāti. So evaṃ pabbajito samāno pubbanha-samayam nivāsetvā pattacivaram ādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatthitāya satiyā asamvutehi indriyehi. So tattha passati mātugāmaṃ dunnivattham vā duppārutam vā. Tassa mātugāmaṃ disvā dunnivattham vā duppārutam vā rāgo cittaṃ anuddhamseti, so rāgānuddhastena cittaṃ sikkham paccakkhāya hināy' āvattati. Ayaṃ vuccati bhikkhave susukābhayassa bhūto sikkham paccakkhāya hināy' āvatto. Susukābhayan-ti kho bhikkhave mātugāmass' etaṃ adhi-vacanam.

Imāni kho bhikkhave cattāri bhayāni idh' ekacce pug-gale imasmiṃ dhammavinaye agāasmā anagāriyam pabbajite paṭikaṅkhitabbānīti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

CĀTUMASUTTANTAM SATTAMAM.

## 68.

Evam-me sutam. Ekaṃ samayam Bhagavā Kosalesu viharati Nalakaṇṇe palāsavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā Bhagavantam uddissa saddhā agāasmā anagāriyam pabbajitā honti, āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kim-bilo āyasmā ca Bhagu āyasmā ca Kuṇḍadhāno āyasmā ca Revato āyasmā ca Ānando, aññe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena Bhagavā bhikkhu-



saṅghaparivuto abbhokāse nisinno hoti. Atha kho Bhagavā te kulaputte ārabba bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Evaṃ vutte te bhikkhū tuṇhi ahesuṃ. Dutiyam - pi kho — pe — tatiyam - pi kho Bhagavā te kulaputte ārabba bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Tatiyam - pi kho te bhikkhū tuṇhi ahesuṃ.

Atha kho Bhagavato etad - ahoṣi: Yan - nūnāhaṃ te va kulaputte puccheyyan - ti. Atha kho Bhagavā āyasmantaṃ Anuruddhaṃ āmantesi: Kacci tumhe Anuruddhā abhiratā brahmacariye ti. — Taggha mayaṃ bhante abhiratā brahmacariye ti. — Sādhū sādhū Anuruddhā. Etaṃ kho Anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agāasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhiraṃeyyātha brahmacariye. Yena tumhe Anuruddhā bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhūṇeyyātha, tena tumhe Anuruddhā bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agāasmā anagāriyaṃ pabbajitā. Te kho pana tumhe Anuruddhā n' eva rājābhinitā agāasmā anagāriyaṃ pabbajitā, na corābhinitā agāasmā anagāriyaṃ pabbajitā, na iṇaṭṭā .. na bhayaṭṭā .. na ājīvikaṇḍakā agāasmā anagāriyaṃ pabbajitā; api ca kho 'mhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti, nanu tumhe Anuruddhā evaṃ saddhā agāasmā anagāriyaṃ pabbajitā ti. — Evaṃ bhante. — Evaṃ pabbajitena ca pana Anuruddhā kulaputtena kim - assa karaṇiyaṃ: Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhiññā pi cittaṃ pariyādāya tiṭṭhati, byāpādo pi cittaṃ pariyādāya tiṭṭhati, thina - middham - pi .. uddhaccakukkuccam - pi .. vicikicchā pi ..

arati pi .. tandī pi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ-ca tato santataraṃ, tassa abhijjhā pi cittaṃ na pariyādāya tiṭṭhati, byāpādo pi cittaṃ na pariyādāya tiṭṭhati, thīnamiddham-pi .. uddhaccakukkuccam-pi .. vicikicchā pi .. arati pi .. tandī pi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ-ca tato santataraṃ.

Kinti vo Anuruddhā mayi hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhivāseti, saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodetiti. — Na kho no bhante Bhagavati evaṃ hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhivāseti, saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodetiti. Evaṃ kho no bhante Bhagavati hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhivāseti, saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodetiti. — Sādu sādu Anuruddhā. Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi Anuruddhā tālo matthakācchinno abhabbo puna virūhiyā, evaṃ-eva kho Anuruddhā Tathāgatassa ye āsavā saṅkilesikā — pe — anuppādadhammā; tasmā Tathāgato saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhivāseti, saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodeti.

Tam kim-maññasi Anuruddhā: kam atthavasam sampassamāno Tathāgato sāvake abbatite kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. —



Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnettikā Bhagavaṃpaṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitaṃ attho, Bhagavato sutvā bhikkhū dhāressantīti. — Na kho Anuruddhā Tathāgato janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ, na: iti maṃ jano jānātūti sāvake abbatte kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāavedā ulārapāmuja, te taṃ sutvā tathattāya cittaṃ upasamharanti. Tesā taṃ Anuruddhā hoti digharattaṃ hitāya sukhāya.

Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: aññāya saṇṭhahīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo so āyasmā ahosi iti pi, evaṃpaṇño so āyasmā ahosi iti pi, evaṃvihārī so āyasmā ahosi iti pi, evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṃ - ca sīlaṃ - ca sutaṃ - ca cāgaṃ - ca paṇṇaṃ - ca anussaranto tathattāya cittaṃ upasamharati. Evaṃ - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvatiddhammo tasmā lokā ti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo — pe — evaṃpaṇño — evaṃvihārī — evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṃ - ca — pe — paṇṇaṃ - ca anussaranto tathattāya cittaṃ upasamharati. Evaṃ - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi, sakid - eva imaṃ, lokā āgantvā dukkhass' antaṃ karissatīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṃ - ca — pe — paṇṇaṃ - ca anussaranto tathattāya

cittam upasamharati. Evam - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano ti. So kho pan' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṇ - ca — pe — paññaṇ - ca anussaranto tathattāya cittam upasamharati. Evam - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhunī suṇāti: itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: aññāya saṇṭhahīti. Sā kho pan' assā bhaginī sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā sā bhaginī ahosi iti pi, evaṃdhammā — pe — evaṃ - pañña — evaṃvihāriṇī — evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṇ - ca — pe — paññaṇ - ca anussaranti tathattāya cittam upasamharati. Evam - pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhunī suṇāti: itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthapariniḍḍhāyini anāvattidhammā tasmā lokā ti. Sā kho pan' assā bhaginī sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṇ - ca — pe — paññaṇ - ca anussaranti tathattāya cittam upasamharati. Evam - pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhunī suṇāti: itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid - eva imaṃ lokam āgantvā dukkhaṃ antam karissatīti. Sā kho pan' assā bhaginī sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṇ - ca — pe — paññaṇ - ca anussaranti tathattāya cittam upasamharati. Evam - pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhunī suṇāti: itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā



ti. Sā kho pan' assā bhaginī sāmāṃ diṭṭhā vā hoti anussava-sutā vā: evaṃsīlā ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthapariniḍḍhāyī anāvatthidhammo tasmā lokā ti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo — pe — evaṃpañño — evaṃvihārī — evaṃ vimutto so āyasmā ahosi iti pīti. So tassa sad-dhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti. Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī, sakid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissatīti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti. Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano ti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsikā suṇāti: itthannāmā upāsikā kālakatā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthapariniḍḍhāyini anāvatthidhammā tasmā lokā ti. Sā kho pan' assā bhaginī sāmāṃ diṭṭhā vā hoti anussavasutā vā: evaṃsīlā sā bhaginī ahosi iti pi, evaṃdhammā — pe — evaṃpaññā — evaṃvihārini

— evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissatīti. Sā kho pan' assā bhaginī sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā ti. Sā kho pan' assā bhaginī sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā sā bhaginī ahosi iti pi, evaṃdhammā sā bhaginī ahosi iti pi, evaṃpañña sā bhaginī ahosi iti pi, evaṃvihārinī sā bhaginī ahosi iti pi, evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca silaṃ-ca sutaṃ-ca cāgaṃ-ca paññañ-ca anussaranti tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Iti kho Anuruddhā Tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ, na: iti maṃ jano jānātūti sāvake abbhatīte kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāavedā ulārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasaṃharanti. Tesan-taṃ Anuruddhā hoti dīgharattaṃ hitāya sukhāyāti.

Idam-avoca Bhagavā. Attamano āyasmā Anuruddho Bhagavato bhāsitaṃ abhinandīti.

NAĀKAPĀNASUTTANTAṃ ATTHAMAṃ.



## 69.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharāti Veluvane Kalandakanivāpe. Tena kho pana samayena Gulissāni nāma bhikkhu ārañṇako padarasamācāro saṅgha-majjhe osaṭṭho hoti kenacid-eva karaṇīyena. Tatra kho āyasmā Sāriputto Gulissāniṃ bhikkhuṃ ārabha bhikkhū āmantesi:

Ārañṇaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbaṃ sappatissena. Sace āvuso ārañṇako bhikkhu saṅghagato saṅghe viharanto sabrahmacārisu agāravo hoti appatisso tassa bhavanti vattāro: kim-pan' imass' āyasmato ārañṇakassa ekassāraṇṇe serivihārena yo ayam āyasmā sabrahmacārisu agāravo appatisso ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbaṃ sappatissena.

Ārañṇaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ: iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibhissāmi. Sace āvuso ārañṇako bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato ārañṇakassa ekassāraṇṇe serivihārena yo ayam āyasmā abhisamācārikam-pi dhammaṃ na jānāti ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbaṃ. Sace āvuso ārañṇako bhikkhu s. s. viharanto atikālena gāmaṃ pavisati divā paṭikkamati tassa bhavanti vattāro: kim-pan' imass' āyasmato ārañṇakassa ekassāraṇṇe serivihārena yo ayam āyasmā atikālena gāmaṃ pavisati divā paṭikkamati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbaṃ.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena na pure-

bhattam pacchābhattam kulesu cārittam āpajjitabbam. Sace āvuso ārañṇako bhikkhu s. s. viharanto purebhattam pacchābhattam kulesu cārittam āpajjati tassa bhavanti vattāro: ayam nūn' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena viharato vikālacariyā bahulikatā, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena na purebhattam pacchābhattam kulesu cārittam āpajjitabbam.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena anuddhatena bhavitabbam acapalena. Sace āvuso ārañṇako bhikkhu s. s. viharanto uddhato hoti capalo tassa bhavanti vattāro: idaṃ nūn' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena viharato uddhaccam cāpalyam bahulikataṃ, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena anuddhatena bhavitabbam acapalena.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena amukharena bhavitabbam avikiṇṇavācena. Sace āvuso ārañṇako bhikkhu s. s. viharanto mukharo hoti vikiṇṇavāco tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam āyasmā mukharo vikiṇṇavāco ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena amukharena bhavitabbam avikiṇṇavācena.

Ārañṇaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbam kalyāṇamittena. Sace āvuso ārañṇako bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam āyasmā dubbaco pāpamitto ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbam kalyāṇamittena.

Ārañṇaken' āvuso bhikkhunā indriyesu guttadvārena bhavitabbam. Sace āvuso ārañṇako bhikkhu indriyesu aguttadvāro hoti tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam



āyasmā indriyesu aguttadvāro ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā indriyesu guttadvārena bhavitabbam.

Āraññaken' āvuso bhikkhunā bhojane mattaññunā bhavitabbam. Sace āvuso āraññako bhikkhu bhojane amattaññū hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā bhojane amattaññū ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā bhojane mattaññunā bhavitabbam.

Āraññaken' āvuso bhikkhunā jāgariyam anuyuttena bhavitabbam. Sace āvuso āraññako bhikkhu jāgariyam ananuyutto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā jāgariyam ananuyutto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā jāgariyam anuyuttena bhavitabbam.

Āraññaken' āvuso bhikkhunā āradbhaviriyena bhavitabbam. Sace āvuso āraññako bhikkhu kusīto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā kusīto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā āradbhaviriyena bhavitabbam.

Āraññaken' āvuso bhikkhunā upatthitasatinā bhavitabbam. Sace āvuso āraññako bhikkhu mutthassati hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā mutthassati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā upatthitasatinā bhavitabbam.

Āraññaken' āvuso bhikkhunā samāhitena bhavitabbam. Sace āvuso āraññako bhikkhu asamāhito hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā asamāhito ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā samāhitena bhavitabbam.

Āraññaken' āvuso bhikkhunā paññāvatā bhavitabbam. Sace āvuso āraññako bhikkhu duppañño hoti tassa bhavanti





gāmantavihārinā pīti. — Āraññakenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādāya vattitabbā, pag-eva gāmantavihārinā ti.

GULISSĀNISUTTANTAM NAVAMAM.

## 70.

Evam-me sutam. Ekam samayam Bhagavā Kāsisa cārikam carati mahatā bhikkhusaṅghena saddhim. Tatra kho Bhagavā bhikkhū āmantesi: Aham kho bhikkhave aññatr' eva rattibhojanā bhuñjāmi, aññatra kho panāham bhikkhave rattibhojanā bhuñjamāno appābādhatañ-ca sañjānāmi appātānkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-ca. Etha tumhe pi bhikkhave aññatr' eva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhe pi rattibhojanā bhuñjamānā appābādhatañ-ca sañjānissatha appātānkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-cāti. Evam-bhante ti kho te bhikkhū Bhagavato paccassum. Atha kho Bhagavā Kāsisa anupubbena cārikam caramāno yena Kīṭāgiri nāma Kāsīnam nigamo tad-avasari. Tatra sudam Bhagavā Kīṭāgirisimim viharati Kāsīnam nigame. Tena kho pana samayena Assaji-Punabbasukā nāma bhikkhū Kīṭāgirisimim āvāsikā honti. Atha kho sambahulā bhikkhū yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimsu, upasaṅkamtvā Assaji-Punabbasuke bhikkhū etad-avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhatañ-ca sañjānanti appātānkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-ca; etha tumhe pi āvuso aññatr' eva rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñjamānā appābādhatañ-ca sañjānissatha appātānkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-

cāti. Evaṃ vutte Assaji-Punabbasukā bhikkhū te bhikkhū etad-avocum: Mayāṃ kho āvuso sāyaṃ-c' eva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyaṃ-c' eva bhuñjamānā pāto ca divā ca vikāle appābādhataṇ-ca sañjānāma appātaṅkataṇ-ca lahuṭṭhānaṇ-ca balaṇ-ca phāsuvihāraṇ-ca, te mayāṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyaṃ-c' eva mayāṃ bhuñjissāma pāto ca divā ca vikāle ti.

Yato kho te bhikkhū nāsakkhimsu Assaji-Punabbasuke bhikkhū saññāpetum atha yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum: Idha mayāṃ bhante yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimha, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad-avocumha: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati — pe — phāsuvihāraṇ-cāti. Evaṃ vutte bhante Assaji-Punabbasukā bhikkhū amhe etad-avocum: Mayāṃ kho āvuso — pe — divā ca vikāle ti. Yato kho mayāṃ bhante nāsakkhimha Assaji-Punabbasuke bhikkhū saññāpetum atha mayāṃ etam-atthaṃ Bhagavato ārocemāti. Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi: Ehi tvaṃ bhikkhu mama vacanena Assaji-Punabbasuke bhikkhū āman-tehi: satthāyasmante āmantetiti. Evaṃ-bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Assaji-Punabbasukā bhikkhū ten' upasaṅkami, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad-avoca: Satthāyasmante āmantetiti. Evaṃ-āvuso ti kho Assaji-Punabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho Assaji-Punabbasuke bhikkhū Bhagavā etad-avoca: Saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etad-avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhataṇ-ca sañjānanti appātaṅkataṇ-ca lahuṭṭhānaṇ-ca balaṇ-ca phāsuvihāraṇ-ca; etha tumhe pi āvuso aññatra rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñ-



jamānā appābādhatañ - ca sañjānissatha appātāṅkatañ - ca lahuṭṭhānañ - ca balañ - ca phāsuvihārañ - cāti. Evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: Mayāṃ kho āvuso sāyañ - c' eva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyañ - c' eva bhuñjamānā pāto ca divā ca vikāle appābādhatañ - ca sañjānāma appātāṅkatañ - ca lahuṭṭhānañ - ca balañ - ca phāsuvihārañ - ca, te mayāṃ kiṃ sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvissāma, sāyañ - c' eva mayāṃ bhuñjissāma pāto ca divā ca vikāle ti. — Evaṃ - bhante.

Kin - nu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti. — No h' etaṃ bhante. — Nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti. — Evaṃ - bhante.

Sādhū bhikkhave. Mayā o' etaṃ bhikkhave aṇṇātaṃ abhaviṣsa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evaṃ ahaṃ ajānanto: evarūpaṃ sukhaṃ vedanaṃ pajahathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhaviṣṣāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā

dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, tasmā 'haṃ: evarūpaṃ sukhāṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhāṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evaṃ-ahaṃ ajānanto: evarūpaṃ sukhāṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhāṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, tasmā 'haṃ: evarūpaṃ sukhāṃ vedanaṃ upasampajja viharathāti vadāmi.

Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ — pe — evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evaṃ-ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, tasmā 'haṃ: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evaṃ-ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, tasmā 'haṃ: eva-



rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadāmi.

Nāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi; na panāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi. Ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto kātakarāṇīyā ohitabbhārā nupattasadatthā parikkhīṇabhava-saṃyojanā samma-d-aññā vimuttā, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi; taṃ kissa hetu: katan-tesaṃ appamādena, abhabbā te pamajjitum. Ye ca kho te bhikkhave bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: app-eva nāma ime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā yassa' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyun-ti, imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamāda-phalaṃ sampassamāno appamādena karaṇīyaṃ-ti vadāmi.

Satt' ime bhikkhave puggalā santo saṃvijjamānā lokasmiṃ, katame satta: ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.

Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: katan-tassa appamādena, abhabbo so pamajjitum.

Katamo ca bhikkhave puggalo paññāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave

puggalo paññāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyan-ti vadāmi, taṃ kissa hetu: katan-tassa appamādena, abhabbo so pamajjitum.

Katamo ca bhikkhave puggalo kāyasakkhī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti. Ayam vuccati bhikkhave puggalo kāyasakkhī. Imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kissa hetu: app-eva nāma ayam-āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti, imam kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan-ti vadāmi.

Katamo ca bhikkhave puggalo diṭṭhippatto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti, Tathāgatappaveditā c' assa dhammā paññāya vodiṭṭhā honti vocaritā. Ayam vuccati bhikkhave puggalo diṭṭhippatto. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kissa hetu: app-eva nāma ayam-āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imam kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan-ti vadāmi.

Katamo ca bhikkhave puggalo saddhāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti, Tathāgate c' assa saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā. Ayam vuccati bhikkhave puggalo saddhāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kissa hetu: app-eva nāma ayam-āyasmā anulomikāni



senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyaṃ - ti vadāmi.

Katamo ca bhikkhave puggalo dhammānusārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā aparikkhīṇā honti, Tathāgatappaveditā c' assa dhammā paññāya mattaso nijjhānaṃ khamanti, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyaṃ - ti vadāmi, taṃ kissa hetu: app-eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyaṃ - ti vadāmi.

Katamo ca bhikkhave puggalo saddhānusārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā aparikkhīṇā honti, Tathāgate c' assa, saddhā-mattaṃ hoti pemamattaṃ, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānusārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyaṃ - ti vadāmi, taṃ kissa hetu: app-eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyaṃ - ti vadāmi.

Nāhaṃ bhikkhave ādiken' eva aññārādhanāṃ vadāmi, api ca bhikkhave anupubbasiikkhā anupubbakiriya anupubba-

attainant 7  
He is right

paṭipadā aññārādhanaṃ hoti. Kathaṃ - ca bhikkhave anupubbasikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanaṃ hoti: Idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena c' eva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ ativijjha passati. Sā pi nāma bhikkhave saddhā nāhosi, tam pi nāma bhikkhave upasaṅkamaṇaṃ nāhosi, sā pi nāma bhikkhave payirupāsanaṃ nāhosi, tam pi nāma bhikkhave sotāvadhānaṃ nāhosi, tam pi nāma bhikkhave dhammasavanaṃ nāhosi, sā pi nāma bhikkhave dhamma-dhāraṇā nāhosi, sā pi nāma bhikkhave atthūpaparikkhā nāhosi, sā pi nāma bhikkhave dhammanijjhānakhanti nāhosi, so pi nāma bhikkhave chando nāhosi, so pi nāma bhikkhave ussāho nāhosi, sā pi nāma bhikkhave tulaṇā nāhosi, tam pi nāma bhikkhave padhānaṃ nāhosi. Vipapaṭipannā 'ttha bhikkhave, micchāpaṭipannā 'ttha bhikkhave. Kīva dūre v' ime bhikkhave moghapurisaṃ apakkantā imasmā dhamma-vinayā.

Atthi bhikkhave catuppadaṃ veyyākaraṇaṃ yass' uddiṭṭhassa viññū puriso nacīrass' eva paññāy' atthaṃ ājāneyya. Uddisissāmi vo bhikkhave, ājānissatha mētaṇ ti. — Ke ca mayaṃ bhante ke ca dhammaṃssa aññātāro ti. — Yo pi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsattho viharati, tassa p' ayaṃ evarūpi paṇopapaṇavidhā na upeti: evaṇ - ca no assa atha naṃ kareyyāma, na ca no ev' assa na naṃ kareyyāmāti; kim - pana bhikkhave yaṃ Tatbhāgato sabbaso āmisehi viṣaṃsattho viharati. Saddhassa bhikkhave sāvakassa satthu sāsane pariyoḡāya vattato ayaṃ anudhammo hoti: satthā Bhagavā, sāvako 'haṃ - asmi; jānāti Bhagavā, nāhaṃ jānāmiti. Saddhassa bhikkhave sāvakassa satthu sāsane pariyoḡāya vattato rumhaniyaṃ satthu sāsanaṃ hoti ojavantaṃ. Saddhassa bhikkhave sāvakassa satthu sāsane



pariyogāya vattato ayam - anudhammo hoti: kāmaṃ taco ca nahāru ca atthi ca avasissatu, sarīre upasussatu māṃsa-lohitāṃ, yaṃ - taṃ purisaṭṭhāmena purisaṭṭhāmena purisaṭṭhāmena pattabbhaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti. Saddhassa bhikkhave sāvakaṃsa satthu sāsane pariyogāya vattato dvinnāṃ phalaṇāṃ aññataraṃ phalaṃ pāṭikaṇṭhaṃ: ditthe va dhamme aññā, sati vā upādisese anāgāmitā ti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

KĪṬĀGIRISUTTANTAṃ DASAMAṃ.

BHĪKKHUVAGGO DUTIYO.

## 71.

Evam - me sutāṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Vacchagotto paribbājako Ekapuṇḍarīke paribbājakārāme paṭivasati. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā patta-civaraṃ ādāya Vesālīm piṇḍāya pāvisi. Atha kho Bhagavato etad-ahosi: Atippago kho tāva Vesāliyaṃ piṇḍāya caritum, yaṃ - nūnāhaṃ yena Ekapuṇḍarīko paribbājakārāmo yena Vacchagotto paribbājako ten' upasaṅkameyyan - ti. Atha kho Bhagavā yena Ekapuṇḍarīko paribbājakārāmo yena Vacchagotto paribbājako ten' upasaṅkami. Addasā kho Vacchagotto paribbājako Bhagavantāṃ dūrato va āgacchantāṃ, disvāna Bhagavantāṃ etad - avoca: Etena kho bhante Bhagavā, sūgataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imaṃ pariyāyam - akāsi yadidaṃ idh' āgamanāya, nisīdatu bhante Bhagavā, idam - āsanaṃ pañnattan - ti. Nisīdi Bhagavā pañnatte āsane, Vacchagotto pi kho paribbājako añña-

taraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantaṃ etad-  
avoca:

Sutaṃ mētaṃ bhante: samaṇo Gotamo sabbaññū sabba-  
dassāvī, aparisesaṃ nāṇadassanaṃ paṭijānāti: carato ca me  
tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇa-  
dassanaṃ paccupaṭṭhitaṃ -ti. Ye te bhante evaṃ -āhaṃsu:  
samaṇo Gotamo sabbaññū sabbadassāvī, aparisesaṃ nāṇa-  
dassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca  
jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupaṭṭhitaṃ -  
ti, kacci te bhante Bhagavato vuttavādino na ca Bhaga-  
vantaṃ abhūtena abbhācikkhanti dhammassa cānudhammaṃ  
byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ  
ṭhānaṃ āgacchatīti. — Ye te Vaccha evaṃ -āhaṃsu: samaṇo  
Gotamo sabbaññū sabbadassāvī, aparisesaṃ nāṇadassanaṃ  
paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca  
satataṃ samitaṃ nāṇadassanaṃ paccupaṭṭhitaṃ -ti, na me te  
vuttavādino, abbhācikkhanti ca pana maṇ -te asatā abhūtenāti.

Kathaṃ byākaramānā pana mayaṃ bhante vuttavādino  
c' eva Bhagavato assāma na ca Bhagavantaṃ abhūtena  
abbhācikkheyyāma dhammassa cānudhammaṃ byākareyyāma,  
na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ  
āgaccheyyāti. — Tevijjo samaṇo Gotamo ti kho Vaccha  
byākaramāno vuttavādī c' eva me assa na ca maṃ abhūtena  
abbhācikkheyya dhammassa cānudhammaṃ byākareyya, na ca  
koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya.  
Ahaṃ hi Vaccha yāvad -e ākaṅkhāmi anekavihitaṃ pubbe-  
nivāsaṃ anussarāmi, seyyathidaṃ ekam -pi jātīm dve pi  
jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbe-  
nivāsaṃ anussarāmi. Ahaṃ hi Vaccha yāvad -e ākaṅkhāmi  
dibbena cakkhunā visuddhena atikkantaṃ anusakena satte  
passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dub-  
baṇṇe sugate duggate — pe — yathākammūpage satte pa-  
jānāmi. Ahaṃ hi Vaccha āsavānaṃ khayā anāsavaṃ ceto-  
vimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā  
sacchikatvā upasampajja viharāmi. Tevijjo samaṇo Gotamo



ti kho Vaccha byākaramāno vuttavādi c' eva me assa na ca mañ abhūtena abbhācikkheyya dhammassa cānudhammañ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhañ thānañ āgaccheyyāti.

Evam vutte Vacchagotto paribbājako Bhagavantam etad-avoca: Atthi nu kho bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bheda dukkhass' antamkaro ti. — Na tthi kho Vaccha koci gihī gihisañyojanañ appahāya kāyassa bheda dukkhass' antamkaro ti. — Atthi pana bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bheda saggū-pago ti. — Na kho Vaccha ekañ yeva satam na dve satāni na tīpi satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye gihī gihisañyojanañ appahāya kāyassa bheda saggūpagā ti. — Atthi nu kho bho Gotama koci ājivako kāyassa bheda dukkhass' antamkaro ti. — Na tthi kho Vaccha koci ājivako kāyassa bheda dukkhass' antamkaro ti. — Atthi pana bho Gotama koci ājivako kāyassa bheda saggūpagō ti. — Ito kho so Vaccha ekanavuto kappo yamañ anussarāmi, nābhijānāmi kañci ājivakañ saggūpagam ānñatra ekena, so p' āsi kammavādi kiriyavādi ti. — Evam sante bho Gotama suññañ adun-titthāyatanañ antamaso saggūpāgena pīti. — Evam sante Vaccha suññañ adun-titthāyatanañ antamaso saggūpāgena pīti.

Idam avoca Bhagavā. Attamano Vacchagotto paribbājako Bhagavato bhāsitañ abinanditi.

TEVIJJA-VACCHAGOTTASUTTANTAM PAṬHAMAM.

## 72.

Evam me sutam. Ekañ samayañ Bhagavā Sāvattiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasañkami,

upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantam etad-avoca:

Kin-nu kho bho Gotama: sassato loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccaṃ, mogham-aññan-ti. — Kiṃ pana bho Gotama: asassato loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccaṃ, mogham-aññan-ti. — Kin-nu kho bho Gotama: antavā loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: antavā loko, idam-eva saccaṃ, mogham-aññan-ti. — Kiṃ pana bho Gotama: anantavā loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: anantavā loko, idam-eva saccaṃ, mogham-aññan-ti. — Kin-nu kho bho Gotama: taṃ jīvaṃ taṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: taṃ jīvaṃ taṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan-ti. — Kiṃ pana bho Gotama: aññaṃ jīvaṃ aññaṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: aññaṃ jīvaṃ aññaṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan-ti. — Kin-nu kho bho Gotama: hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti. — Kiṃ pana bho Gotama: na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti. — Kin-nu kho bho Gotama: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo



ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti. — Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti.

Kin-nu kho bho Gotama: sassato loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccaṃ, mogham-aññan-ti vadesi. Kiṃ pana bho Gotama: asassato loko, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccaṃ, mogham-aññan-ti vadesi — pe —. Kin-nu kho bho Gotama: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti vadesi. Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan-ti vadesi. Kiṃ pana bhavaṃ Gotamo ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato ti.

Sassato loko ti kho Vaccha diṭṭhigatam-etam diṭṭhi-gahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ, sadukkhāṃ savighātāṃ saupāyāsāṃ sa-pariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upa-samāya na abhiññāya na sambodhāya na nibbānāya sam-vattati. Asassato loko ti kho Vaccha — pe — antavā loko ti kho Vaccha — anantavā loko ti kho Vaccha — taṃ jīvaṃ taṃ sarīraṃ-ti kho Vaccha — aññaṃ jīvaṃ aññaṃ sarīraṃ-ti kho Vaccha — hoti tathāgato param-maraṇā ti kho

Vaccha — na hoti tathāgato param-maraṇā ti kho Vaccha — hoti ca na ca hoti tathāgato param-maraṇā ti kho Vaccha — n' eva hoti na na hoti tathāgato param-maraṇā ti kho Vaccha diṭṭhigatam-etaṃ diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Imaṃ kho aham Vaccha ādinavam sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato ti. — Atthi pana bho Gotamassa kiñci diṭṭhigatan-ti. — Diṭṭhigatan-ti kho Vaccha apanītam-etaṃ Tathāgatassa. Diṭṭham h' etaṃ Vaccha Tathāgatenā: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānam samudayo, iti saṅkhārānam atthagamo; iti viññānam, iti viññānassa samudayo, iti viññānassa atthagamo ti. Tasmā Tathāgato sabbamaññitānam sabbamathitānam sabba-ahiṃkāra-mamihkāra-mānānusayānam khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti vadāmi.

Evam vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatīti. — Upapajjatīti kho Vaccha na upeti. — Tena hi bho Gotama na upapajjatīti. — Na upapajjatīti kho Vaccha na upeti. — Tena hi bho Gotama upapajjati ca na ca upapajjatīti. — Upapajjati ca na ca upapajjatīti kho Vaccha na upeti. — Tena hi bho Gotama n' eva upapajjati na na upapajjatīti. — N' eva upapajjati na na upapajjatīti kho Vaccha na upeti.

Evam vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatīti iti putṭho samāno: upapajjatīti kho Vaccha na upeti vadesi. Tena hi bho Gotama na upapajjatīti iti putṭho samāno: na upapajjatīti kho Vaccha na upeti vadesi. Tena hi bho Gotama upapajjati ca na ca upapajjatīti iti putṭho samāno: upapajjati ca na ca upapajjatīti kho Vaccha na upeti vadesi. Tena hi bho Gotama n' eva upapajjati na na upapajjatīti iti putṭho samāno: n' eva upapajjati na



na upapajjatiti kho Vaccha na upetiti vadesi. Etthāhaṃ bho Gotama aññāṇam-āpādimi, ettha sammoham-āpādimi, yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu pasādamattā sā pi me etarahi antarahitā ti.

Alaṃ hi te Vaccha aññāṇāya alaṃ sammobhāya. Gambhīro h' ayaṃ Vaccha dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo, so tayā dujjāno aññaditthikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena. Tena hi Vaccha taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kim-maññasi Vaccha: sace te purato aggi jāleyya jāneyyāsi tvaṃ: ayaṃ me purato aggi jalatiti. — Sace me bho Gotama purato aggi jāleyya jāneyyāhaṃ: ayaṃ me purato aggi jalatiti. — Sace pana taṃ Vaccha evaṃ puccheyya: yo te ayaṃ purato aggi jalati ayaṃ aggi kim paṭicca jalatiti, evaṃ puttṭho tvaṃ Vaccha kinti byākareyyāsi. — Sace maṃ bho Gotama evaṃ puccheyya: yo te ayaṃ purato aggi jalati ayaṃ aggi kim paṭicca jalatiti, evaṃ puttṭho ahaṃ bho Gotama evaṃ byākareyyaṃ: yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakattṭhupādānaṃ paṭicca jalatiti. — Sace te Vaccha purato so aggi nibbāyeyya jāneyyāsi tvaṃ: ayaṃ me purato aggi nibbuto ti. — Sace me bho Gotama purato so aggi nibbāyeyya jāneyyāhaṃ: ayaṃ me purato aggi nibbuto ti. — Sace pana taṃ Vaccha evaṃ puccheyya: yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti, evaṃ puttṭho tvaṃ Vaccha kinti byākareyyāsi. — Na upeti bho Gotama. Yaṃ hi so bho Gotama aggi tiṇakattṭhupādānaṃ paṭicca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto t' eva saṅkhaṃ gacchatiti.

Evam-eva kho Vaccha yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnaṃ mūlaṃ tālavatthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ; rūpasāṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatiti na upeti, na upapajjatiti na upeti,

upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgataṃ pahīnā ucchinnamūlā tālavatthukatā anabbhāvakatā āyatim anuppādadhammā; vedanāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgataṃ pahīnā ucchinnamūlā tālavatthukatā anabbhāvakatā āyatim anuppādadhammā; saññāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgataṃ pahīnā ucchinnamūlā tālavatthukatā anabbhāvakatā āyatim anuppādadhammā; saṅkhārasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgataṃ pahīnaṃ ucchinnamūlaṃ tālavatthukataṃ anabbhāvakatā āyatim anuppādadhammaṃ; viññāṇasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti.

Evam vutte Vacchagotto paribbājako Bhagavantaṃ etadavoca: Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sākāpalāsaṃ palujjeyya, tacapapaṭikā palujjeyyūṃ, pheggu palujjeyya, so aparena samayena apagatasākāpalāso apagatatapapaṭiko apagataphegguko suddho assa sāre patitṭhito, evam-ev' idaṃ bho Gotamassa pāvacaṇaṃ apagatasākāpalāsaṃ apagatatapapaṭikaṃ apagatapheggukaṃ suddhaṃ sāre patitṭhitaṃ. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre



vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṃ - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakam - maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇagataṃ - ti.

#### AGGI-VACCHAGOTTASUTTANTAṃ DUTIYAM.

### 73.

Evaṃ - me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantaṃ etad - avoca: Digha - rattāhaṃ bhotā Gotamena saha kathaṃ. Sādhū me bhavaṃ Gotamo saṅkhittena kusalākusalaṃ desetūti. — Saṅkhittena pi kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ, vitthārena pi kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ, api ca te ahaṃ Vaccha saṅkhittena kusalākusalaṃ desessāmi, taṃ suṇāhi sūdhukaṃ manasikarohi, bhāsissāmi. Evaṃ bho ti kho Vacchagotto paribbājako Bhagavato paccassosi. Bhagavā etad - avoca:

Lobho kho Vaccha akusalaṃ, alobho kusalaṃ. Doso kho Vaccha akusalaṃ, adoso kusalaṃ. Moho kho Vaccha akusalaṃ, amoho kusalaṃ. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā. Pāṇātipāto kho Vaccha akusalaṃ, pāṇātipātā veramaṇī kusalaṃ. Adinnā - dānaṃ kho Vaccha akusalaṃ, adinnādānā veramaṇī kusalaṃ. Kāmesu micchācāro kho Vaccha akusalaṃ, kāmesu micchā - cārā veramaṇī kusalaṃ. Musāvādo kho Vaccha akusalaṃ, musāvādā veramaṇī kusalaṃ. Piṣuṇā vācā kho Vaccha

akusalam, pisunāya vācāya veramaṇī kusalam. Pharusā vācā kho Vaccha akusalam, pharusāya vācāya veramaṇī kusalam. Samphappalāpo kho Vaccha akusalam, samphappalāpā veramaṇī kusalam. Abhiijhā kho Vaccha akusalam, anabhiijhā kusalam. Byāpādo kho Vaccha akusalam, abyāpādo kusalam. Micchādiṭṭhi kho Vaccha akusalam, sammādiṭṭhi kusalam. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā. Yato kho Vaccha bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto ti.

Tiṭṭhatu bhavaṃ Gotamo, atthi pana bhoto Gotamassa ekabhikkhu pi sāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva sataṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, atthi pana bhoto Gotamassa ekabhikkhunī pi sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva sataṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihi odātavasano brahmacārī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvattidhammo tasmā lokā ti. — Na kho Vaccha ekaṃ yeva sataṃ... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihi odātavasanaṃ brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ



parikkhayā opapātikā tatthaparinibbāyino anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavaśanā brahmacārino, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihī odātavaśano kāmabhogī sāsana-karo ovādapatikaro tiṇṇavicikicchho vigatakathamkatho vesārajappatto aparappaccayo satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam ... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihī odātavaśanā kāmabhogino sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavaśanā brahmacārino, tiṭṭhantu upāsakā gihī odātavaśanā kāmabhogino, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavaśanā brahmacārini pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyini anāvattidhammā tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satam ... na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavaśanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyiniyo anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavaśanā brahmacārino, tiṭṭhantu upāsakā gihī odātavaśanā kāmabhogino, tiṭṭhantu upāsikā gihī odātavaśanā brahmacāriniyo, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavaśanā kāmabhoginī sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tiṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavaśanā kāmabhoginiyo sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharantīti.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ yeva Gotamo ārādhako abhaviṣṣa no ca kho bhikkhū ārādhakā

abhaviṃsu, evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṃsu, evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu, no ca kho upāsakā gihi odātavasanā brahmacārino ārādhakā abhaviṃsu, evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavasanā brahmacārino ārādhakā abhaviṃsu, no ca kho upāsakā gihi odātavasanā kāmabhogino ārādhakā abhaviṃsu, evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā upāsakā ca gihi odātavasanā kāmabhogino ārādhakā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavasanā brahmacārino ārādhakā abhaviṃsu upāsakā ca gihi odātavasanā kāmabhogino ārādhakā abhaviṃsu, no ca kho upāsikā gihi odātavasanā



brahmacāriniyo ārādhikā abhaviṃsu. evam - idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavañ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā upāsikā ca gihī odātavasanā brahmacāriniyo ārādhikā, evam - idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavañ - c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṃsu upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṃsu upāsikā ca gihī odātavasanā brahmacāriniyo ārādhikā abhaviṃsu, no ca kho upāsikā gihī odātavasanā kāmabhoginiyo ārādhikā abhaviṃsu, evam - idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavañ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā upāsikā ca gihī odātavasanā brahmacāriniyo ārādhikā upāsikā ca gihī odātavasanā kāmabhoginiyo ārādhikā, evam - idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena.

Seyyathā pi bho Gotama Gaṅgā nadi samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evam - evāyaṃ bho Gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṃ - ca. Labheyyāhaṃ bho Gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ





dhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyāṃ, dibbe ca mānuse ca, ye dūre santike cāti, tatra tatr' eva sakkhibbhabbatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad-e ākaṅkhissasi: parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyāṃ, sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ-ti pajāneyyāṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃ-ti pajāneyyāṃ, sadosaṃ vā cittaṃ sadosaṃ cittaṃ-ti pajāneyyāṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ-ti pajāneyyāṃ, samohaṃ vā cittaṃ samohaṃ cittaṃ-ti pajāneyyāṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ-ti pajāneyyāṃ, saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃ-ti pajāneyyāṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ-ti pajāneyyāṃ, mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ-ti pajāneyyāṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ-ti pajāneyyāṃ, sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ-ti pajāneyyāṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ-ti pajāneyyāṃ, samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ-ti pajāneyyāṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ-ti pajāneyyāṃ, vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ-ti pajāneyyāṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ-ti pajāneyyāṃ-ti, tatra tatr' eva sakkhibbhabbatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad-e ākaṅkhissasi: anekavihitaṃ pubbenivāsaṃ anussareyyāṃ, seyyathidaṃ ekam-pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim-pi jātiyo tiṃsaṃ-pi jātiyo cattārisaṃ-pi jātiyo paññāsaṃ-pi jātiyo jātisatam-pi jātisahassam-pi jātisatasahassam-pi aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe: amutr' āsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhaṇiṣaṃvedī evaṃāyupariyanto; so tato cuto amutra uppādiṃ, tatra p' āsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhaṇiṣaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti, iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyāṃ-ti, tatra tatr' eva sakkhibbhabbatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad - e ākaṅkhissasi: dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā, ime vā panaṃ bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ - ti, tatra tatr' eva sakkhibhabbatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad - e ākaṅkhissasi: āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyanti, tatra tatr' eva sakkhibhabbatāṃ pāpuṇissasi sati sati āyatane ti.

Atha kho āyasmā Vacchagotto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā Vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhaññāsi. Aññataro kho pan' āyasmā Vacchagotto arahataṃ ahosi.

Tena kho pana samayena sambahulā bhikkhū Bhagavantaṃ dassanāya gacchanti. Addasā kho āyasmā Vacchagotto te bhikkhū dūrato va gacchante, disvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad -



avoca: Handa kamaṃ pana tumhe āyasmanto gacchathāti. — Bhagavantam kho mayam āvuso dassanāya gacchāmāti. — Tena h' āyasmanto mama vacanena Bhagavato pāde sirasā vandatha: Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandati evaṃ-ca vadeti: paricīṇṇo me Bhagavā, paricīṇṇo me Sugato ti. Evam-āvuso ti kho te bhikkhū āyasmato Vacchagottassa paccassosum. Atha kho te bhikkhū yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum: Āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandati evaṃ-ca vadeti: paricīṇṇo me Bhagavā, paricīṇṇo me Sugato ti. — Pubbe va me bhikkhave Vacchagotto bhikkhu cetasā ceto paricca vidito: tevijjo Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti. Devatā pi me etam-attham ārocesum: tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

#### MAHĀ-VACCHAGOTTASUTTANTAM TATIYAM.

### 74.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe Sūkarakhatāyāṃ. Atha kho Dīghanakho paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tīto kho Dīghanakho paribbājako Bhagavantam etad-avoca: Aham hi bho Gotama evaṃvādi evaṃdiṭṭhi: sabbam me na khamatiti. — Yā pi kho te esā Aggivessana diṭṭhi: sabbam me na khamatiti, esā pi te diṭṭhi na khamatiti. — Esā ce me bho Gotama diṭṭhi kameyya taṃ p' assa tādisam-eva, taṃ p'

assa tādīsam - evāti. — Ato kho te Aggivessana bahūhi bahutarā lokasmiṃ ye evam - āhamsu: taṃ p' assa tādīsam - eva, taṃ p' assa tādīsam - evāti, te tañ - c' eva diṭṭhiṃ na ppajahanti aññañ - ca diṭṭhiṃ upādiyanti. Ato kho te Aggivessana tanūhi tanutarā lokasmiṃ ye evam - āhamsu: taṃ p' assa tādīsam - eva, taṃ p' assa tādīsam - evāti, te tañ - c' eva diṭṭhiṃ pajahanti aññañ - ca diṭṭhiṃ na upādiyanti.

Sant' Aggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti. Sant' Aggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me na khamatīti. Sant' Aggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccaṃ me khamatī, ekaccaṃ me na khamatīti. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti, tesam - ayaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me na khamatīti, tesam - ayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike ti. Evaṃ vutte Dighanakhō paribbājako Bhagavantam etad - avoca: Ukkamsati me bhavam Gotamo diṭṭhigatam, samukkamsati me bhavam Gotamo diṭṭhigatan - ti. — Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccaṃ me khamatī, ekaccaṃ me na khamatīti, yā hi kho nesaṃ khamatī sā 'yaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike, yā hi kho nesaṃ na khamatī sā 'yaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike.

Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti, tattha viññū puriso iti paṭisañeikkhati: Yā kho me ayaṃ diṭṭhi: sabbaṃ me khamatīti, imaṃ - ce ahaṃ diṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyam: idam - eva saccaṃ, mogham - aññañ - ti, dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃ-



vādi evaṃdiṭṭhi: sabbaṃ me na khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: ekaccaṃ me khamati, ekaccaṃ me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evaṃ - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evaṃ - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me na khamatiti, tattha viññū puriso iti paṭisaṅcikkhati: Yā kho me ayaṃ diṭṭhi: sabbaṃ me na khamatiti, imaṇ - ce ahaṃ diṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyaṃ: idam - eva saccaṃ, mogham - aññaṇ - ti, dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbaṃ me khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: ekaccaṃ me khamati, ekaccaṃ me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evaṃ - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evaṃ - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccaṃ me khamati, ekaccaṃ me na khamatiti, tattha viññū puriso iti paṭisaṅcikkhati: Yā kho me ayaṃ diṭṭhi: ekaccaṃ me khamati, ekaccaṃ me na khamatiti, imaṇ - ce ahaṃ diṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyaṃ: idam - eva saccaṃ, mogham - aññaṇ - ti, dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbaṃ me khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbaṃ me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evaṃ - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evaṃ - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti.

Ayaṃ kho paṇ' Aggivessana kāyo rūpī cātummahābhūtika-  
mātāpettikasambhavo odanakummāsūpacayo aniccucchādana-  
parimaddana-bhedana-viddhamāsanadhammō aniccato dukkhato  
rogato gaṇḍato sallato aghato ābādhato parato palokato  
suññato anattato samanupassitabbo. Tass' imaṃ kāyaṃ  
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato  
parato palokato suññato anattato samanupassato yo kāya-  
smiṃ kāyachando kāyasneho kāyanvayatā sā pahīyati.

Tisso kho imā Aggivessana vedanā: sukhā vedanā duk-  
khā vedanā adukkhamasukhā vedanā. Yasmiṃ Aggivessana  
samaye sukhā vedanā vedeti n' eva tasmiṃ samaye duk-  
khā vedanā vedeti na adukkhamasukhā vedanā vedeti,  
sukhā yeva tasmiṃ samaye vedanā vedeti. Yasmiṃ  
Aggivessana samaye dukkhā vedanā vedeti, n' eva tasmiṃ  
samaye sukhā vedanā vedeti na adukkhamasukhā ve-  
danā vedeti, dukkhā yeva tasmiṃ samaye vedanā vedeti.  
Yasmiṃ Aggivessana samaye adukkhamasukhā vedanā  
vedeti, n' eva tasmiṃ samaye sukhā vedanā vedeti na  
dukkhā vedanā vedeti, adukkhamasukhā yeva tasmiṃ  
samaye vedanā vedeti. Sukhā pi kho Aggivessana vedanā  
aniccā saṅkhatā paṭiccasamuppannā khayadhammā vaya-  
dhammā virāgadhammā nirodhadhammā. Dukkhā pi kho  
Aggivessana vedanā aniccā saṅkhatā paṭiccasamuppannā  
khayadhammā vayadhammā virāgadhammā nirodhadhammā.  
Adukkhamasukhā pi kho Aggivessana vedanā aniccā saṅ-  
khatā paṭiccasamuppannā khayadhammā vayadhammā virāga-  
dhammā nirodhadhammā. Evaṃ passaṃ Aggivessana sutavā  
ariyasāvako sukhāya pi vedanāya nibbindati, dukkhāya pi  
vedanāya nibbindati, adukkhamasukhāya pi vedanāya nibbin-  
dati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vi-  
muttam - itī ñāpaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ,  
kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Evaṃ vi-  
muttacitto kho Aggivessana bhikkhu na kenaci saṃvadati  
na kenaci vivadati, yaṇ-ca loke vuttaṃ tena voharati aparā-  
masaṇ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato



piṭṭhito ṭhito hoti Bhagavantaṃ vijāmāno. Atha kho āyasmato Sāriputtassa etad-ahosi: Tesam tesam kira no Bhagavā dhammānaṃ abhiññā pahānam-āha, tesam tesam kira no Sugato dhammānaṃ abhiññā paṭinissaggam-āhāti. Itih' idaṃ āyasmato Sāriputtassa paṭisaṅkikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhasa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ-taṃ nirodhadhammaṃ-ti. Atha kho Dīghanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃ-katho vesārajappatto aparappaccayo satthusāsane Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṃ-evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ-ca bhikkhusaṅghaṃ-ca. Upāsakaṃ-maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagataṃ-ti.

#### DĪGHANAKHASUTTANTAṃ CATUTTHAṃ.

### 75.

Evaṃ-me suttaṃ. Ekaṃ samayaṃ Bhagavā Kurusu viharati—Kammāssadhammaṃ-nāma Kurūnaṃ nigamo—Bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasantharake. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Kammāssadhammaṃ piṇḍāya pāvīsi, Kammāssadhamme piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkantaṃ yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaṇḍe divāvihāraṃ nisīdi.

Atha kho Māgandiyo paribbājako jaṅghāvihāraṃ anu-  
caṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāh-  
maṇassa agyāgāraṃ ten' upasaṅkami. Addasā kho Māgan-  
diyo paribbājako Bhāradvājagottassa brāhmaṇassa agyāgāre  
tiṇasantharakaṃ paññattaṃ, disvāna Bhāradvājagottaṃ brāh-  
maṇaṃ etad'avoca: Kassa nv'ayaṃ bhoto Bhāradvājassa  
agyāgāre tiṇasantharako paññatto, samaṇaseyyārūpaṃ maññe  
ti. — Atthi bho Māgandiya samaṇo Gotamo Sakyaputto  
Sakyakulā pabbajito, taṃ kho pana bhavantaṃ Gotamaṃ  
evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā  
arahaṃ sammāsambuddho vijjācaraṇasampanno sugato loka-  
vidū anuttaro purisadammasārathi satthā devamanussānaṃ  
buddho bhagavā ti. Tass' esā bhoto Gotamassa seyyā  
paññattā ti. — Duddiṭṭhaṃ vata bho Bhāradvāja addasāma  
ye mayaṃ tassa bhoto Gotamassa bhūnahuno seyyaṃ adda-  
sāmāti. — Rakkhass' etaṃ Māgandiya vācaṃ, rakkhass' etaṃ  
Māgandiya vācaṃ, bahū hi tassa bhoto Gotamassa khattiya-  
paṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipaṇḍitā pi samaṇa-  
paṇḍitā pi abhippasannā vinītā ariye nāye dhamme kusale  
ti. — Sammukhā ce pi mayaṃ bho Bhāradvāja taṃ bha-  
vantaṃ Gotamaṃ passeyyāma sammukhā pi naṃ vadeyyāma:  
bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no  
sutte ocaratīti. — Sace taṃ bhoto Māgandiyassa agaru āro-  
ceyyam' etaṃ samaṇassa Gotamassāti. — Appossukko bha-  
vaṃ Bhāradvājo vutto va naṃ vadeyyāti.

Assosi kho Bhagavā dibbāya sotadhātuyā visuddhāya  
atikkantamānusiṅgāya Bhāradvājagottassa brāhmaṇassa Mā-  
gandiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.  
Atha kho Bhagavā sāyanhasamayā paṭisallāpā vuṭṭhito yena  
Bhāradvājagottassa brāhmaṇassa agyāgāraṃ ten' upasaṅkami,  
upasaṅkamitvā nisīdi paññatte va tiṇasantharake. Atha kho  
Bhāradvājagotto brāhmaṇo yena Bhagavā ten' upasaṅkami,  
upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ  
kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ  
nisinnaṃ kho Bhāradvājagottaṃ brāhmaṇaṃ Bhagavā etad-  
avoca: Ahu pana te Bhāradvāja Māgandiyena paribbājakena



saddhiṃ imaṃ yeva tiṇasantharakam ārabbha kocid-eva kathāsallāpo ti. Evaṃ vutte Bhāradvājo brāhmaṇo saṃviggo lomahatṭhajāto Bhagavantam etad-avoca: Etad-eva kho pana mayam bhoto Gotamassa ārocetukāmā, atha ca pana bhavam Gotamo anakkhānam yeva akāsiti. Ayañ-ca h' idam Bhagavato Bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti atha Māgandiyo paribbājako jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāram yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Māgandiyaṃ paribbājakaṃ Bhagavā etad-avoca:

Cakkhum kho Māgandiya rūpārāmaṃ rūparataṃ rūpasammuditam, taṃ Tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratiti. — Sotaṃ kho Māgandiya saddārāmaṃ — pe — ghānaṃ kho Māgandiya gandhārāmaṃ — jīvā kho Māgandiya rasārāmaṃ rasaratā rasasammuditā, sā Tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratiti. — Kāyo kho Māgandiya phoṭṭhabbārāmo — pe — mano kho Māgandiya dhammārāmo dhammarato dhammasammudito, so Tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratiti.

Taṃ kim-maññasi Māgandiya: idh' ekacco cakkhu-

viññeyyehi rūpehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena rūpānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ veditvā rūpaṇaṃ pahāya rūpaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacanīyaṃ - ti. — Na kiñci bho Gotama. — Taṃ kim - maññasi Māgandiya: idh' ekacco sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ veditvā phoṭṭhabbataṇhaṃ pahāya phoṭṭhabbaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacanīyaṃ - ti. — Na kiñci bho Gotama.

Ahaṃ kho pana Māgandiya pubbe agāriyabhūto samāno pañcāhi kāmagaṇehi samappito samaṅgibhūto paricāresim, cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. Tassa mayhaṃ Māgandiya tayo pāsādā ahesum, eko vassiko eko hemantiko eko gimhiko. So kho ahaṃ Māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricāriyamāno na hetthāpāsādaṃ orohāmi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitarāge kāmataṇhāhi khajjamāne kāmaparilāhena pariḍayhamāne kāme paṭisevante; so tesam na pihehi, na tattha abhiramāmi, taṃ kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam



sukhaṃ samadhiḡgayha tiṭṭhati tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandīya gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreyya, cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So kāyena sucaritāṃ caritvā vācāya sucaritāṃ caritvā manasā sucaritāṃ caritvā kāyassa bhedaṃ parammaraṇā sugatīṃ saggaṃ lokāṃ upapajjeyya devānaṃ Tāvatisānaṃ saḥabyataṃ. So tattha Nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreyya. So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Taṃ kim - maññasi Māgandīya api nu so devaputto Nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgibhūto paricārayamāno amussa gahapatiṃ vā gahapatiputtassa vā piheyya mānusakānaṃ vā pañcannaṃ kāmaguṇānaṃ, mānusakehi vā kāmehi āvaṭṭeyyāti. — No h' idam bho Gotama, taṃ kissa hetu: Mānusakehi bho Gotama kāmehi dibbā kāmā abhikkantatarā ca pañitatarā cāti. — Evam - eva kho ahaṃ Māgandīya pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgibhūto paricāresim, cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādīnavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatāpipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena

pariḍayhamāne kāme paṭisevante; so tesaṃ na pihemi, na tattha abhiramāmi, taṃ kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhiggaṃti tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakka-gatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅārakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā ñāṭisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayāṃvasī yenakāmaṅgamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅārakāsuyā kāyaṃ paritāpentaṃ. Taṃ kim-maññasi Māgandiya: api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅārakāsuyā vā bhesajjapaṭisevanāya vā ti. — No h' idaṃ bho Gotama, taṃ kissa hetu: Roge hi bho Gotama sati bhesajjena karaṇīyaṃ hoti, roge asati bhesajjena karaṇīyaṃ na hotīti. — Evam-eva kho ahaṃ Māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgibhūto paricāresim, cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghāṇaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāya-viññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃ yeva samudayaṃ-ca atthagamaṃ-ca assādaṃ-ca ādinavaṃ-ca nissaraṇaṃ-ca yathābhūtaṃ veditvā kāmataṇhaṃ pabāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitaraṅge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante; so tesaṃ na pihemi, na tattha abhiramāmi, taṃ kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhiggaṃti tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.



Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭhapeyyum, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgama kuṭṭhehi parimucceyya, arogo assa sukhi serī sayamvasi yena kāmāṅgamo; taṃ - enaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsum upakaḍḍheyyum. Taṃ kimmaññasi Māgandiya: api nu so puriso iti c' iti c' eva kāyaṃ sannāmeyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: Asu hi bho Gotama aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho cāti. — Taṃ kimmaññasi Māgandiya: idān' eva nu kho so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca, udāhu pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho cāti. — Idāni c' eva bho Gotama so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca, pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca. Asu hi ca bho Gotama kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasse yeva aggismiṃ sukham - iti viparītasāññaṃ paccalattāti. — Evaṃ - eva kho Māgandiya atītam - pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca, anāgatam - pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca, etarahi pi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca. Ime ca Māgandiya sattā kāmesu avitārāgā kāmataṇhāhi khajjamānā kāmapariḷāhena pariḍayhamānā upahatindriyā dukkhasamphasses' eva kāmesu sukham - iti viparītasāññaṃ paccalattum.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, yathā yathā kho Māgandiya asu kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā 'ssa tāni vaṇamukhāni

asucitarāni c' eva honti duggandhatarāni ca pūtikatarāni ca, hoti c' eva kāci sātāmattā assādamattā yadidaṃ vaṇa-mukhānaṃ kaṇḍūvanahetu; evam - eva kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāparilāhena pariḍayhamānā kāme paṭisevanti, yathā yathā kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāparilāhena pariḍayhamānā kāme paṭisevanti tathā tathā tesāṃ sattānaṃ kāmataṇhā c' eva pavaḍḍhati kāmāparilāhena ca pariḍayhanti, hoti c' eva kāci sātāmattā assādamattā yadidaṃ pañca kāmāguṇe paṭicca.

Taṃ kim - maññasi Māgandiya: api nu te diṭṭho vā sutō vā rājā vā rājamahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appahāya kāmāparilāhaṃ appaṭivīnodetvā vigatāpipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā ti. — No h' idaṃ bho Gotama. — Sādhu Māgandiya; mayā pi kho etaṃ Māgandiya n' eva diṭṭhaṃ na sutāṃ: rājā vā rājamahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appahāya kāmāparilāhaṃ appaṭivīnodetvā vigatāpipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā. Atha kho Māgandiya ye hi keci samaṇā vā brāhmaṇā vā vigatāpipāsā ajjhataṃ vūpasantacittā vihaṃsu vā viharanti vā viharissanti vā sabbe te kāmānaṃ yeva samudayaṇ - ca atthagamaṇ - ca assādaṇ - ca ādinavaṇ - ca nissaraṇaṇ - ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivīnodetvā vigatāpipāsā ajjhataṃ vūpasantacittā vihaṃsu vā viharanti vā viharissanti vā ti.

Atha kho Bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,  
aṭṭhaṅgiko ca maggānaṃ khemaṃ amatagāminan - ti.

Evam vutte Māgandiyo paribbājako Bhagavantaṃ etad - avoca: Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāva subhāsitaṃ - c' idaṃ bhotā Gotamena:



Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.  
Mayā pi kho etaṃ bho Gotama suttaṃ pubbakānaṃ paribbā-  
jakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,  
ta - y - idaṃ bho Gotama sametiti. — Yaṃ pana te etaṃ  
Māgandiya suttaṃ pubbakānaṃ paribbājakānaṃ ācariya-  
pācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,  
katamaṃ - taṃ ārogyaṃ, katamaṃ - taṃ nibbānaṃ - ti. Evaṃ  
vutte Māgandiyo paribbājako sakāṃ' eva sudaṃ gattāni pā-  
ninaṃ anomajjati: Idaṃ - taṃ bho Gotama ārogyaṃ, idaṃ - taṃ  
nibbānaṃ. Ahaṃ hi bho Gotama etarahi arogo sukhī, na  
maṃ kiñci ābādhatiti.

Seyyathā pi Māgandiya jaccandho puriso, so na passeyya  
kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na pas-  
seyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na  
passeyya mañjetthikāni rūpāni, na passeyya samavisamaṃ,  
na passeyya tārakārūpāni, na passeyya candimasuriye.  
So suṇeyya cakkhumato bhāsamānassa: chekaṃ vata  
bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti,  
so odātapariyesanaṃ careyya. Taṃ - en' aññataro puriso  
telamasikatena sāhulaṇḍivareṇa vañceyya: idaṃ - te ambho  
purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti.  
So taṃ patigaṇheyya, paṭiggahetvā pārupeyya, pārupitvā  
attamano attamanavācaṃ nicchāreyya: chekaṃ vata bho  
odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti. Taṃ kim-  
maññasi Māgandiya: api nu so jaccandho puriso jānanto  
passanto amuṃ telamasikataṃ sāhulaṇḍivaraṃ patigaṇheyya,  
paṭiggahetvā pārupeyya, pārupitvā attamano attamanavācaṃ  
nicchāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ  
nimmalaṃ sucin - ti, udāhu cakkhumato saddhāyāti. — Ajā-  
nanto hi bho Gotama apassanto asu jaccandho puriso amuṃ  
telamasikataṃ sāhulaṇḍivaraṃ patigaṇheyya, paṭiggahetvā pāru-  
peyya, pārupitvā attamano attamanavācaṃ nicchāreyya:

chekam vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ  
sucin - ti, cakkhumato saddhāyāti. — Evam - eva kho Māgan-  
diya aññatitthiyā paribbājakā andhā acakkhukā, ajānantā  
ārogyaṃ apassantā nibbānaṃ atha ca paṇ' imaṃ gāthaṃ  
bhāsanti:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.  
Pubbakeh' esā Māgandiya arahantehi sammāsambuddhehi  
gāthā bhāsitā:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,  
atthaṅgiko ca maggānaṃ khemaṃ amatagāminan - ti.

Sā etarahi anupubbena puthujjanagatā. Ayaṃ kho pana  
Māgandiya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto  
ābādhabhūto, so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ  
sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ: Idan - taṃ bho  
Gotama ārogyaṃ, idan - taṃ nibbānaṃ - ti vadesi. Taṃ hi te  
Māgandiya ariyaṃ cakkhuṃ na - tthi yena tvaṃ ariyena  
cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi. ✓

Evam pasanno ahaṃ bhoto Gotamassa: pahoti me  
bhavaṃ Gotamo tathā dhammaṃ desetum yathā 'haṃ āro-  
gyaṃ jāneyyaṃ nibbānaṃ passeyyan - ti. — Seyyathā pi  
Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni  
rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni  
rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjetthi-  
kāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakā-  
rūpāni, na passeyya candimasuriye. Tassa mittāmaccā nāti-  
sālohitā bhisakkaṃ sallakattaṃ upatthapeyyum, tassa so  
bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ  
āgamma na cakkhūni uppādeyya cakkhūni visodheyya. Taṃ  
kim - maññasi Māgandiya: nanu so vejjo yāvad - eva kila-  
mathassa vighātassa bhāgi assāti. — Evam bho Gotama. —  
Evam - eva kho Māgandiya ahaṃ - c' eva te dhammaṃ deseyyaṃ:  
idan - taṃ ārogyaṃ, idan - taṃ nibbānaṃ - ti, so tvaṃ ārogyaṃ  
na jāneyyāsi nibbānaṃ na passeyyāsi, so maṃ' assa kila-  
matho, sā maṃ' assa vihesā ti.



Evam pasanno ahaṃ bhoto Gotamassa: pahoti me bhavaṃ Gotamo tathā dhammaṃ desetuṃ yathā 'haṃ ārogyaṃ jāneyyaṃ nibbānaṃ passeyyaṃ - ti. — Seyyathā pi Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na passeyya mañjetthikāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraṇārūpāni, na passeyya candimasuriye. So suṇeyya cakkhumato bhāsamānassa: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti, so odātapariyesanaṃ careyya. Tam - en' aññataro puriso telamasikatena sāhulaṇṇāreṇa vañceyya: idan - te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti. So taṃ paṭigaṇheyya, paṭiggahetvā pārupeyya. Tassa mittāmaccā nāṭisālohitā bhisakkaṃ sallakattaṃ upatthapeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, uddhavirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ; so taṃ bhesajjaṃ āgamma cakkhūni uppādeyya cakkhūni visodheyya, tassa saha cakkhuppādā yo amusmiṃ telamasikate sāhulaṇṇāre chandarāgo so pahīyetha, taṃ - ca naṃ purisaṃ amittato pi daheyya paccatthikato pi daheyya, api ca jīvitaṃ voropetabbaṃ maññeyya: dīgharattaṃ vata bho ahaṃ iminā purisena telamasikatena sāhulaṇṇāreṇa nikato vañcito paladdho: idan - te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti. Evam - eva kho Māgandiya ahaṃ - c' eva te dhammaṃ deseyyaṃ: idan - taṃ ārogyaṃ, idan - taṃ nibbānaṃ - ti, so tvaṃ ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi, tassa te sāha cakkhuppādā yo pañcas' upādānakkhandhesu chandarāgo so pahīyetha; api ca te evam - assa: dīgharattaṃ vata bho ahaṃ iminā cittaṇa nikato vañcito paladdho, ahaṃ hi rūpaṃ yeva upādiyamāno upādiyīṃ, vedanaṃ yeva upādiyamāno upādiyīṃ, saññaṃ yeva upādiyamāno upādiyīṃ, saṅkhāre yeva upādiyamāno upādiyīṃ, viññāṇaṃ yeva upādiyamāno upādiyīṃ; tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanas-

supāyāsā sambhavanti, evam - etassa kevalassa dukkhakkhandhassa samudayo hoti.

Evam pasanno aham bho Gotamassa: pahoti me bhavam Gotamo tathā dhammam desetum yathā 'ham imambhā āsanā anandho vutthaheyyan - ti. — Tena hi tvaṃ Māgandīya sappurise bhajeyyāsi; yato kho tvaṃ Māgandīya sappurise bhajissasi, tato tvaṃ Māgandīya saddhammam sossasi; yato kho tvaṃ Māgandīya saddhammam sossasi, tato tvaṃ Māgandīya dhammānuddhammam paṭipajjissasi; yato kho tvaṃ Māgandīya dhammānuddhammam paṭipajjissasi, tato tvaṃ Māgandīya sāmam yeva āhassasi sāmam dakkhisi: ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti; tassa me upādānanīrodhā bhavanīrodho, bhavanīrodhā jātinīrodho, jātinīrodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti, evam - etassa kevalassa dukkhakkhandhassa nirodho hoti.

Evam vutte Māgandīyo paribbājako Bhagavantam etadavoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhinti, evam - evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saraṇam gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Labheyyāham bho Gotamassa santike pabbajam labheyyam upasampadam - ti. — Yo kho Māgandīya aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajam ākaṅkhati upasampadam, so cattāro māse parivasati, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti. — Sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkhatā pabbajam ākaṅkhatā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, aham cattāri vassāni parivasissāmi, catunnam maṃ vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhu-



bhāvāyāti. Alatto kho Māgandiyo paribbājako Bhagavato santike pabbajjāṃ alatto upasampadaṃ. Acirūpasampanno kho paṇ' āyasmā Māgandiyo eko vūpakattho appamatto ātāpī pahitto viharanto na cirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ kārāṇiyaṃ nāparaṃ itthattāyāti abbhāññasi. Aññataro kho paṇ' āyasmā Māgandiyo arahataṃ ahoṣiti.

#### MĀGANDIYASUTTANTAM PAÑCAMAM.

### 76.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati Ghositārāme. Tena kho pana samayena Sandako paribbājako Pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho āyasmā Ānando sāyanhasamayaṃ paṭisallāṇā vuṭṭhito bhikkhū āmaṇṭesi: Āyāṃ' āvuso yena Devakaṭasobbho ten' upasaṅkamissāma guhādassanāyāti. Evam - āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosun. Atha kho āyasmā Ānando sambahulehi bhikkhūhi saddhiṃ yena Devakaṭasobbho ten' upasaṅkami. Tena kho pana samayena Sandako paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinna hoti unnādinīyā uccāsaddāya mahāsaddāya aneka - vihitāṃ tiracchānakathaṃ kathentiya, seyyathidaṃ rājakathaṃ corakathaṃ mahāmatthakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddak-

khāyikāṃ itibhavābhavakathāṃ iti vā. Addasā kho Sandako paribbājako āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, disvāna sakāṃ parisāṃ saṇṭhapesi: Appasaddā bhonto hontu, mā bhonto saddam'akattha, ayaṃ samaṇassa Gotamassa sāvako āgacchati samaṇo Ānando. Yāvataṃ kho pana samaṇassa Gotamassa sāvakā Kosambiyaṃ paṭivasanti ayaṃ tesāṃ aññataro samaṇo Ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino, app'eva nāma appasaddaṃ parisāṃ viditvā upasaṅkami-tabbāṃ maññeyyāti. Atha kho te paribbājakā tuṇhī ahesuṃ. Atha kho āyasmā Ānando yena Sandako paribbā-jako ten' upasaṅkami. Atha kho Sandako paribbājako āyas-mantaṃ Ānandaṃ etad'avoca: Etu kho bhavaṃ Ānando, sāgataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyam'akāsi yadidaṃ idh' āgamanāya; nisidatu bhavaṃ Ānando, idam'āsanāṃ paññattan'ti. Nisīdi kho āyasmā Ānando paññatte āsane. Sandako pi kho paribbā-jako aññataraṃ nīcam'āsanāṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho Sandakaṃ paribbājakam āyasmā Ānando etad'avoca: Kāya nu 'ttha Sandaka etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā ti. — Tiṭṭhat' esā bho Ānanda kathā yāya mayaṃ etarahi kathāya sannisinnā, n' esā bhoto Ānandassa kathā dullabhā bhavissati pacchā pi savanāya. Sādhū vata bhavantaṃ yeva Ānandaṃ paṭibhātu sake ācariyake dhammī kathā ti. — Tena hi Sandaka suṇāhi sādhukaṃ manasikarohi, bhāsissā-mīti. Evaṃ bho ti kho Sandako paribbājako āyasmato Ānandassa paccassosi. Āyasmā Ānando etad'avoca: Cattāro 'me Sandaka tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena abrahmacariyavāsā akkhātā, cattāri ca anassā-sikāni brahmacariyāni akkhātāni, yattha viññū puriso sa-sakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan'ti. — Katame pana te bho Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena cattāro abrahmacariyavāsā akkhātā yattha



viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan - ti.

Idha Sandaka ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: Na - tthi dinnam na - tthi yittham na - tthi hutam, na - tthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na - tthi ayaṃ loko na - tthi paro loko, na - tthi mātā na - tthi pitā, na - tthi sattā opapātikā, na - tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ - ca lokaṃ paraṃ - ca lokaṃ sayam abhinñā sacchikatvā pavedenti. Cātummahābhūtika ayaṃ puriso, yadā kalam karoti paṭhavi paṭhayikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti, āsandipaṇcamā purisā mataṃ ādāya gacchanti, yāv' ālāhanā padāni paññāyanti, kāpotakāni atṭhīni bhavanti. Bhassantāhutiyo, dattu - paññattaṃ yad idaṃ dānaṃ. Tesam tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchiḃjanti vinassanti na honti param - maraṇā ti.

Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: Na - tthi dinnam na - tthi yittham — pe — na honti param - maraṇā ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāñnapattā, yo cāhaṃ na vadāmi: ubho kāyassa bhedā ucchiḃjissāma vinassissāma na bhavissāma param - maraṇā ti. Atirekaṃ kho pan' imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yo 'haṃ puttasambādhasayanaṃ ajjhāvasanto Kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūpa - rajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayan - ti iti veditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahma-

cariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam - atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato para-dāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khurapariyantena ce pi cakkena yo imissā pathaviyā paṇe ekamaṃsakhalam ekamaṃsapuñjaṃ kareyya na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; dakkhiṇaṃ - ce pi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; uttaraṃ - ce pi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yājento na - tthi tatonidānaṃ puññaṃ, na - tthi puññassa āgamo; dānena damena saṃyamena saccavajjena na - tthi puññaṃ, na - tthi puññassa āgamo ti.

Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: Karato kārayato — pe — na - tthi puññassa āgamo ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāññapattā, yo cāhaṃ na vadāmi: ubhinnaṃ kurutaṃ na kariyati pāpaṃ - ti. Atirekaṃ kho paṇ' imassa bhoto satthuno — pe — brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṃ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: Na - tthi hetu na - tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na - tthi hetu na - tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; na - tthi balaṃ na - tthi viriyaṃ na - tthi purisa-



thāmo na - tthi purisaparakkamo, sabbe sattā sabbe pānā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgati bhāva-pariṇatā chass - evābhijātisu sukhadukkhaṃ paṭisaṃvedentīti.

Tatra Sandaka viññū puriso iti paṭisaṃcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Na - tthi hetu na - tthi paccayo — pe — sukhadukkhaṃ paṭisaṃvedentīti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmaññapattā, yo cāhaṃ na vadāmi: ubho ahetu appaccayā visujjhissāmāti. Atirekaṃ kho pan' imassa bhoto satthuno — pe — brahmacariyaṃ cāriṣāmi. So: abrahmacariyavāso ayan - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Satt' ime kāyā akatā akatavidhā animmitā animmātā vañjhā kūṭatthā esikatthāyi - tṭhitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa' sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta: paṭhavikāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve, satt' ime. Ime satta kāyā akatā akatavidhā animmitā animmātā vañjhā kūṭatthā esikatthāyi - tṭhitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha na - tthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Ye pi tiṇhena satthena sisam' ehindati, na koci kañci jīvitaṃ voropeti, sattannaṃ tv - eva kāyānam - antarena satthaṃ vivaram - anupatati. Cuddasa kho pan' imāni yonipamūkhasatasahassāni satṭhi ca satāni cha ca satāni, pañca ca kammuno satāni pañca ca kammāni tiṇi ca kammāni kamme ca adḍhakamme ca, dvatṭhi paṭipadā, dvatṭhi' antarakappā, cha - ābhijātiyo, attha purisabhūmiyo, ekūnapaññāsa ājivasate, ekūnapaññāsa paribbājasate, ekūna-

paññāsa nāgāvāsasate, vīse indriyasate, timse nirayasate, chattiṃsa rajodhātuyo, satta saññigabbhā, satta asaññigabbhā, satta nigaṇṭhigabbhā, satta devā satta mānusa satta pesācā satta sārā satta pavuṭṭā satta papātā satta papātasatāni satta supinā satta supinasatāni, cullāsīti mahākappuno satasahassāni yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti. Tattha na - tthi: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā aparipakkam vā kammam paripācassāmi paripakkam vā kammam phussa phussa byantikarissāmi, hevaṃ na - tthi. Doṇamite sukhadukkhe, pariyaṇtakāṇe saṃsāre na - tthi bhāyanaṇḍhane na - tthi ukkaṃsāvakaṃse. Seyyathā pi nāma suttaguḷe khitte nibbēthiyamānam - eva paleti, evam - evaṃ bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti.

Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Satt' ime kāyā — pe — dukkhass' antaṃ karissanti. Sace imassa bhoṭo satthuno saccam vacanam, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāñña-pattā, yo cāhaṃ na vadāmi: ubho sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmāti. Atirekam kho paṇḍita imassa bhoṭo satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānam kesamassulocanam, yo 'haṃ puttasaṃbādhasayanam ajjhāvasanto Kāsikaṇḍanam paccanubhonto mālāgandhavilepanam dhārento jātarūparajataṃ sādiyanta iminā bhoṭā satthārā samasamagatiko bhavissāmi abhisamparāyam. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṇ - ti iti veditvā tasmā brahmacariyā nibbija pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na āra - dheyya nāyaṃ dhammāṃ kusalam.

Ime kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā



yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan - ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvaṃ - o' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā va samānā abrahmacariyavāsā ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan. Katapāni pana tāni bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan - ti.

Idha Sandaka ekacco satthā sabbaññū sabbadassāvī aparisesaṃ nānadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nānadassanaṃ paccupatṭhitan - ti. So suññaṃ - pi agāraṃ pavisati, piṇḍam - pi na labhati, kukkuro - pi ḍasati, caṇḍena - pi hatthinā samāgacchati, caṇḍena - pi assena samāgacchati, caṇḍena - pi goṇena samāgacchati, itthiyā - pi purisassa - pi nāmam - pi gottam - pi pucchati, gāmassa - pi nigamassa - pi nāmam - pi maggam - pi pucchati. So: kim - idaṃ - ti puṭṭho samāno: suññaṃ me agāraṃ pavisitabbaṃ ahosi, tena pāvisim; piṇḍam - me aladdhabbaṃ ahosi, tena nālatthaṃ; kukkurena ḍasitabbaṃ ahosi, ten' amhi daṭṭho; caṇḍena hatthinā samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena assena samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena goṇena samāgantabbaṃ ahosi, tena samāgamaṃ; itthiyā - pi purisassa - pi nāmam - pi gottam - pi pucchitabbaṃ ahosi, tenāpucchim; gāmassa - pi nigamassa - pi nāmam - pi maggam - pi pucchitabbaṃ ahosi, tenāpucchim - ti. Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī — pe — tenāpucchim - ti. So: anassāsikaṃ idaṃ brahmacariyaṃ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyaṃ akkhā-

tañ yattha viññū puriso sasakkam brahmacariyañ na vaseyya vasanto vā na ārādheyya ñāyañ dhammañ kusalañ.

Puna ca param Sandaka idh' ekacco satthā anussaviko hoti anussavasacco, so anussavena itihītiparamparāya piṭakasampadāya dhammañ deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa sussatam - pi hoti dussatam - pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayañ kho bhavañ satthā anussaviko anussavasacco, so anussavena itihītiparamparāya piṭakasampadāya dhammañ deseti; anussavikassa kho pana satthuno anussavasaccassa sussatam - pi hoti dussatam - pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikam idañ brahmacariyañ - ti iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idañ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyañ anassāsikam brahmacariyañ akkhātāñ yattha viññū puriso sasakkam brahmacariyañ na vaseyya vasanto vā na ārādheyya ñāyañ dhammañ kusalañ.

Puna ca param Sandaka idh' ekacco satthā takki hoti vimañsi, so takkapiyāhatañ vimañsānucaritañ sayampati-bhānañ dhammañ deseti. Takkissa kho pana Sandaka satthuno vimañsissa sutakkitam - pi hoti duttakkitam - pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayañ kho bhavañ satthā takki vimañsi, so takkapiyāhatañ vimañsānucaritañ sayampati-bhānañ dhammañ deseti; takkissa kho pana satthuno vimañsissa sutakkitam - pi hoti duttakkitam - pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikam idañ brahmacariyañ - ti iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idañ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyañ anassāsikam brahmacariyañ akkhātāñ yattha viññū puriso sasakkam brahmacariyañ na vaseyya vasanto vā na ārādheyya ñāyañ dhammañ kusalañ.

Puna ca param Sandaka idh' ekacco satthā mando hoti momuho, so mandattā momuhattā tathā tathā pañhañ



puttho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: evaṃ pi me no, tathā pi me no, aññathā pi me no, no ti pi me no, no no ti pi me no ti. Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā mando momuho — pe — no no ti pi me no ti. So: anassāsikaṃ idaṃ brahmacariyaṃ ti iti veditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Imāni kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvaṃ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni eva brahmacariyāni anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ. So pana bho Ānanda satthā kimvādi kimakkhāyi yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya vasanto ca ārādheyya nāyaṃ dhammaṃ kusalaṃ ti.

Idha Sandaka Tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakaṃ — pe — sayam abhiññā sacchikatvā pavedeti — pe — brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājato — yathā Kandarakasuttam evaṃ vitthāretabbaṃ —. So ime pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane vivicca eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivēkaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka satthari sāvako evaṃ upam ulāraṃ viśesaṃ adhigacchati,





jeyya so kāme ti. — Yo so Sandaka bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano samma-d-aññā vimutto, abhabbo so pañca ṭhānāni ajjhācaritum: abhabbo khīṇāsavo bhikkhu sañcicca paṇaṃ jīvita voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasankhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhujitum seyyathā pi pubbe agāriyabhūto. Yo so Sandaka bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano samma-d-aññā vimutto, abhabbo so imāni pañca ṭhānāni ajjhācaritum - ti.

Yo pana so bho Ānanda bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatāṃ samitāṃ nāpadaṣṣanaṃ paccupatṭhitāṃ: khīṇā me āsavā ti. — Tena hi Sandaka upaman-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathā pi Sandaka purisassa hatthapādā' chinnā, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatāṃ samitāṃ chinnā va hatthapādā, api ca kho naṃ paccavekkhamāno jānāti: chinnā me hatthapādā ti, evam-eva kho Sandaka yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatāṃ samitāṃ khīṇā va āsavā, api ca kho naṃ paccavekkhamāno jānāti: khīṇā me āsavā ti.

Kīva bahukā pana bho Ānanda imasmiṃ dhammavinaye niyyātāro ti. — Na kho Sandaka ekaṃ yeva satāṃ na dve satāni na tīpi satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye imasmiṃ dhammavinaye niyyātāro ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, na ca nāma sadhammokkaṃsanā bhavissati na paradhammavambhanā, āyatane ca dhammadesanā tāva

'bahukā ca niyyātāro paññāyissanti, ime pan' ājivikā putta-  
matāya puttā, attānañ-c' eva ukkaṃsenti pare ca vambhenti,  
tayo c' eva niyyātāro paññāpentī, seyyathidaṃ Nandaṃ  
Vacchaṃ, Kisaṃ Saṅkiccaṃ, Makkhalinṃ Gosālan-ti.

Atha kho Sandako paribbājako sakaṃ parisāṃ āman-  
tesi: Carantu bhonto, samaṇe Gotame brahmacariyavāso, na  
dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun-ti.  
Itih' idaṃ Sandako paribbājako sakaṃ parisāṃ uyyojesi  
Bhagavāti brahmacariye ti.

#### SANDAKASUTTANTAM CHAṬṬHAM.



## VARIOUS READINGS.

A denotes the Copenhagen MS.; M, the Phayre MS. of India Office; C, the commentary of Buddhaghosa (Bu.); ZZ, parallel passages from the other Nikāya MSS. in the Copenhagen collection; by DN., MN., SN., AN., the four Nikāyas are meant. A first and second — occasionally a third — reading is marked a, b, c. Conjectures are indicated by an asterisk. If a reading occurs more than once in the same sutta, it is only mentioned at the first place. "Throughout" refers to the sutta, "always", or "constantly", and the like, to the whole Nikāya.

### I.

P. 1<sup>1</sup> *evam me* M always. — <sup>4</sup> *paccassosum-bhagavā* AZZ. — <sup>5</sup> *desissāmi* M here and mostly elsewhere (-*essāmi* and -*issāmi* A with about equal frequency, also DN., AN.; -*iss-* SN. exclusively; both forms are acknowledged by native grammarians). — <sup>12</sup> *pathavīto* M partly. — <sup>14</sup> *pathavī me* M, afterwards *āpaṃ me, tejaṃ me*, etc. P. 2<sup>12</sup> *brahmasmim* for -*mani* M. — <sup>10</sup> -*bhakiṇṇaṃ* for -*kiṇṇe* A at the first place, otherwise -*kiṇṇ-* (in Singh. MSS. -*kiṇṇ-* is more frequent than -*kiṇṇ-*, the Burmese, as far as I know, always write -*kiṇṇ-*; Bu., though he mentions no difference of reading, explains both forms: *subhena okiṇṇā vikiṇṇā, subhena sarirappabhāvaṇṇena ekaghaṇā... ti Subhakiṇṇā*). — <sup>27</sup> *Abhibhuto* A at the first place. P. 4<sup>6</sup> Subscription: *Puthujjanavasena pathamānāyabhumipariccheto* M, *Assutavantaputhujjanābhavaseti* (sic) *pathamakabbhūmipariccheto* A. — <sup>10</sup> *mā maññati* A throughout except at l. 20<sup>a</sup> at the last two places, where it reads *vā maññi* (*mā maññi* M, *mā maññi* once; *mā maññi ti, maññatīti maññi va*, [na] *maññi va na vattabbo* C). — <sup>11-21</sup> (\**mā abhinandi*) *mā bhinandati* M, *vā abhinandati* A (C is silent). — <sup>12-21</sup> *apariññeyyaṃ* A (C — M). — <sup>22</sup> Subscription: *Sekhavasena dutiyanāyabhumipariccheto*

M, Sekhābhavivaddhavaseti (sic) dutiyakabhūmiparicchēdo A.—  
<sup>34</sup> Subscription: Khīṇāsavavasena tatiyanayabhumiparicchēdo M,  
 Khīṇāsavāhapaṭhamakanaye tatiyakabhūmiparicchēdi (sic) A. P. 5<sup>2</sup>  
 Subscription: Khīṇāsavavasena catutthanayabhumiparicchēdo M,  
 Khīṇāsavāhadutiyakanaye cattāriṇānakabhūmiparicchēdi (sic) A.—  
<sup>21</sup> Subscription: Khīṇāsavavasena pañcamanayabhumiparicchēdo M,  
 Khīṇāsavāhatatiyakakanaye pañcavānakabhūmiparicchēdi (sic) A.—  
<sup>33</sup> Subscription: Khīṇāsavavasena chaṭṭhanayabhumiparicchēdo M,  
 Khīṇāsavāhacatutthakanaye cha-apānakabhūmiparicchēdi (sic) A.  
 P. 6<sup>1.6</sup> pariṇātaṇṭam M.—<sup>6</sup> Subscription: Satthuvāsena sattama-  
 naya- M, Satthārahapaṭhamakanaye satta-apānakabhūmiparicchēdi  
 (sic) A.—<sup>23</sup> Subscription: Satthuvāsena aṭṭhamanaya- M, Satthā-  
 rahadutiyakanaye aṭṭhavānakabhūmiparicchēdo (sic) A.

## 2.

P. 7<sup>6</sup> khayam vadāmi for khayō hoti M.—<sup>6.7</sup> manasikāro A  
 (-ram MC).—<sup>26</sup> yassāti ye assa C. P. 8<sup>17</sup> vā assa M.—<sup>19</sup> attanā  
 vā me att. sañjānāmi ita M, and similarly in the following  
 clauses.—<sup>23</sup> vādo M (vadati vado, vacikammassa kārako ti vut-  
 tam hoti C; cf. p. 258).—<sup>24</sup> kammānam om. C, cf. l. c.—<sup>28</sup> -kan-  
 tāro C.—<sup>30</sup> jarāya mar- M almost always, also Vin. i, p. 34  
 (jarāmarapeṇa AZZ mostly, jarāmarapehi occasionally, rarely  
 jarāya marapeṇa, which may nevertheless be preferable in this  
 phrase). P. 9<sup>17</sup> c' eva for ca A.—<sup>25</sup> -saṃvaram A here.—  
<sup>26</sup> yaṃ hi 'ssāti-ādimhi yaṃ cakkhundriyasamvaram assa bhik-  
 khuno asaṃvutassa athaketvā apidahitvā viharantassāti evam  
 attho veditabbo; atha vā yekārassa yaṃ-ti ādeso, hikāro ca  
 padapūraṇo, ye assāti attho C.—<sup>27</sup> -saṃvara-(a)saṃvutassa A  
 throughout except here, M once (-saṃvara- or -saṃvarā AN. VI. vi.  
 4; the readings of Bu., I think, were those of the text).—  
<sup>28</sup> evam-sa te ti evam assa te C, cf. Bālāvatāro p. 7. P. 10<sup>1</sup>  
 saṃvara- AM, also AN. l. c.—<sup>7</sup> -sarisaṃva- M here, elsewhere  
 sarisapa.—<sup>17</sup> (paṭisallān- A mostly, also DN., -llān- corr. to -llān-  
 M almost constantly, paṭisallān- SN. throughout, AN. mostly,  
 A not unfrequently, -llān- AZZ rarely).—<sup>20</sup> -byāpajjh- AZZ al-  
 ways, M often, but mostly corrected to -bajjh.—<sup>29</sup> (tipp- AM, AZZ  
 invariably in this phrase; bahalattāhena tibbā C, but in the AN.  
 commentary Bu. says, Tippānan-ti bahalānaṃ, tāpanavasena vā  
 tippānaṃ; cf. Mil. p. 148, l. 16).—<sup>30</sup> adhiṇāsika- A (-vāsaka-  
 MCZZ). P. 11<sup>1</sup> -kadhānaṃ or -kādhānaṃ ZZ (AMC agree).—  
<sup>16</sup> uppanna-upp- M.—<sup>24</sup> -pariṇāmaṃ A (-mim MC, AZZ almost  
 always).—<sup>32</sup> yato ca kho A (C-M). P. 12<sup>5</sup> vivattayi AM  
 (vāv- C, ZZ almost invariably).



## 3.

P. 12<sup>18</sup> me is wanting here in MC, and in A there is a slip extending from atthi me tumhesu l. 15 to -dāyādā l. 20; at l. 21 it is likewise wanting in A, but MC agree in adding it.—<sup>19</sup> ādiya, -o M.—<sup>25</sup> me (MC) om. A, at p. 13<sup>31</sup> it is wanting in AC.—<sup>21</sup> chaṭṭaniya- M, and chaṭṭ- constantly for chaḍḍ- (C—A). P. 13<sup>1</sup>-pattā A (-paretā MC).—<sup>7</sup> me for kho M.—<sup>14</sup> aparibhuñ-jitvā and paribhuñjitvā M except at l. 24; —iminā va M; —balyena C.—<sup>23</sup> paṭivinodetvā M.—<sup>28</sup> Cf. Mil. p. 242.—<sup>30</sup> salla-khatāya A (C—M).—<sup>34</sup> vatvā ca M (C—A).—<sup>37</sup> bhikkhave MC. P. 14<sup>5</sup> āgacchāma M.—<sup>13</sup> Before idh' āvuso M adds, from ll. 2-3. Kittāvata . . nānusikkhanti; cf. AN. X. vi. 6.—<sup>17</sup> thān- M.—<sup>24</sup> therā āvuso M, therāvuso A at p. 15<sup>12</sup>.—<sup>37</sup> ca om. M. P. 15<sup>4</sup> honti om. A.—<sup>35</sup> palāso M almost always, palāso A with a single exception, ZZ vary (the word is wanting, I believe, in SN.).

## 4.

P. 16<sup>16</sup> Jānussoni M (-nussoni AC, ZZ mostly, M partly).—<sup>18</sup> sāraṇiyaṃ M always, occasionally corrected to -īy- (sāraṇiy-AZZ with scarcely an exception).—<sup>20</sup> bhagavantam Gotamam A here and elsewhere frequently, partly also ZZ, M at a few places; the other cases are not confounded: bhavam Gotamo, bhoto Gotamassa, etc.—<sup>21</sup> anāgāriyam M here and often elsewhere, but more frequently like A.—<sup>28</sup> mama ca M.—<sup>29</sup> hi kho bho M; —araṇṇavanapattāni M, araṇṇe-vānapattāniti araṇṇāni ca vanapattāni ca C, araṇṇe- also at sutta 150, and AN. X. x. 9 in text and com., cf. araṇṇevanam DN. 3; still M may perhaps be right. P. 17<sup>2</sup> hi om. M.—<sup>14</sup> -mantā sandosa- A (C—M).—<sup>19</sup> aññataro M.—<sup>20</sup> -kammataṃ M.—<sup>21</sup> palloman-ti pannalomaṃ, sotthibhāvan-ti attho C.—<sup>25</sup> -jivā sand- A.—<sup>30</sup> -jivitaṃ A.—<sup>34</sup> -rāgā sand- AMa. P. 18<sup>6</sup> -kappā sand- A.—<sup>11</sup> mettacittatam M.—<sup>24</sup> uddhata-avup- M; —-cittā sand- A.—<sup>29</sup> -cittatam M.—<sup>32</sup> vicikicchī MCa; —kankhā-vicikicchā- M.—<sup>34</sup> vici- M. P. 19<sup>3</sup> -kkāmsanak- M; —-vamh- AbC, A or Ab mostly, also ZZ.—<sup>10</sup> -kaṃ-sānataṃ M.—<sup>23</sup> -nikāmayamānā sand- A. P. 20<sup>19</sup> elamug- M. elamūg- A, ZZ mostly; elamugā ti elamukhā, khakārassa gākāro kato, lālāmukhā ti vuttaṃ hoti, . . elamugā ti pi pāṭho, elamukā ti pi keci paṭhanti, apare elamukhā ti pi, sabbattha elamukhā ti attho C.—<sup>26</sup> AM add the subscription Soḷasapariyāyam; Soḷasa-tṭhānārammaṇapariggaho C.—<sup>29</sup> rattisu M, A once.—<sup>31-2</sup> nā-māham bhay- M (C—A).—<sup>37</sup> tatra me A, tattha ca me MC; —migo AMa (mago MbC). P. 21<sup>1</sup> pannaśaddam (meaning -sadam?) C (—pannakacavaram), pannakasaputaṃ M; —pāṭeti A (ereti MC).—<sup>2</sup> etad-ahosi for evam hoti M; —tam om. M.—<sup>6</sup> -to tathā-

bhūto A.—<sup>21</sup> rattin-ti M.—<sup>27</sup> lokānukampakāya AC, AZZ always, except DN.—<sup>36</sup> paṭhamajjhānaṃ, etc. AC, AZZ always, except SN. P. 22<sup>3</sup> sato sampajāno AMZZ occasionally.—<sup>7</sup> adukkhamasukham M constantly (adukkham as- AZZ in this phrase).—<sup>10</sup> āneñja- or ānāñja- M always, cf. Vin. iii, p. 4 (ZZ=A).—<sup>14</sup> viśam pi M constantly; — tiṃsatim-pi A often (tiṃsam-pi MZZ); — cattālis- M, AZZ occasionally.—<sup>15</sup> satam pi jātiyo sahasam pi j. sata-sahasam pi j. M at two places.—<sup>19</sup> uppādim C, AZZ almost always (udapādim M always; upapādim or rather upāpādim might be expected, but it occurs nowhere).—<sup>20</sup> tatrap' āsim M mostly, AZZ have both readings.—<sup>24-5</sup> vigatā and vigato AZZ frequently, but vih- is the reading of Bu.—<sup>31</sup> uppaj- AZZ with scarcely an exception, as well as other Singh. MSS.; likewise uppanna for upapanna, except in idhūpāpanna and similar cases. P. 23<sup>23</sup> vimuttasmiṃ vimutt' amhiti M invariably.—<sup>37</sup> rūpā vatāyam M. P. 24<sup>3</sup> nikkuj- AZZ and the Singh. generally in this phrase, with very few exceptions, as Suttanip. p. 55 in the Copenhagen MS. (nikuj- M always).—<sup>5</sup> dakkhantiti M constantly.—<sup>9</sup> ajjatagge ti ajjatanā ādim katvā ti evam-ettha attho veditabbo, ajjatan-ti ajjabhāvaṃ; ajjadagge ti vā pāṭho, dakāro padasandhikaro, ajja aggaṃ katvā ti attho C.

## 5.

P. 24<sup>17</sup> saṅgaṇo M (C=A).—<sup>25</sup> yāyan-ti pi pāṭho C.—<sup>28</sup> ti akkhāyati M at the first four places.—<sup>31</sup> puriso yeva akkh. A here. P. 25<sup>8</sup> -moggalān- M always.—<sup>22</sup> rajāpathe ti rajapathe, ayam-eva vā pāṭho C (M or Ma have partly so).—<sup>23</sup> naṃ and sā wanting in M.—<sup>29</sup> so sadoso so A here.—<sup>36</sup> apariyonaddhā Mb. P. 26<sup>1</sup> sā om. M.—<sup>1-2</sup> parisuddhā assa Ma here.—<sup>16</sup> saṅkiliṭṭhā assa malaggāhitā M (parisuddhā and saṅkiliṭṭhā are perhaps right in these two cases).—<sup>26</sup> na anu- A here. P. 27<sup>3</sup> ayam kho āvuso M.—<sup>8</sup> kho om. M.—<sup>10</sup> aṅgaṇan-ti M.—<sup>12</sup> vatāham āp- M; — na c' eva maṃ A (C=M). P. 28<sup>6</sup> purakkhitvā M (C=A).—<sup>7</sup> no aññaṃ A here.—<sup>18</sup> nāñño A here. P. 29<sup>16</sup> garuṃ kar- M.—<sup>17</sup> anaññaṃ A here.—<sup>27</sup> upāsikāyo M, Ab here. P. 30<sup>19</sup> suyanti MC; — araññaṃ M (C=A).—<sup>20</sup> -cāriko A here.—<sup>21</sup> n' eva sakkaronti A here, na c' eva sakk. na ca M here, cf. l. 37.—<sup>22</sup> hi 'ssa M (C=A).—<sup>27</sup> rajayitvā A (rac-MC).—<sup>29</sup> jaññaṃ jaññaṃ A Ma; jaññaṃ jaññaṃ viyāti mokkha-mokkham viya manāpamanāpaṃ viya, api ca vaṭṭamkāpannākāram (sic) viyāti pi vuttam hoti, vaṭṭukā (sic, vadhukā?) hi janī ti vuccati, tassā nīyamānapannākāram jaññaṃ., jaññaṃ jaññaṃ vyā pīti vā pāṭho C.—<sup>30</sup> avāpuritvā AC.—<sup>31</sup> paṭikulatā and appaṭikulatā M.—<sup>37</sup> na c' eva sakk. na g. M. P. 31<sup>6</sup> nimaṇṭaniko M.—<sup>11</sup> vicinitakālakaṃ M (C=A).—<sup>29</sup> pubbaṇha- AM



here and mostly, cf. my Pali Misc. p. 80;—pattacivaram-ādāya M almost constantly, A rarely, ZZ not very often.—<sup>30-1</sup> Sāmīti A, Samīti M (Samīti C).—<sup>31</sup> taccheti M here.—<sup>32</sup> ājivak- M (C=A).—<sup>37</sup> suddhā sāre Ma, suddhāya sāre Mb; cf. p. 488. P. 32<sup>2</sup> parivittakko hoti M.—<sup>5</sup> maññe maññāya M (C=A).—<sup>7</sup> asaddhā M.—<sup>8</sup> sathā Ma always.—<sup>9</sup> -tabbhino MC.—<sup>23</sup> paññavanto M.—<sup>24</sup> pivanti MC.—<sup>25</sup> c' eva, ca om. M;—sabrahmacārīm Mb; sabrahmacārīti rassam-pi vattati dīgham-pi, rasse sati Sāriputtassa upari hoti, dīghe sati sabrahmacārīnaṃ C.—<sup>26</sup> vuttthap-, patitthap- M.—<sup>27</sup> daharo vā AM (without vā AZZ mostly);—yuvā vā Mb;—maññanajātiko M partly, also DN.;—sisanhāto M.—<sup>28</sup> pāvaddhikamālaṃ A, vassikimālaṃ AN. VIII. vi. 1;—tiamuttaka- A, adhimuttaka- M (atim- AN. I. c.).

## 6.

The beginning of this sutta is identical with AN. X. viii. 1 (marked B). P. 33<sup>7</sup> anumatt- MC (anu- A constantly, also SN.);—dassāvino B.—<sup>9</sup> manāpo ca M;—garu ca B (elsewhere AN. has, piyo ca hoti m. ca g. ca bh. ca, constantly and very often);—bhāvaniyo M (-īyo ABC).—<sup>20</sup> ye maṃ M (ye me AB).—<sup>25-28</sup> abhi-bhuyya not repeated in AMa (B=Mb).—<sup>31</sup> abhicet- AM always, ZZ mostly (ābhi-Ba, C mostly, ZZ partly).—<sup>34</sup> passitvā A (elsewhere ph-, cf. p. 477 et seq.), phussitvā M, rarely phusitvā; kāyena phussitvā ti nāmakāyena phusitvā, pāpunitvā adhigantvā ti vuttaṃ hoti C (phassitvā ZZ mostly, phusitvā partly, passitvā very rarely). P. 34<sup>15-16</sup> (paṭhaviyā and next paṭhaviyaṃ AMZZ almost invariably).—<sup>16</sup> abhiññamāno AMb (-o or -e ZZ).—<sup>17</sup> caṅkameyyaṃ Mb (ZZ=AMa).—<sup>19</sup> parāmasēyyaṃ M constantly (parimas- A always in this phrase, also ZZ with very few exceptions; the reading is rather uncertain, and M may perhaps be right).—<sup>23</sup> santike vā ti AZZ occasionally; in a different phrase without ti the right reading is santike vā, cf. p. 139, I. 2, etc. P. 35<sup>27</sup> abhiññā M (-āya AC, at p. 40, I. 5 AMC, abhiññā AMZZ commonly).

## 7.

P. 36<sup>18</sup> (\*dūratta-) duratta-AMC.—<sup>24</sup> mañjetthikāya A here.—<sup>30</sup> māyā c. upakleso A. P. 37<sup>9</sup> yato ca kho A (C=M).—<sup>28</sup> yatodhi kho M, yatocadhiko A (yathodhi kho C, explained by sakasakaodhivasena, and with the remark added, yatodhi kho ti pi pātho; cf. Suttanip. 3 v. 26, Jāt. 408 v. 6, 509 v. 23, 535 v. 21).—<sup>30</sup> smīti A here.—<sup>31</sup> pāmojjaṃ M, A once.—<sup>32</sup> pamoditassa M here. P. 38<sup>14</sup> acchudakaṃ M (C=A).—<sup>21</sup> catuttham M almost always (-im AZZ).—<sup>22</sup> (read sabbattatāya; sabbattha- M

constantly, AZZ rarely, C refers to Visuddhimaggo; cf. Childers). —<sup>31</sup> *atth' idaṃ* A, C has both readings, AN. III, vii. 6 agrees with M. P. 39<sup>6</sup> *Bahu-* M throughout, A partly (*Bāhu-* C). —<sup>8</sup> (\**mokkhasammata*) *lokasammata* A, *lokasammata* va Ma, *lokkhasammata* va Mb; *lokasammata* (sic) ti *lūkhabbhāvasammata* (sic, *mukha-*?), *cokkhabbhāvaṃ* (sic, *mokkha-*?) *visuddhabbhāvaṃ* *defiti* *evaṃ sammata* ti *vuttaṃ hoti*; *lokasammata* (or *lokā-*, *lokaṃ-*, *lokya-*, the letter is illegible) ti *pi pāṭho*, *tass' attho*: *setṭhaṃ lokangamāyati* (sic, *lokaṃ gamayatiti*?) *evaṃ sammata* ti C. The first reading of Bu. is certainly not *lokasammata*, but the text is so corrupt at this place, that it is difficult to say what he wrote. —<sup>9</sup> *puññasammata* .. *bahujanassa* wanting in A (C=M). —<sup>10-11</sup> *pāpakammaṃ kataṃ pav-* M. —<sup>13</sup> *avikakk-* corrected to *adhi-kakk-* M, *āvi-* and *avi-* C, *acittakaṇ-* ca A (*nahānasambhāravasena laddhavohāraṃ ekaṃ titthaṃ* C); — *Sundarikāmaḥi* M. —<sup>14</sup> *Sarasvatim* M (C=A). —<sup>15</sup> (\**pakkhanno*) *pakkhanto* A, *pakkhando* M, *pakkhanto* ti *avisanto* (*pavisanto*?) C (these are common errors for *pakkhanno*). —<sup>13-25</sup> The division of these lines into stanzas is that of A; M makes the third verse end with *uposatho sadā*, the fourth with *khemataṃ*, and couples the last three lines to one verse. It escaped my attention that the fourth line is *vaitāliya*. We had better, perhaps, distribute the whole into four stanzas, the first and the last being of three hemistichs each. The eighth hemistich is in my opinion scarcely of equal age with the rest. —<sup>31</sup> *evaṃ-eva* M. —<sup>33</sup> *labheyyāmaṃ* A. P. 40<sup>7</sup> *abhiññāsi* M (*abbha-* AZZ, also M mostly); — *kho āyasmā* M here (*aññataro kho pana* is the reading of DN. and MN.; SN., AN., Vin. have *a. ca pana*; *a. ca kho pana* is of rare occurrence, cf. Suttanip. p. 15). —<sup>9</sup> *Vatthasuttaṃ* C (commonly quoted by this name).

## 8.

P. 40<sup>12</sup> (*sāyanha-* A not unfrequently, SN. always, M rarely). —<sup>22</sup> *yattha c' etā* A throughout. P. 42<sup>3</sup> *vo om.* A (C=M). —<sup>8</sup> *-cārino* M. —<sup>9</sup> *-vādino* M. —<sup>11-12</sup> It is somewhat uncertain, whether *pisuṇā vācā* and *pharusā vācā* are or are not compounds. A has *-āvācāṃ*, *-āvācāya*, *-āvāco* in 35 cases out of 69, ZZ vary as much; M always, with a single exception, writes *-avāc-*, which the corrector occasionally changes to *-āvāc-*, in the acc. partly to *-aṃ vācāṃ*. I incline to the opinion that the correct form is *-āvāc-*. The same uncertainty prevails in the case of *-gāmini paṭipadā* (cf. p. 47). —<sup>14</sup> *-lāpino* M. —<sup>18</sup> *-diṭṭhikā* M at both places. —<sup>27-8</sup> *-samādhino* M. —<sup>32</sup> *athānamiddhapariyutṭhitā* for *vigatathānamiddhā* M here. —<sup>34</sup> *vicikicchā* M throughout, A twice. —<sup>36</sup> *ako-dhanā* M. P. 43<sup>4</sup> *anussukī* A occasionally (*aniss-* ZZ mostly, M constantly). —<sup>11</sup> *subbac-* A almost always, MZZ mostly. —



<sup>16.17</sup> anuttāpī A here, anottappī or anuttappī and ottappī M, partly corrected to -ttapī, -ttappī A at sutta 110 (-ttāpī CZZ).—<sup>24</sup> asandittī aparāmāsī A here and at l. 33.—<sup>27.8</sup> anuviddhiyamānāsu A, anuvidhiyanā M.—<sup>35.37</sup> assa tassa for tassāssa M.—<sup>36</sup> vā for pi M. P. 44<sup>4-5</sup> abrahmacariyā veramaṇī for brahmacariyaṃ M, also at p. 45, l. 14.—<sup>15</sup> -nāṇassa, -vimuttassa A here.—<sup>19</sup> anupanāhitā M at both places.—<sup>20</sup> Instead of anissā M has anissuko, anissutāki (meaning anissukitā).—<sup>21</sup> macchariyassa AM, here corrected in M.—<sup>22</sup> amāyāvitā M at both places.—<sup>26</sup> otappam M, A here.—<sup>28</sup> upatthitasati for -satitā A at both places. P. 45<sup>3</sup> palippalipanno A, palipāpali- C partly (explained by gambhīrakaddame nimuggo, . . palipan-ti pañca kāmagaṇā, . . pañcakāmagaṇapalipe palipanno). P. 46<sup>6</sup> vo for kho M (kho A constantly in this phrase except at p. 118, it is wanting in ZZ).—<sup>13</sup> AM add an index stanza: Catuttārīsa (catucattālīsa M) padā vuttā sandhiyo (? -iyā A, saddhiṃ changed to saddhiṃyā M) pañca desitā (pañcahi desito M), Sallekho nāma suttanto (suttanto Sall. nāma A) gambhīro sāgarūpamo.

## 9.

P. 46<sup>21</sup> uju- A throughout, AZZ also in other compounds mostly, a reminiscence probably from verse (uju- MC); -gat' assa M throughout, A at the first three places (-gatā 'ssa C).—<sup>27</sup> hi āvuso M. P. 47<sup>3.5</sup> saddhamman-ti and -mūlan-ti AM here and afterwards often; according to the scholiast all these are kathetukamyatāpucchā, asked by the speaker himself.—<sup>25</sup> antamkaro A throughout the sutta, and elsewhere mostly (antakaro C, M always except at p. 483, l. 7).—<sup>28</sup> sādhu āvuso A here (C—M).—<sup>30</sup> āpucch- Ma, A mostly; -cchimsu A except at the first three places.—<sup>33</sup> siyāvuso A mostly, siyā pan' āvuso partly (siyā āvuso AMC here, M throughout).—<sup>35</sup> (-gāmini-ṭṭi-padañ-ca AM throughout; in other phrases -gāminiṃ ṭṭi-padañ, -gāminiyaṃ ṭṭi-padañ are as frequent; cf. p. 73). P. 48<sup>3</sup> -ṭṭi-padā ti M throughout, A mostly.—<sup>6</sup> (tatiyo AM, ZZ almost always, -iyā once or twice); — catuttham MZZ always (cf. p. 261, l. 8; the readings of A at this place, tatiyo and catuttho, are no doubt those of Bu., but they are scarcely ever met with elsewhere).—<sup>32</sup> byādhi pi dukkhā wanting in M, at p. 185, l. 4 in AM, at sutta 141 in A at least, likewise at DN. 22 according to Burmese authority; it is added at SN. LV. 11, Vin. i, p. 10; in all the other passages referring to jāti, jarā, maraṇaṃ, the MSS. are generally consistent in either adding or omitting byādhi.—<sup>32.3</sup> appiyeḥi sampayogo dukkho, piyeḥi vippayogo dukkho is substituted for sokaparideva-pāyāsā at SN. l. c., DN. 22 (Burm. MSS.), Vin. i, p. 10 (AM agree here).—<sup>34</sup>

-kkhandhā pi M and all the Burmese authorities known to me, also Vin. I. c.—<sup>36</sup> ponobbhav- M constantly, also Vin. I. c. (ponobbhav- AZZ; ponabbhav- is quoted in the AN. commentary, but it is not found in the Copenhagen MS. of the text). P. 49<sup>7</sup> ayam vuccat' āvuso dukkhanirodhagāmini-paṭipadā is added after -samādhī in Mac, wanting in AMb.—<sup>23</sup> katamañ- c' āvuso maraṇam AM, also SN. XII. 2, but wanting at SN. XII. 27, 28; the phrase was wrongly inserted, I think, from a similar but not identical passage at sutta 141 and elsewhere.—<sup>25</sup> (maccu-maraṇan-ti maccusāṅkhātā maraṇam, tena samucchadamaraṇādini nisedheti; Kālo ti Antako, tassa kiriyā ti kālakiriyā C).—<sup>26</sup> -va-rassa M (ZZ=AC); — after nikkhepo M adds jīvitindriyassa upacchedo (wanting in ACZZ). P. 50<sup>9</sup> A before ayam-eva inserts katamā jāti-nipāṭipadā, but only here.—<sup>37</sup> cattār' imāni M. P. 51<sup>1</sup> upādānāni M.—<sup>17</sup> poṭṭhabb- A almost always. P. 53<sup>12</sup> vuccati āvuso M here; — cattāri mahābh- C. P. 54<sup>7</sup> katamo pan' āvuso saṅkhāro Ma (cf. p. 55, l. 8).

## 10.

For this sutta I have had at my command, besides AMC, first the Copenhagen MS. no. XI (marked B), and next the Mahāsatipatṭhānasutta of DN. (D, — B), which but for an addition towards the end agrees verbatim with our text, and which I have been able to collate with two printed editions, Colombo 1872 and Rangoon 1233 (E, O). To several passages there are parallels at suttas 13 (F), 119 (G), and AN. VI. iii. 9 (H). P. 55<sup>27</sup> Kuruso MO.—<sup>28</sup> Kammāsa- EMO; -dammañ AEM, -damañ O (Kammāssadh- ZZ mostly, Kammass- occasionally; Kammāssa- and Kammāsa-, -dh- and -d- C, Bu. seems to have read Kammāsa-dhammañ). Cf. p. 501. P. 56<sup>1</sup> sokaparidevānam O, M constantly (-pariddavānam BE, AZZ always in this phrase; sokapariddavānan-ti (sic) sokassa ca paridevassa ca C. I now think that Bu. read -paridev-, and that the Singh. reading is a reminiscence from verse, where that substitute is frequently used for metrical reasons, cf. ujjugatā, n. on p. 46, l. 21).—<sup>10</sup> Subscriptions to the paragraphs are given in BCEMO; here: Uddesavārakathā CO, Uddesavāram BE; M has no subscription here.—<sup>11</sup> kathañ- ca pana O throughout, M once.—<sup>13</sup> ābhūñjitvā Ma, -ñcitvā O (-ujitvā Mb constantly, AZZ mostly, cf. Lal. Vist. p. 325).—<sup>15</sup> sato va pass- O, M always, cf. Vin. iii, p. 70 (without va AZZ always).—<sup>23-4</sup> añj- ABD, acch- Ma (añch- EMbO, cf. añch' āyāme Dhātumañj. v. 12, Sanskrit āñch-, āchī āyāme Westergaard's Rad. p. 347).—<sup>33</sup> paṭisati- MO.—<sup>34</sup> pi om. M here, evam- pi kho O, A at the first three places, M occasionally (evam- pi Bu.).—<sup>35</sup> Subscription: Ānāpānappabbam CO, Ānāpānasatikāṇḍam BE (also afterwards



-kaṇḍam for -pabbam), Assāsapabbam M.—<sup>36-7</sup> gacchanto 'mhi O. P. 57<sup>4</sup> Subscription: Iriyāpathapabbam BCEMO.—<sup>7</sup> sammiñj- AAZ always with a single exception, also Lal. Vist. p. 297 (samiñj- O, M constantly, as well as other Burmese MSS., with rare exceptions, as Jāt. ii, p. 380; the form is corrupted from sam- añc-, cf. Oldenberg, Kuhn's Zeitschr. XXV, p. 324).—<sup>12</sup> Subscription: Catusampajāññapabbam BCE, Sampajāññapabbam MO.—<sup>14</sup> padatalā A; —pūram BEMO.—<sup>16</sup> nbāru O, M always; —atthi DEMO (-i AAZ almost always).—<sup>18</sup> O adds matthalungam after karisam.—<sup>19</sup> khelo ABEHM (-lo AAZ mostly, cf. khetā-simhānikā-Mahāvastu p. 28).—<sup>20</sup> -ghānikā B, M mostly; —matthalungam is added after muttam at Khuddakapāṭha p. 3, cf. Mil. pp. 26, 28, and the addition is necessary to make up what is called in later writings the dvattimsākāra, but it is wanting in the Nikāyas, also in the text of Buddhaghosa, who in the com. on sutta 28 remarks, matthalungam pana na idha paḷim ārulham.—<sup>21</sup> mūtoli AG, pūtoli M, toli O, mutoli AE, mūtoli B (mūtoli C).—<sup>24</sup> Subscription: Paṭikkūlamanasikārapabbam BCEO, Paṭikulapabbam M.—<sup>37</sup> vāyodhātu without ti A, G here. P. 58<sup>2</sup> catumahā- O, M always; —paṭibhaj- B, vibhaj- MO.—<sup>11</sup> -jātakam DH, -jātitam A (-jātam BEFGMO).—<sup>13</sup> evam anatito M, ADO once (etam an- BEH, ZZ mostly).—<sup>15</sup> BE, which have no abridgements, add subscriptions to the subdivisions of this paragraph: Paṭhamasivathikam, etc.—<sup>18</sup> (The readings of M at pp. 88-9 are marked N); for supāṇehi vā kh. MNO substitute, kaṇkehi vā kh. sunakhehi vā kh. byag- ghehi vā kh. dīpihi vā kh. (A constantly as in the text).—<sup>19</sup> pāṇakehi kh. D.—<sup>24</sup> atthisaṅkh- BCE (atthika- AGMO, DH once).—<sup>26</sup> nimaṃsa- MNO; -makkhittam ABDEFH (-itam CGMO; read nimmaṃsam loh-? cf. p. 364, l. 17, where MC read so; the error would naturally arise from -maṃsaloh- at the foregoing and following lines).—<sup>28</sup> -saṃbandhanāni ACa.—<sup>29</sup> After pā- datthikam M adds a. goppatthikam, NO a. goppakattthikam.—<sup>30</sup> urutthikam a. katitthikam MNO; —for aūṇa piṭṭhikaṇṭakam M substitutes, a. phāsukatthikam a. piṭṭhitthikam a. khandha- tthikam a. bāhutthikam a. aṃsatthikam a. gīvattthikam a. ha- nutthikam a. kaṇṇatthikam a. dantatthikam; NO have the same reading with omission of a. bāhutthikam a. aṃsatthikam and a. kaṇṇatthikam, and with hanukatthikam for hanutthikam.—<sup>36</sup> saṅkhavannapaṭibhāgāni MNO.—<sup>37</sup> puñjakatāni BD, puñjanikāni EG; —FN add atthikāni before terov-, ANa omit it at the second place, GH transpose terov- and atthikāni (BDEMO as in the text, also Bu.); —pūtikanī BH. P. 59<sup>9</sup> evam pi kho M almost throughout.—<sup>10</sup> Subscription: Sivathikāpabbam C, Nava- mam Sivathikam —Kāyānupassanāsatiṭṭhānā BE, Navasivathikā- pabbam —Kāyānupassanāsatiṭṭhānam M, likewise O with Cuddasakāyānupassanā instead of kāy.—<sup>12</sup> vā vedanam vediya- māno O throughout.—<sup>28</sup> Subscription: Vedānānupassanā CO. MB

add -satipatthānaṃ, -nā, Navavedanānupassanā E. P. 60<sup>6</sup> Subscription: Cittānupassanā CO, -nāsatipatthānaṃ MB, Evaṃ solasa-vidhena Cittānupassanā vuttā E.—<sup>12</sup> -machand- M constantly.—<sup>36</sup> Subscription: Nivaranapabbā CMO, -niddesaṃ for -pabbā BE. P. 61<sup>1</sup> pañcasu upād- MO.—<sup>10</sup> Subscription: Khandhapabbā CMO, -niddesaṃ BE.—<sup>17</sup> saññoj- BDEM.—<sup>31</sup> Subscription: Āyatana-pabbā CMO, -niddesaṃ BE.—<sup>33</sup> satta bojji- D, O once. P. 62<sup>3</sup> bhāvanāya pāri- BEO, ZZ occasionally.—<sup>17</sup> Subscription: Bojjihaṅgapabbā CMO, -niddesaṃ BE.—<sup>24</sup> After pajānāti M interpolates a passage of some length, borrowed from the Mahā-satipatthānasutta of DN.—<sup>33</sup> Subscription: Catusaccapabbā C, Saccapabbā O, Dhammānupassanāsatipatthānā BE; M has none.—<sup>34</sup> bhikkhave bhikkhu A at the first three places. P. 63<sup>2</sup> chab- bassāni A (cha v- BDEMO).—<sup>9-10</sup> ekaṃ māsaṃ M, B once, ekamāsaṃ O.—<sup>10</sup> aḍḍha- DM, ajiha- O; — -māsaṃ yo O.—<sup>23</sup> Here and at the end of every following vagga except the last two, an uddānaṃ in verse is added, generally corrupt in both MSS. and with great discrepancies.

## 11.

P. 64<sup>1</sup> samaṇebhi M except once; — aññehīti Ma at the first two places, C has aññe hi, aññehīti, aññe ti, Bu. is silent; cf. DN. 16 ed. Child. p. 59, AN. IV. xxiv. 9. This passage is often quoted, generally with the reading aññe.—<sup>13</sup> (\*pana no) panā M, paneso A.—<sup>20, 21</sup> so (AMC) should perhaps be yo, cf. yāni at l. 22.—<sup>24</sup> adhippāyoso M, adhippayogo C (adhippāyo A always, -ppāyāso or -ppāyoso SN. and AN. mostly, cf. p. 84).—<sup>27</sup> puthu M, A once.—<sup>28</sup> ekāvuso M.—<sup>34</sup> sā niṭṭhā after na is wanting in M here and at two places farther down. P. 65<sup>18</sup> -dittī M.—<sup>26</sup> savupādānā A.—<sup>27</sup> ājarā M, cf. n. on p. 8, l. 30. P. 66<sup>5</sup> paññap- M or Mb. P. 67<sup>12</sup> svākhyāt- M mostly.—<sup>15</sup> ime kho bh. M (C=A).—<sup>23</sup> -am- idaṃ for -añ- c' idaṃ A throughout.—<sup>31</sup> yato kho A (C=M, but A may be right). P. 68<sup>3</sup> Culla- C almost always.

## 12.

P. 68<sup>5</sup> aparapure M, amarapure A (avarapure ti purassa avare, pacchimadisāyan- ti attho C).—<sup>7</sup> parisati M (parisatin- ti parisamajjihe C, -satim AZZ almost always).—<sup>7, 15</sup> evaṃ A (in spite of esā vācā at l. 30, A is probably right, cf. p. 227 and a few other parallels).—<sup>8</sup> uttari man- AZZ almost constantly, M or Ma always, but comp. uttariñ- ca or uttarim vā man- SN., AN.; manussadhammo nāma dasa kusalakammāpathā.. tato uttarim, or manussadhammato upari C (-dhammā AZZ invariably,



also M or Mb, *uttari manushyadharmāt* Lal. Vist. pp. 309, 310; cf. Vin. i, p. 9, Jāt. i, p. 389, etc. The scribes confounded this phrase with the compound *uttarimanussadhammo* p. 472, Vin. i, p. 97, etc.).—<sup>11</sup> *khv-assa* M.—<sup>12</sup> *na niyyāti* A throughout, cf. Jāt. i, p. 389 (Bu. confirms the reading of M, comp. also l. 31 et seq. and p. 72, l. 9).—<sup>14</sup> *Vesāliyam* AM.—<sup>29</sup> *kodhano h' eso* Sār. M, cf. Jāt. l. c.—<sup>30</sup> *kho* for *so* Mb (a conjecture, it seems, and perhaps a good one). P. 69<sup>14</sup> *-yam-pi* A only here, cf. n. on p. 34, l. 15.—<sup>16</sup> *caṅkamati* Mb (*kamati* AMac).—<sup>17</sup> *pāṇinā parāmas-* M, see n. on p. 34, l. 19.—<sup>34</sup> *thān-* and *athān-* M except at p. 70, l. 2. P. 70<sup>7</sup> *-gāmini* A (*-gāminin-ti* C).—<sup>9-10</sup> Bu. seems to read *-dhātum -dhātum lokam*. P. 71<sup>11</sup> *abhiññāya* A, M once. P. 72<sup>1</sup> *paṭivediss-*, *-vodiss-*, *-vādess-* A (*-codess-* MC, also AN. IV. i. 8).—<sup>2</sup> *etam-aham* M throughout.—<sup>6</sup> *pan'* etc M (AN. l. c.—A).—<sup>9</sup> (\**so na niyyāti*) *so niyyāti* AM, cf. p. 68, l. 12.—<sup>19-20</sup> *catumahā-* Ma.—<sup>24-33</sup> *-kamitvā* A, also DN. 16 ed. Child. p. 28, AN. VIII. vii. 6.—<sup>26</sup> *samāpannapubbā* AN. l. c. (*samā-pajjita-* AMC, also at sutta 127 and DN. l. c.; it is, however, an unlikely form in Nikāya style). P. 73<sup>6</sup> *abhinibbija* *abhinibbija* M (C—A, cf. p. 104).—<sup>19</sup> *pettivis-* A partly (*pitti-* M, ZZ mostly, other MSS. rarely, C has both readings).—<sup>20</sup> *-gāmini-* ca *maggam* A mostly, Mb throughout. P. 74<sup>6</sup> *iriyati* A partly.—<sup>11</sup> *ekanta-* *dukkham tibbam kaṭukam vedanam* M, and so throughout *-am vedanam* (C—A, *tippā ti bahalā*, cf. p. 10, l. 29).—<sup>12</sup> *pūr' angārānam* om. M (C—A, cf. *pūrā ang-* p. 365; SN. has *puṇṇā* for *pūrā*).—<sup>19</sup> *papatitām* M, Mb at p. 75, l. 6 (C—A, cf. however p. 365, l. 23).—<sup>32</sup> *-yoniyam* A at the first two places. P. 75<sup>20</sup> *chāyāyam* A here.—<sup>33</sup> *imam-eva* M here. P. 76<sup>6</sup> *suphassita-* A, *phussita-* M (Ma perhaps *phass-*; *phass-* C, *phuss-* and *phass-* AZZ).—<sup>27-8</sup> *acchodikā sātodikā sītodikā* AZZ always (cf. DN. 16 ed. Child. p. 43), *setodakā* for *sītodakā setakā* M constantly; cf. *acchodakām* Lal. Vist. p. 311.—<sup>28</sup> *supatitthā* M (*sūpa-* and *supa-* AZZ, cf. S. *sūpa-tīrtha*).—<sup>29</sup> *dibbo* Ma, tiro A, cf. p. 366.—<sup>31</sup> *tam-ena* A here and often elsewhere (*tam-enam* and *tam-ena* ZZ).—<sup>35-6</sup> *ogāhitvā ca nhāyitvā* M.—<sup>36</sup> *ca* at the first place is wanting in A. P. 77<sup>24</sup> (\**caritā*) *caritvā* AM.—<sup>25-26</sup> *-o sudam* MC, also Jāt. i, p. 390.—<sup>28</sup> *tatra sudam me* A (C—M). To the following text or parts of it there are many parallels, comp. pp. 156, 238, 307, 342, also sutta 94, and it recurs more than once in DN. and AN.—<sup>29</sup> *hatthāval-* A here and mostly elsewhere (*hatthāp-* M constantly, ZZ with few exceptions, also C, and Bu. seems\*to have read so; Lal. Vist. has *hastapralehaka* p. 312, *hastāvalehaka* p. 323); — *-bhaddantiko* M always.—<sup>30</sup> *uddissakataṃ* M constantly; — *nimantanam* M, ZZ partly.—<sup>31</sup> *kumbhi-* M, ZZ partly; — *khalopi-* A here (cf. Mil. p. 107), *kalopi* M always, ZZ partly, *kaḷ-*, *kal-*, *khal-* C (—*ukkhali pacchi vā*).—<sup>34</sup> *pāyantiyā* M here.—<sup>37</sup> *-lopiko vā* AZZ partly, also at the next line.

P. 78<sup>7</sup> daddala-, daddalla-, gaddula- A partly; daddālan-ti (sic) cammakārehi cammam likhitvā chadditakasaṭam C; cf. gardula-Lal. Vist. pp. 259, 323.—<sup>10</sup> āhāro vā A here and at p. 308, l. 5 (vā is wanting at all the other places).—<sup>12</sup> (ajinam-pi AM, ajinan-ti C; probably the right reading, though all the other authorities have ajināni pi); — (ajinakkhipan-ti tad-eva (ajinam) majjhe phālitaṃ, sakhuran-ti pi vadanti C).—<sup>15</sup> -pakkhakan-ti C, -pakkhikam-pi ZZ once or twice.—<sup>19</sup> -rohanā- M, ZZ partly.—<sup>29</sup> pamajj- M.—<sup>32</sup> jegucchiyasmiṃ C.—<sup>34</sup> udakabind- AM (udabi- C four times).—<sup>35</sup> āpādesin-ti M, āpādesuṃ and āpāden-ti (sic) C. P. 79<sup>1</sup> ajjhogahetvā A constantly, also ZZ with scarcely an exception, -gāhetvā M mostly (-gāhitvā M occasionally, cf. Mil. p. 87).—<sup>5</sup> sampatāmi M (C—A).—<sup>15</sup> -gopālā A; — catukkuṇḍigo A, -guṇḍiko C, -kkuṇḍiko M, also AN. V. xvi. 2 (-kuṇḍiko DN.24); — tāni wanting in M here.—<sup>18</sup> -dinnaṃ M.—<sup>19</sup> -vikata- Ma, -vikaṭi- Mb (C—A).—<sup>22</sup> bhimsanakabhāve ti attho, ekassa takārassa loṇo dāṭṭhabbo, bhimsanakattasmiṃ yeva vā pāṭho, bhimsanakatāya iti vā vattabbe lingavipallāso kato ti C).—<sup>25</sup> -ratṭhakā MC (not Bu., who explains it as a substantive; cf. Mil. p. 396, Jāt. i, p. 390, AN. III. iv. 5. Rattisu -ṭṭhakāsu Vin. iii, pp. 31, 288 is scarcely correct, Udāna 9 has -ṭṭhake in the same phrase); — rattim om. M.—<sup>29</sup> sotatto—sutatto C; — so sino c' eva M, so sito A, sosino—sutinto C (cf. Jāt. i, p. 390; the metre requires amendment, possibly sa u tatto sa u sino).—<sup>32</sup> upanidhāya AM (upadhāya C, cf. Cariyāp. v. 357 (iii. 14 v. 1) — Jāt. i, p. 47); — gomaṇḍalā ti gopāladārakā C, gāmaṇḍalā Cariyāp. l. c., cf. at sutta 93 gāmaṇḍalarūpo — gāmadārakarūpo.—<sup>35</sup> uppādetthā AC. P. 80<sup>1</sup> Cf. Lal. Vist. p. 319 et seq.—<sup>4</sup> -pi panti A, also at p. 81, l. 1, meaning perhaps pi pipanti.—<sup>6</sup> āhari A here, ahāritā M here, cf. p. 81, l. 3.—<sup>10</sup> -kasimā- A constantly. The following passage, ll. 10-33, recurs at suttas 36 (p. 245), 85, 100 (marked H, I, J).—<sup>11</sup> asitika- A, M always, asitika- HJ, āsitikā- I (āsītika- C, cf. āsitakī- Lal. Vist. pp. 319, 321); — vā om. HJ.—<sup>12</sup> kāla- HIJ (kāla- AMC).—<sup>13</sup> appahār- AHJ, M occasionally.—<sup>15</sup> vaṭṭhanā- I, vaḍḍhanā- J, ovaddhanā- H; — āvali C.—<sup>18</sup> pāsul- IJ.—<sup>20</sup> akkhikūṭesu IJ.—<sup>22</sup> tittaka- HIJ; — lāpu AH.—<sup>25-26</sup> parāmas- H, M here.—<sup>27</sup> tāva-ssu J, evaṃ su A here (yāva-ssu is confirmed by C).—<sup>29</sup> apakuṇḍo J, upakuṇḍo I, avakuṇḍo va and avakuṇḍam C; — patāmi H (papat- AMCIJ).—<sup>30</sup> imam-eva HIJ (probably an error occasioned by other passages, cf. pp. 57, 276, etc.; Bu. notices this variety of reading, at least as regards sutta 36).—<sup>31-32</sup> anumajj- H. P. 81<sup>9</sup> evāssu Mb here and afterwards.—<sup>31</sup> na aj- A, n' aj- Ma.—<sup>37</sup> pan' eso A throughout. P. 82<sup>1</sup> asaṃvasitapu- A.—<sup>3</sup> puna āg- M.—<sup>12</sup> upapajjeyyaṃ M (vaseyyaṃ A, āvas- would seem preferable).—<sup>16</sup> va for vā AMh, at l. 20 AM, cf. p. 343, l. 29.—<sup>18</sup> aggpāri- M



(C—A).—<sup>24</sup> kālak- M (kā- also C, but from a slip in the MS. the explanation is wanting, cf. n. on p. 163, l. 28).—<sup>31</sup> āsitiko M here, AZZ rarely.—<sup>33</sup> gatiyā ca satiyā ca t̥hitiyā ca A (C—M).—<sup>35</sup> (dāḥadhammo—dāḥadhanuṃ gahetvā t̥hito C, cf. Pali Misc. p. 60); —katup- MC.—<sup>37</sup> A after -gatimanto adds, evaṃ adhi-mattamatimanto. P. 83<sup>5</sup> paṭipucch- M.—<sup>7</sup> -dinn- M at the first two places (-nn- AZZ almost always); —yevāssa Mb.—<sup>12</sup> harissatha M.—<sup>14</sup> kho pan' etaṃ A, cf. p. 21, l. 25, etc.—<sup>15</sup> satthā Ma.—<sup>20</sup> bijayamāno M, vijamāno C, cf. p. 501, l. 1 (the phrase piṭṭhito t̥hito hoti is occasionally corrupted to piṭṭhito piṭṭhito hoti, cf. DN. 16 ed. Child. p. 2, l. 8).—<sup>22</sup> api hi me M.—<sup>25</sup> tve A, tveva MC (t' eva is by far the best authenticated form in A and AN., it is exclusively used in SN.; in DN. I have noticed eight cases against six; cf. n. on Mil. p. 114, l. 11).

### 13.

P. 84<sup>3</sup> yena aṇṇ- M.—<sup>10</sup> paṇṇap Mb here, in the sequel M.—<sup>15</sup> adhippāyoso corrected to -ppa- M, cf. n. on p. 64, l. 24.—<sup>21</sup> abhijāniss- AM here, cf. p. 85, l. 10 (ājān- ZZ always in this phrase, also A elsewhere).—<sup>28</sup> -imhā Ma throughout.—<sup>33</sup> tehi wanting in A.—<sup>35</sup> M substitutes amhe for kho, and omits it at the next line. P. 85<sup>15</sup> evaṃ hi pu- M.—<sup>30</sup> The following passage as far as p. 88, l. 28 is repeated at p. 92, and the readings of AM respectively are almost always the same at both places.—<sup>31</sup> jīvitam M.—<sup>32</sup> saṅkhāya . . vāṇijjāya M (C—A).—<sup>35</sup> -phassena M here; —for rissamāno (AC) M has dissamāno (corr. to iri-yamāno and isamāno) mīḷiyamāno (corr. to miyamāno).—<sup>36</sup> -pā-sāya dayhamāno A at the second place; —ayaṃ bhikkhave M here, also C, in AZZ pi is in such cases far more frequently added than omitted at the first place, cf. p. 56, l. 34. P. 86<sup>3</sup> urattālam Ma.—<sup>10</sup> daheyya na udakam vāheyya M.—<sup>13</sup> appiā dāyādā vā AM here, without vā M at the second place.—<sup>15</sup> me for no A, C reads and explains yam -pi me . . tam -pi no (—amhākam).—<sup>19</sup> gahapatayo Mb.—<sup>23</sup> -vivādāpannā M.—<sup>29</sup> ubhato-byulham M, -vulham C. P. 87<sup>1</sup> khippamānesu A, M here.—<sup>2</sup> sattihi A here; —pakkattiya (sic) ti kaṭitagomayena (read kaṭhita-) C, M at both places substitutes chakaṇakāya; —ahi-vag- and abhimag- A, abhi- and ahi- C.—<sup>9</sup> kammakāraṇā Ma here, ZZ occasionally. To the following passage there are several parallels in MN. and AN., comp. also Mil. pp. 197, 290, 358.—<sup>13</sup> biḷanga- A here (bi- AZZ almost always).—<sup>16</sup> kahā-panikam M; —kharāpaṭiccha- M.—<sup>17</sup> palikha- A here (paligha-ZZ, very rarely pari- or -vattakam); —piṭham -pi ZZ partly.—<sup>26</sup> ayam pi M.—<sup>29</sup> kho om. M. P. 88<sup>9</sup> -kālikā n' acc- M.—<sup>15</sup> āsitikam Mb.—<sup>8</sup> -dantam -kesam MC.—<sup>19</sup> -litasiro C. -litamsiro

A; —gattam M, tilakāhatam C.—<sup>21</sup> pi wanting in M here.—<sup>24</sup> sayamānam Ma, seyyamānam Mb.—<sup>36</sup> supānehi A; the various readings to this passage were given in the notes on p. 58. P. 89<sup>37</sup> pi ceteti M throughout. P. 90<sup>1</sup> (abyābajjh- M, cf. n. on p. 10, l. 20; this context proves it to derive from byābādha). —<sup>24</sup> vedanam M or Mb, A at the first and the last place.

#### 14.

P. 91<sup>8</sup> evam pāham M.—<sup>27</sup> na hoti M (C—A).—<sup>30</sup> -vatti Ma, -vatthi A here, in the sequel anāva kamesu (-vatti MbC).—<sup>34</sup> aññam vā M throughout. P. 92<sup>4</sup> hosi C, na hoti M.—<sup>5</sup> -gamim A here.—<sup>23</sup> ayam pi Mb.—<sup>28</sup> niganth- Mb.—<sup>29</sup> tikkā Mb.—<sup>30</sup> khvāham M.—<sup>31</sup> -passe Mb, cf. SN. IV. 23 (ed. Feer p. 121), XXI. 87.—<sup>36</sup> Nāta- M always, except Nāta- here (Nātha- and Nāta- AZZ).—<sup>37</sup> The following passage recurs several times at sutta 101 (B). P. 93<sup>2</sup> atthi vo A, bho for vo M; —pāpakam- M.—<sup>4</sup> For pan' ettha read pan' attha?—<sup>6</sup> -bhāvo, -bhāve B, pāta- byantikataṃ in the place of tapasā by. navānam M.—<sup>7</sup> akaraṇam A, B partly, -ṇe once.—<sup>9</sup> -nakkhay- M.—<sup>11</sup> amha Mb.—<sup>13.15</sup> ahu- vamb' eva, akaramh' eva M.—<sup>14</sup> va for na M, nā nāhuv- B.—<sup>16</sup> na om. M, A here, na kar- and nā nākar- B.—<sup>25</sup> kim- pana for iti kira A. P. 94<sup>1</sup> h' āvuso M throughout.—<sup>10</sup> vā wanting in M, at l. 35 in A, at l. 19 in AM with vā added in A after Bimbisāro.—<sup>24</sup> -sukham paṭi- M.

#### 15.

P. 95<sup>7</sup> Susum- M.—<sup>19</sup> vasagato A at the first two places.—<sup>28</sup> -sāmantā or -sāmanta- A throughout, -sāmantā M at the first two places.—<sup>30</sup> codito M here. P. 96<sup>1</sup> codakam paccā- A once.—<sup>6</sup> sampādayati A at the first two places (C—M).—<sup>14</sup> -ggāhi Mb at first.—<sup>35</sup> na-ppaṭi- M partly. P. 97<sup>6.7</sup> The first na is wanting in A here, both in M, also in the repetition; at p. 98, l. 12 AM are correct, at p. 99, l. 26 both omit the first na and M doubles the second.—<sup>19</sup> -mānitabbam M, -sāsittabbam A (-mini- tabbam C).—<sup>21.2</sup> panāssam, pāssam Mb.—<sup>36</sup> nicchāretā ti M. P. 98<sup>12</sup> sampādeyyam A (-yeyyam also at SN. XXXIV. 23).—<sup>33</sup> -mujjena and -mojjena AM. P. 99<sup>10</sup> A here adds na after kodhano. P. 100<sup>15</sup> udakapatte M (C—A).

#### 16.

The beginning of this sutta has a parallel at AN. X. ii. 4 (B). — P. 106<sup>6</sup> viniabbaddh- AZZ always (C—M).—<sup>6.7</sup> so cati imasmiṃ A,



so cahi imasmim M (so vat' imasmim B).—<sup>8</sup> thānam M.—<sup>28</sup> kāmesu B (kāme AMC). P. 102<sup>4</sup> phassa-ABC (passa-M, Bu.).—<sup>21</sup> samucchinnā ABM here, cf. p. 103.—<sup>35</sup> na anattamano M;—na āhata- B.—<sup>36</sup> na khilaj- M. P. 104<sup>1</sup> abhinibbidāya M, A here (-bbhid- C, AZZ almost always, Bu. read so, cf. Vin. iii, p. 4).—<sup>8</sup> -bbijj- M, cf. p. 73, l. 6 (-bbhijj- A mostly, ZZ always).—<sup>9</sup> -tuṇḍena A here.

## 17.

P. 105<sup>6</sup> ye ca kho ime M throughout.—<sup>13</sup> ca for c' eva A here and afterwards mostly. P. 106<sup>34</sup> pakkamitabbam M, at p. 107, l. 13 Mb, what Bu. read is uncertain, -tabbo is probably correct, cf. p. 401, l. 25, Khuddakap. p. 14, l. 2, Vin. i, p. 103, l. 31, etc. P. 107<sup>28</sup> pakkamitabbo M, at p. 108, l. 8 Ma.

## 18.

P. 108<sup>30</sup> jaṅgha- M always (-ghā- ACZZ).—<sup>24</sup> (olubbha AM, ZZ always, but at this place Bu. had a different reading, perhaps olamba, C makes him say, daṇḍam-olambho (sic) ti daṇḍam-olambitvā, gopāladārako viya daṇḍam purato tṭhapetvā daṇḍam-matthake batthe patitṭhāpetvā piṭṭhipāṇim hanukena uppīletvā ekamantaṃ atthāsi).—<sup>31</sup> -sentiti A, at p. 109, l. 23 AM. P. 109<sup>1</sup> nilloletvā AC, nillāretvā M here;—nalātena nalāṭikam SN. IV. 21 (ed. Feer p. 118).—<sup>2</sup> daṇḍam-olubbhāti daṇḍam uppīletvā, daṇḍam-olubbhāti (sic, -la-?) pi vā pāṭho, gaṇetvā pakkāmiti attho C.—<sup>14</sup> mayā for mama M.—<sup>25</sup> okappetvā M here.—<sup>32</sup> -gavantaṃ should probably be -gavā.—<sup>36</sup> ajjhosetabbam AC. P. 110<sup>4</sup> tuvaṃ-tuvaṃ AM, tvaṃ tvaṃ-ti evaṃ pavattaṃ tuvaṃtvaṃ C, cf. Pali Misc. p. 64.—<sup>6</sup> vatvā ca M.—<sup>12</sup> bhagavato M, A once or twice.—<sup>16</sup> -kaccāyan- M (C=A). P. 111<sup>11</sup> mañña corr. to maññatha M (maññetha A, ZZ at a few places, also maññatha, maññātha, maññeyyātha; I should prefer maññatam).—<sup>12</sup> h' wanting in M here.—<sup>14</sup> dhammasāmi M.—<sup>15</sup> (ahosi AM and several parallels, hoti A at sutta 133);—AN. reads, yaṃ tumhe Bh. yeva upasaṅkamitvā.—<sup>16</sup> -puccheyyāma M;—SN. reads, yathā vo, except once; cf. l. 31 where Bu., who is silent here, certainly read no.—<sup>17</sup> -eyyāmāti Ma.—<sup>21</sup> AN. reads, yaṃ mayā Bh. yeva upasaṅkamitvā.—<sup>26</sup> agarū M.—<sup>27</sup> katvā AM (agarukaritvā CZZ).—<sup>36</sup> c' uppajjati A, cf. Mil. p. 51, l. 14. P. 112<sup>15</sup> paññap- M partly;—thān- M. P. 113<sup>12</sup> yaṃ instead of idaṃ AM here.—<sup>37</sup> -imhā Ma. P. 114<sup>7</sup> evaṃ-eva ca naṃ M.—<sup>10.14</sup> labbhet' eva M (sāyetha labhat' eva sādurasam AN.V. xx. 4).—<sup>16</sup> tveva A, tve changed to tveva C.

## 19.

P. 114<sup>25</sup> dvedhā MaC.—<sup>28</sup> ekaṃ bh. C; — ca for cāyaṃ A here.—<sup>28-9</sup> nekkhama- or nikkhama- M often. P. 115<sup>12</sup> pajāham-eva corr. to pajāham-eva (sic) A here, pajāham-eva M, pajāhām-eva corr. to pajābām-eva C (—pajāhim-eva); — vino-dam-eva M (C—A, explained by nīharim-eva).—<sup>13</sup> byantam-eva ca naṃ M (C—A).—<sup>22</sup> -carati A, also -careyyaṃ, and -carayato once; — nahi for nati M, byanti and namati A, nati changed to na C. P. 116<sup>13</sup> kilamante for kilante Mb, A once.—<sup>16</sup> (\*ūhanīti) ūhatīti A, ugghāṭīti M, udaghanīti C; the reading is uncertain. P. 117<sup>26</sup> yvāyaṃ for yvāssa Mb; — sotthiko C.—<sup>26-7</sup> Bu. gives a various reading to pītigamaṇiyo, but C only repeats the word; pītiṅgam- A at the last two places.—<sup>27</sup> kumaggaṃ M.—<sup>28</sup> okañ-caraṃ A here, afterwards -cār-, okka- M (okacaraṃ Ma here, C throughout); — okkacārik- M, okacarikaṃ and -cariyā A partly (okacārik- C throughout). P. 118<sup>20</sup> (yaṃ bh. AM, cf. p. 46).

## 20.

P. 119<sup>13-4</sup> ekodibhāvaṃ M, partly corr. so -dibhoti.—<sup>14</sup> (\*palag-) phalag- AMC.—<sup>16</sup> abhinīhaneyya om. M (C—A); — -nivāreyya A (C—M); — -nivatteyya M (C—A). P. 120<sup>18</sup> -saṇṭhānaṃ M (C—A).—<sup>24</sup> sanikaṃ M, AC partly; altogether there is equal authority for san- and saṇ-.—<sup>27</sup> thito M.—<sup>30</sup> oḷā-rikaṃ and sukhumaṃ are not repeated in A.—<sup>36</sup> dantebhi M always (-ehi AC always, but M is right, I ought to have written, as Bu. reads, dante 'bhīdantaṃ-ādhāya). P. 121<sup>6</sup> gale vā for the first gaḥetvā M (elsewhere M agrees with A, cf. p. 242, l. 32 and sutta 85). P. 122<sup>2</sup> yaṃ sa vit- A.—<sup>3</sup> vitakkissati M.—<sup>4</sup> vivattayī M, cf. p. 12.—<sup>8</sup> -saṇṭhāna- AMC, cf. p. 120, l. 18.

## 21.

P. 122<sup>12</sup> -phaggaṇ- MC, Aa mostly.—<sup>16</sup> tena M. P. 123<sup>2-6</sup> -tesīti Mb and M (C—A).—<sup>19-21</sup> bhante ti M.—<sup>25</sup> tatra pi M, Aa mostly. P. 124<sup>18-25</sup> me om. M.—<sup>19</sup> catumabā- MC; — -ratho sudanto assa thito M.—<sup>22</sup> -khiṇṇatthēna M.—<sup>23</sup> pi wanting in M at both places.—<sup>26-36</sup> tumhe hi M, once corr. to t. pi.—<sup>31</sup> manusso for puriso M.—<sup>32</sup> oḷāharāṇiyo tā chetvā ba-M. P. 125<sup>5</sup> I should here prefer abbhuggato hoti.—<sup>14</sup> mayham-ev' M.—<sup>18</sup> bho for he AC; — Kālīti . ayye ti M.—<sup>19</sup> no for na A here; — khv-ayye kiñcīti M.—<sup>20</sup> pāpadāsi MC; — bhakuṭṭim C, bhāk- M.—<sup>26</sup> divātaraṃ yeva M (C—A), cf. l. 36. P. 126<sup>4</sup> sīsaṃ dvedhā bhīndi Ma, sīsaṃ te bhīndissāmiti Mb.—<sup>5</sup> Payoga-



siddhi quotes, either from memory or from some unknown text, bhinnena sisenā paggharantena lohitena paṭivissake ujjhāpesi; C confirms the reading of AM as regards the last two words.—<sup>8</sup> nāma om. A.—<sup>9</sup> -maṇā maṇ M.—<sup>9-10</sup> sīsaṁ dvidhā bhinditāṁ ti Ma, Mb as above.—<sup>11</sup> -gacchi M.—<sup>12</sup> M before anivātā adds, asoratā V. g. (borrowed, perhaps, from the com., where caṇḍī is explained by asoratā).—<sup>15</sup> naṁ for na A (naṁ manāpā would seem preferable).—<sup>17</sup> kho om. M.—<sup>24</sup> yeva garuṁ M.—<sup>25-28</sup> dh. yeva apac. mānento pūjento M (borrowing, it seems, from DN. 26, C—A).—<sup>26</sup> M after bhikkhave adds, evaṁ sikkhitabbāṁ. P. 127<sup>2</sup> tatra pi vo bh. M.—<sup>12</sup> vikkhaṇeyya M.—<sup>18</sup> apāṭhaviṁ A.—<sup>31</sup> mañjetthiṁ M.—<sup>32</sup> rūpaṁ pātu- M, A once.—<sup>34</sup> rūpāni M here (we should, perhaps, read so throughout). P. 128<sup>10</sup> nu kho so M here.—<sup>18</sup> Gaṅgānadisamena Mb.—<sup>22</sup> chinna-passarā corr. to -sassarā A here, afterwards chinna-sar- (C—M); — bhabbhar- Mb, -sambhar- Ma (C—A).—<sup>26</sup> sassaraṁ Ma.—<sup>27</sup> bhabbharaṁ Ma.—<sup>32</sup> amuṁ for asu M. P. 129<sup>16</sup> okkant- M (oka- AC), cf. p. 186, l. 13, p. 189, l. 26; — padus- AM, pados- C, cf. ll. cc.—<sup>17</sup> -karo ti AM.

## 22.

Comp. p. 256, SN. XXI. 85, Vin. ii, pp. 25-6 and iv, pp. 133-5. P. 130<sup>3</sup> gandha- M.—<sup>9</sup> uppannaṁ hoti A here.—<sup>16</sup> evaṁ kho and evaṇ-ca kho for evaṁ byā kho SN. l. c.; evaṁ vyā kho ti evaṁ viya kho C.—<sup>17</sup> atha (wanting in Ma) te pi kho for atha kho te M.—<sup>20</sup> mā hevaṁ M once, māvuso . . evaṁ avaca SN.—<sup>22</sup> -yen' and -yena āvuso M.—<sup>25</sup> Cf. pp. 364-7, where the last three similes are wanting; — -kaṅkhal- AN. V. viii. 6 in text and com.—<sup>32</sup> tathēva taṁ SN.—<sup>33</sup> parāmāsā M (-massa A always, M partly, also SN. l. c.; parāmāsā ti dīṭṭhiparāmāsena C here, at sutta 136 parāmassāti with the same explanation; parāmāsā is not unlikely to be the reading of Bu., and we ought perhaps to read so).—<sup>34</sup> tathā 'han-taṁ instead of evaṁ . . āvuso SN. l. c. P. 131<sup>1</sup> atha kho te bhikkhū M.—<sup>7</sup> -mhā Ma.—<sup>20</sup> A here repeats mā . . avaca.—<sup>27</sup> āmantesiṭi M. P. 132<sup>12</sup> (kassa kho AMC, cfr. p. 258, l. 18).—<sup>14</sup> A repeats antarāyikā before vuttā here and afterwards.—<sup>23</sup> (khan- AM throughout).—<sup>26</sup> usmiṅkato AM (-i- C, cf. p. 258, l. 27). P. 133<sup>10</sup> sādhu sādhu bh. sādhu M.—<sup>12</sup> kho for vo M.—<sup>19</sup> taṇ-ca hi A.—<sup>36</sup> paṭini-vattitvā M. P. 134<sup>27</sup> jāneyy- A.—<sup>28</sup> (\*vo) vā M, ce A.—<sup>29</sup> paṇāssu Mb; — vyattā C.—<sup>36</sup> na-tthi c' assa M, cf. p. 135, l. 3.—<sup>37</sup> santāriṇī A, ZZ mostly; — aparā parāṁ AMa, ZZ mostly, cf. DN. 16 ed. Child. p. 14; orā parāṁ Vin. i, p. 230. P. 135<sup>1</sup> ca om. M.—<sup>9</sup> tassa om. Ma, tassa purisassa Mb.—<sup>10</sup> bahupakāro M (bahuk- AZZ always).—<sup>13</sup> uccāpetvā M.—<sup>21</sup> ussāretvā M; —

(\*uplāpetvā) upalāp. A, opilāp. M.—<sup>25</sup> A after bhikkhave adds dhammā, M desitā (read dhammā desitā?).—<sup>34</sup> yaṃ pi tam M. P. 136<sup>1</sup> thass. M.—<sup>3</sup> -tavā kho A.—<sup>20</sup> ahu MC. P. 137<sup>1</sup> nāma-ssu, na-ssu M; the com. on Suttanip. 20 v. 4 from a similar text quotes, na bhavissāmi nāma so, vinassissāmi nāma so.—<sup>17</sup> tam ca M.—<sup>25</sup> y' assa M, yaṃsaṃ, yasa, yaṃ A partly. P. 138<sup>6</sup> -labbhiyamāno A, also SN., AN.—<sup>9</sup> na ca kho for nanāyaṃ M.—<sup>10</sup> kevalo hi bhante parip. M. P. 139<sup>12</sup> pi nibbindati M.—<sup>21</sup> -bhāvaṃkat. M almost constantly, -bhāvaṃgat. rarely and mostly corrected to -kat. P. 140<sup>5</sup> (ettha satto ti pi tathāgato ti adhippeto uttamapuggalo khīṇāsavo ti pi C; it here rather retains the original sense of 'such a one', cf. Suttanip. 30 vv. 13-24, and the other significations of tathāgata may have proceeded from texts like these).—<sup>6</sup> -vijjo M, -vajjo A (-vejjo C repeatedly).—<sup>10</sup> cāhaṃ AaM (yathā vāhaṃ bh. na iti yen' ev' ākārena ahaṃ na satta-  
vināsako C).—<sup>11</sup> (cāhaṃ AM; yathā vāhaṃ na vadāmi yena vā-  
kārena (sic, yena c' ākārena or yen' ev' ākārena?) ahaṃ satta-  
vināsāṃ na paññāpemi, idaṃ vuttaṃ hoti: yathā vāhaṃ na  
sattavināsako yathā ca na sattavināsāṃ paññāpemi, etc. C).—<sup>16</sup>  
M after roseti adds vihesenti, likewise at l. 25 viheseyyūṃ  
(C=A).—<sup>23</sup> tatra A here, cf. l. 32.—<sup>24</sup> sakkārā M.—<sup>31</sup> (\*tum-  
hākaṃ) tumhehi M, tumhe pi A.—<sup>32</sup> (\*no) me AM, cf. p. 273, l. 27.  
P. 141<sup>8-9</sup> dah. M.—<sup>11</sup> evaṃ bh. AC (not Bu.).

## 23.

P. 142<sup>20</sup> dhūpāy. AZZ always, but Bu. explains it from  
dhūma.—<sup>30</sup> caṅka. M.—<sup>31</sup> -vāro bh. M here. P. 143<sup>74</sup> yathā  
ca te M.—<sup>35</sup> kā abhikkhaṇā M. P. 144<sup>1</sup> imassa catumahā. M  
(catumahābh. or cā. M always).—<sup>2</sup> kāyass' etaṃ M (C=A).—<sup>5</sup>  
-vicāreti M (which I ought to have adopted).—<sup>12</sup> -khaṇā ti M.

## 24.

P. 145<sup>14</sup> -bhūmik. M, A except here, -bhūvakā C (-bhūmak-  
AN.VI.v. 12). P. 146<sup>2</sup> -tāṇi. A a few times at first, -tāṇi. corr. to  
-tāṇi. M.—<sup>10</sup> anumassa anumassa M (C=A).—<sup>11</sup> eva nāma M.  
—<sup>12</sup> mayāṃ pi M.—<sup>13</sup> samāgamaṃ gaccheyyāma M.—<sup>37</sup> ahoṣi M  
(C=A). P. 147<sup>9</sup> (-vihāraṃ AMZZ; -vihāre DN. 16, p. 44 is  
probably an error).—<sup>19</sup> idaṃ āvuso ti M.—<sup>37</sup> Part of the follow-  
ing text is quoted by Oldenberg, Buddha p. 436. P. 148<sup>26</sup>  
paññap. M.—<sup>37</sup> paññapeyya at the second place M throughout.  
—<sup>33</sup> ce M.—<sup>35</sup> ten' āvuso A.—<sup>36</sup> pi idh' M, ZZ occasionally.  
P. 149<sup>3</sup> -peyya Mb, also -pesi at l. 23.—<sup>6</sup> nissajjeyya M here,  
afterwards nissajjeyya (read nissajeyya? cf. l. 26).—<sup>14</sup> -dvāraṃ



gatañ A.—<sup>23</sup> kho 'hañ M.—<sup>26</sup> nissajjīñ M.—<sup>36</sup> -tthañ A at the first three places (-ā ti nissakkavacanāñ-etañ C). P. 150<sup>17</sup> celaṇḍa-kena Mb (C—AMa).—<sup>27</sup> vo for bho M.—<sup>30</sup> -bhāyeyya Mb (-seyya AMaCZZ). P. 151<sup>4</sup> ubho pi M.

## 25.

P. 151<sup>22</sup> -isuñ M mostly; — tatra M occasionally.—<sup>24</sup> amukas- M, at p. 156, l. 4 and afterwards it agrees with A. P. 152<sup>11</sup> -gamīñsu and -gamāñsu AM. P. 153<sup>2</sup> mucchitā A throughout.—<sup>15</sup> sathā su Ma, sathā-ssu Mb.—<sup>16</sup> -manto su and -mantā su Ma, -mantāssu Mb, -mantā su A except here, -mantā ti -mantā viya C; — parajāñā M, here corrected, pariñāñā A once, parajāñā ti yakkhā ime na migajāñā ti C.—<sup>19</sup> -vākurañhi Ma (-ka- AMbC); — sampadesañ A (C—M).—<sup>23</sup> addasañsu M. P. 155<sup>30</sup> c' ettha A.—<sup>34</sup> -ñāñam-etañ M.—<sup>36</sup> tattha M here and afterwards. P. 156<sup>7</sup> tathūpamañ C repeatedly.—<sup>22</sup> Cf. p. 78.

## 26.

P. 160<sup>21.23</sup> āvuso om. A.—<sup>23</sup> dhammi(m) M, AZZ mostly, but dhammikañ kathañ is not unfrequent, though the other cases are always contracted.—<sup>24</sup> Dhamma- corr. to Damma- M (C—A). P. 161<sup>10</sup> sukkhāpayamāño Ma (pubbāp- AMbC, ZZ always except at SN. I. 20, ed. Feer pp. 8, 10; pubbāp- is the reading of Bu.: pubbāpayamāño ti pubbabhāvañ gamayamāño, nirūḍakāñi kurumāño sukkhāpayamāño ti attho).—<sup>25</sup> Bu. mentions two other readings, kāya n- ettha and kāya no 'ttha, the latter of which, like kāya nu 'ttha, he explains to mean, katamāya nu kathāya sannisinnā bhavatha.—<sup>28</sup> atha kho AM (without kho CZZ, also A elsewhere).—<sup>32</sup> dhammiyā kathā vā corr. to dhammi-kathā vā M (C—A).—<sup>34-5</sup> anariyā ca p. ariyā ca p. A, but the reading of M is that of Bu. (uddesānukkamañ bhinditvā). P. 162<sup>5</sup> dāsi- Mb.—<sup>6</sup> -gavassa- M always.—<sup>8</sup> gadhit- M always; cf. Mil. p. 401.—<sup>9</sup> ajjhāp- M partly, DN. and SN. always, I believe, cf. Mil. l. c. (ajjhōp- MN. and AN. almost constantly, and this is the reading of Bu., who explains it by adhi-opanna; ajjhāp- has a different sense and requires an accusative).—<sup>27</sup> A here has a gap extending from h' ete to jāñam passañ p. 164, l. 10; Turnour's MS., from which Oldenberg, Buddha pp. 427-9, quotes a fragment of this sutta, has no doubt the same defect. P. 163<sup>27</sup> The following passage as far as p. 167, l. 8 is repeated at suttas 36, 85, 100 (A\* M\* mark the readings of AM at the four places); cf. Lal. Vist. p. 306 et seq.—<sup>28</sup> (susukāḷakeso ti suṭṭhu kāḷakeso C; Kacc. ed. Senart p. 328 explains it otherwise

and is confirmed by Lal. Vist. p. 258: *giṇu: krshṇakeṇa*; but on account of the plural at p. 463 I ought to have written, with Bu., *susukāḷakeso*).—<sup>29</sup> *-pitūnaṃ* M always.—<sup>32</sup> *-kusalaṃ* g- M\*, A once. P. 164<sup>4</sup> *oṭṭhappa-* A partly.—<sup>5</sup> *lapitālap-* A partly (*-talāp-* M\*C).—<sup>14</sup> *-sampaṇṇa viharāmiti paved-* M\* or Mb\*, also at p. 165, l. 34, A only here.—<sup>30</sup> *aham* wanting in AM here.—<sup>32</sup> *-siti* A, *-dhīti* M, cf. p. 166, l. 14 (*aham*... *pavedemiti* AM at the other three places). P. 165<sup>6</sup> *tvam* at both places A partly; also at p. 166, l. 25.—<sup>8</sup> *samāno attano antev-* M\* or Mb\*; — *maṃ* wanting in A at two places; — *attanā* M\* or Mb\*, cf. Mil. p. 235.—<sup>14</sup> *nibbija* M\*, A partly; *pakkāmiṃ* Ma\*, A partly, *apakkamim* Mb\*, cf. pp. 247, 515-21; Bu. seems to read *nibbija pakk-*, and the reading of the text is perhaps a reminiscence from *nibbijiṇṇapema Suttanip.* 28 v. 24.—<sup>18</sup> *āvuso Rāma* M\*.—<sup>33</sup> *Rāma* M\*.—<sup>36, 37</sup> *atthi* for *ahosi* M (not M\*). P. 166<sup>11</sup> *Rāma* M\*.—<sup>13-4</sup> *āvuso imaṃ*, or *aham āvuso imaṃ*... *pavedesīti*, or *aham āvuso Rāmo imaṃ*... *-demīti* A (once as in the text), *āvuso aham* (or *aham āvuso*, each reading twice) *imaṃ*... *-demīti* M\*.—<sup>23, 24</sup> *abhiññāsi* M\*.—<sup>37</sup> *acelā*, *āvelā* for *Uruvelā* A at two places; — *senānigamo ti senāya nigamo*..., *Senānigāmo ti pi pāṭho*, *Senāni nāma Sujātāya pitā*, *tassa gāmo ti attho C* (the reading *Senānigamo*, Jāt. i, p. 68, is unknown to Bu.); cf. Lal. Vist. p. 311. P. 167<sup>2</sup> *sandantam* corr. to *sandatiṃ* M\*, *sandati* A partly (from l. 5); — *setudak-* or *setavāluk-* for *setak-* M partly.—<sup>28</sup> (*vimutti* AMC, AZZ almost constantly in this phrase; Oldenberg l. c. quotes *cetovimutti*, cf. Vin. i, p. 11).—<sup>30</sup> To the following text there are several parallels extending as far as p. 173: *sutta* 85 (marked B), Vin. i, pp. 4-10 (N); or stopping at p. 169: DN. 14 (D, somewhat differently arranged), SN. VI.1 (E). M\* means the readings of M at both places, M<sup>2</sup> at the second.—<sup>31</sup> *myāyam* EN, M here (me *ayam* ABD).—<sup>33</sup> *-samud-* ADE, AZZM often (*-sammud-* Bu.).—<sup>35</sup> *idappaccayatā paṭiccasamuppādo* form a dvandva compound according to Bu.—<sup>36</sup> *sududdasaṃ* N here. P. 168<sup>3</sup> *gāthāyo* ENM or Mb; — *paṭihamasu* AZZ almost always.—<sup>5</sup> Bu. seems to read *pakāsitaṃ*.—<sup>6</sup> *-buddho* ABMa\*.—<sup>7</sup> *-gāmi* NM\* (once corrected; — *-gāmin-* ti C).—<sup>8</sup> *dakkhanti* NM\*; — *tamokh-* NM<sup>2</sup> (*-kkh-* also C); — *āvutā* N, *āvutā* and *āvutā* M.—<sup>19</sup> DEN, M here, after *karitvā* add, *dakkhiṇaṃ* (*-ṇa* M) *jāṇumaṇḍalaṃ* (*jānu-* DN) *paṭhaviyaṃ* (*path-* M, *puthu-* D) *nihantvā*; the phrase is wanting in ABM<sup>2</sup>, and the omission may be peculiar to this Nikāya.—<sup>22</sup> *assavanta* ABCDE (a very common error, cf. Pali Misc. p. 70, where Dh. p. 387 is meant).—<sup>25</sup> Comp. Lal. Vist. p. 517; D omits the first stanza, and like N makes Brahma repeat his demand a second and third time.—<sup>27</sup> *avāpuru* AE (*apāp-* also C).—<sup>29</sup> *selo* ABCDE. P. 169<sup>1</sup> E omits this verse, but it is found at SN. XI. 17, with the reading *utthāhi*, and so has C.—<sup>3</sup> *desetu* NM\*.—<sup>9</sup> *mutin-* AE; — *dvākāre* and *duvīñāpaye* wanting in AB



at both places, also in E according to Burm. authority, Ma omits the former here, both at ll. 20-1 (not M<sup>2</sup>).—<sup>10</sup> -dassāvino NM\* (not E in the Copenhagen MS.).—<sup>13</sup> -vaddhāni NM (not M<sup>2</sup>); — anuggatāni C.—<sup>17</sup> udakaṃ accugg- CE, M here; — thitāni N, thit- and thitāni M, tṭhanti Ba, thanti D (tṭhanti AbbCE; read thanti?).—<sup>22</sup> disvāva for atha kho EN.—<sup>23</sup> ajjhabh- N.—<sup>24</sup> apārutāse tesam B; — Brahme om. NM\* (rightly, but cf. Lal. Vist. pp. 520-1).—<sup>34</sup> byatto NC, AM once. P. 170<sup>3.15</sup> avoca M, also N has a sing. (-cum AB, cf. p. 210, l. 10, p. 497, l. 15, etc.).—<sup>23</sup> bahūpakārā NM<sup>2</sup> (C—ABMZZ); — kho ime M here.—<sup>32</sup> pakkamiṃ A.—<sup>33</sup> ājivak- A twice, also M<sup>2</sup>, partly corrected. P. 171<sup>3</sup> Cf. Dh. v. 353.—<sup>7</sup> Cf. Lal. Vist. pp. 526-7; Mil. p. 235.—<sup>12</sup> andhibh- M\*; — (\*āhañchaṃ) āgacchaṃ C, āhaccaṃ A, agajum B, āhañcum Alwis, Buddh. Nirw. p. 133, āhañhi N, āhañña and ahañci M; cfr. Pali Misc. p. 74; — -dudrabh- NM\*.—<sup>13</sup> arahāsi B, arahasi anantajino ti anantajino ti (read si) bhavitum yutto C.—<sup>16</sup> hupeyya pā āvuso and hupeyyā pāvuso M, hupeyya āvuso N. bhav-veyya (sic) p' āvuso ti āvuso evam-pi nāma bhav-veyya C (hu-veyya p' āvuso also quoted in the com. on Suttanip. 12 v. 5 and Alwis, Introd. p. 48).—<sup>17</sup> okappetvā A; M<sup>2</sup> adds, jivham nillāletvā, cf. p. 109.—<sup>22</sup> ayaṃ kho āv- M\*.—<sup>24</sup> -tṭhātabbam B.—<sup>26</sup> bhikkhave pañcavaggiye bhikkhū NM<sup>2</sup>.—<sup>30</sup> paññap- M\*; — upatṭhap- M<sup>2</sup>.—<sup>31</sup> āvusavādena AC.—<sup>34</sup> -caratha N, M here; — aham for araham Ma here, cf. Jāt. i, p. 82. P. 172<sup>6</sup> cariyāya N (iriy- ABCM\*).—<sup>14.5</sup> n' āvatto B partly, also M<sup>2</sup>.—<sup>29</sup> B (not M<sup>2</sup>) before evam adds, Tatiyam-pi kho aham... viharissathāti.—<sup>31</sup> vabbhāvitacimetanti corr. to vambhāvitametanti B, pabbhāvitametanti M, bhāsitametanti corr. to pabbhāvitametanti M<sup>2</sup>, bhāsitam- (MSS. also abbhāsit-, abbhāvit-) N, evarūpaṃ pabbhācitam-etan-ti etaṃ evarūpaṃ vākyabhedan-ti attho C. I preferred the reading of A under an impression that vi-abhi-ā-CI might possibly mean 'to disburden one's mind, to pronounce one's self', but with no great confidence in either the reading or my understanding of it. P. 173<sup>4</sup> chabbaggā A, -ggiyā M (here with eva added), -ggā corr. to -ggiyā M<sup>2</sup> (-ggo B).—<sup>12</sup> -gamimsu C.—<sup>19</sup> (\*no) me A, nesaṃ M.—<sup>31</sup> migo Ma, A here (mago MbC); — bandho M.—<sup>33</sup> ca pana ludde yenak. na M.—<sup>35.6</sup> ye hi keci M. P. 174<sup>7</sup> ye keci M. P. 175<sup>12</sup> Pāsārāsi-suttaṃ chaṭṭham, Ariyapariyesanā ti pi etass' eva nāmaṃ C.

## 27.

P. 175<sup>15</sup> vaḷabhi- C, vaḷavābhi- M always.—<sup>17</sup> (Pilotikā ti evam itthilingavohārasena laddhanāmaṃ paribbājakaṃ C).—<sup>19.20</sup> ito 'ham-bho AN. V. xx. 4.—<sup>22</sup> maññe ti Ma, AN. l. c.—

<sup>23,27</sup> ko ca wanting in M (AC—AN).—<sup>30</sup> abhippasanno hotiti ko cāham bho samaṇe G. evaṃ abhippasanno ti M. P. 176<sup>7</sup> A similar passage occurs at sutta 89 (B, M<sup>2</sup>).—<sup>8</sup> -rūpe te bhindantā MM<sup>2</sup>.—<sup>21</sup> kuto tassa M here, kuto vādaṃ BM<sup>2</sup>. P. 177<sup>13</sup> -aṃ yeva M, without yeva BM<sup>2</sup>.—<sup>14</sup> pabbājeti upasampādeti A; —tattā for tathā AM.—<sup>15</sup> pabbajitā AMM<sup>2</sup>; —(\*eke) eko A, wanting in MBM<sup>2</sup> (elsewhere in the sing. always eko vūpa-kattho).—<sup>20</sup> anassāma for panass- B, byapanass- MM<sup>2</sup>.—<sup>21,2</sup> samaṇā 'mhāti . . brāhmaṇā 'mhāti Mb<sup>2</sup>; —imhā, 'mhā M<sup>2</sup>, B partly, A Ma once.—<sup>37</sup> eva ca nāma Aa, cf. p. 146, l. 11, p. 228, l. 17. P. 178<sup>6</sup> Pilotika A.—<sup>19</sup> -pādā M.—<sup>22</sup> (nisev- AMC, read nives-?).—<sup>24</sup> -kaḷārikā M (C=A).—<sup>30</sup> -kāṇerukā M (C=A).—<sup>36</sup> tiṭṭhantaṃ M.—<sup>37</sup> ayaṇ-ca so A, ayam-eva so M (ayam va so explained by ayam-eva so C). P. 179<sup>7-8</sup> According to Bu. the comma should be put, not before kevala-, but after parisuddhaṃ; comp. however l. 14 and especially p. 213, l. 3.—<sup>28</sup> anācārī M always (ārā- ACZZ, Bu.).—<sup>34</sup> samaggarāmo ti pi pāli C. P. 180<sup>11</sup> -kumārikā- M or Mb, -kumārī- M or Ma partly (C=A).—<sup>12</sup> dāsī- Mb always.—<sup>14</sup> -gavassa- M always.—<sup>16</sup> -pahina- M always, partly corrected.—<sup>18</sup> -sāviyogā M always.—<sup>19</sup> Bu. no doubt read -bandha-: Bandho ti rajjubandhanādihi bandhanaṃ, and cf. pp. 115, 449, but AMZZ always have -bandhana- in this compound; —mosā and -māsā A partly.—<sup>20</sup> -hāriyena A occasionally.—<sup>21,25</sup> so yena Mb always, also DN., A scarcely ever; —yena ca for yen' eva M mostly, also at l. 22. P. 181<sup>30</sup> -gataṇṇ- AC, but explained by āraṇṇ-.

## 28.

P. 184<sup>26</sup> jaṅgalānaṃ M, paṇḍalānaṃ A (-gam- C, ZZ mostly; cf. Jāt. 451 v. 3).—<sup>28</sup> mahattena Ma (C=AMb). P. 185<sup>4</sup> Cf. notes on p. 48.—<sup>34</sup> khv-assa M. P. 186<sup>4</sup> vimuccati for adhim- AZZ almost always (C=M).—<sup>11</sup> -pame ovāde M; cf. p. 129, l. 15.—<sup>15</sup> okkant- M here, A at p. 189.—<sup>14</sup> sāsanam-karo M. P. 187<sup>17</sup> Cf. AN.VII.vii. 2.—<sup>18</sup> oggacch- M (C=A).—<sup>33</sup> addha- M.—<sup>34</sup> jāṇukam- M.—<sup>36</sup> -pabbā A. P. 188<sup>7</sup> -tapati A, also at sutta 140; cf. p. 422, l. 18; —jariyati A, jirayati M, janīyati A at s. 140, cf. p. 422 (jiriyati C).—<sup>8</sup> asitaṃ pītaṃ, etc. M (C=A).—<sup>17</sup> dahati M.—<sup>18</sup> janapadapadesam-pi ḍ. wanting in A.—<sup>19</sup> pathantaṃ M (C=A).—<sup>22</sup> -dadallena A, -uḷena M (-uḷena C, cf. AN.VII. v. 6).—<sup>30</sup> iti yaṃ M, s. 140, ti yaṃ A. iti cā yaṃ A at p. 422, l. 31, yaṃ without iti M at that place (I now consider iti yaṃ the right reading). P. 189<sup>5</sup> ossāvane A, osavane M (ossavane C twice). P. 190<sup>16</sup> mattikaṇ-ca p. tiṇaṇ-ca p. M, and thus quoted in the com. on Suttanip. 2 v. 2



(C—A).—<sup>17</sup> tveva MC.—<sup>21</sup> āpatham A twice, āpātam A twice, M once; — gacch- AM once or twice (āgacch- ZZ and other MSS. almost always).—<sup>35</sup> evam hi kira imesaṃ M. P. 191<sup>37</sup> -hatthi-padasuttam A, C once.

## 29.

P. 192<sup>12</sup> asmi lābhasakkārasilokavā M, also at p. 200, l. 11. —<sup>22</sup> tathā pāyam M, also at the following sutta (cf. upāta for ūhata Therag. ed. Oldenberg v. 675), tathā bhayam, tathā ayam, tathā vāyam, tathāyam A. cf. p. 198, l. 27, where A has the right reading. P. 194<sup>32</sup> pakkamanto M here and afterwards, A once.—<sup>36</sup> A has a gap from na majjati (cf. l. 16) to -silokena at p. 196, l. 14. P. 196<sup>29,30</sup> asamaya- M. P. 197<sup>33</sup> Bu. seems to read, etam saram etam pariyosānam.

## 30.

P. 198<sup>3</sup> Piṅgalikoccho A (-la- MC, A once).—<sup>10</sup> -kambalo M and the Burmese generally, A here, cf. p. 250 and sutta 77 (-lī C, and the Singhalese mostly); — Belatthi- A ZZ always (Belatthi- M always, also C, explained by -tthassa).—<sup>11-2</sup> abhiññamsu .. na abhiññamsu M.—<sup>27</sup> tathā pāyam M, cf. p. 192, l. 22.—<sup>31</sup> pakkamanto M throughout, A at the first four places.—<sup>33</sup> seyyathā vā Ma. P. 200<sup>3</sup> kulaputto for puggalo M here.—<sup>11</sup> Cf. p. 192, l. 12.—<sup>19</sup> (pakkamanto AM here and afterwards, except A at p. 201, l. 33, and it may be right in these cases). P. 205<sup>8</sup> kho wanting in nearly all the parallels; M abridges.—<sup>14</sup> Opama-dhammavaggo tatiyo M.

## 31.

P. 205<sup>15</sup> Nātike Ma, Nātike Mb (Nādi- AC, DN., AN., Nāti- SN. once, otherwise Nāti-, and so has Vin.).—<sup>17</sup> Kimil- M. —<sup>21</sup> mā mahāsamaṇa M (C—A).—<sup>25-6</sup> āvuso .. mā vāresi M. P. 206<sup>3</sup> pañña- M.—<sup>4</sup> -tthap- M.—<sup>5</sup> kho bhagavā om. M, also A except here; perhaps wrongly inserted from the different phrase at p. 109, l. 5, etc.—<sup>29</sup> kāyo C, and Bu. seems to have read so. P. 207<sup>21</sup> sac' assa M.—<sup>22</sup> (hatthavikārenāti hatthasaññāya, te kira .. aññam bhikkhum hatthavikārena āmantenti C); — vilāṅghakena A always, C here, Vin. i, p. 157, etc. (-laṅghakena M, C at sutta 125; from vilagna, I suppose).—<sup>22-3</sup> upatthapema A at sutta 128, utthapema C, upatthāpeti (cf. l. 21) AMA (upatthāpema Mb, Vin. i,

p. 352).—<sup>24</sup> -rattikañ AM, cf. s. 128 and Vin. i. c.—<sup>29</sup> Bu. read alamariyaviseso (—ariyabhāvakaraṇasamattho viseso) except at p. 209, l. 19; AM add nāpadassana throughout, except A at p. 209, l. 16.—<sup>31</sup> yāvad-eva M, AZZ always (yāvad-e ti yāvad-eva C, cf. pp. 482, 494). P. 209<sup>24</sup> honti wanting in AM; cf. p. 160, l. 10, p. 175, l. 4, etc.—<sup>26</sup> imamhā[M.—<sup>30</sup> M repeats phāsuvi-hāro before na.—<sup>36</sup> (\*anusamyāyitvā) anusamsāvetvā AbMb, -saṁ-sācetvā Aa, -saṁsāmetvā C (—anugantvā), anuyāsi Ma; the reading is uncertain. P. 210<sup>3</sup> -imbā M.—<sup>5</sup> pakāsetitī M.—<sup>13</sup> Parajāno ti tass' eva yakkhassa nāmañ C, cf. p. 153, l. 16.—<sup>16</sup> suladdhā A mostly.—<sup>25</sup> cātumahār- M always.—<sup>27</sup> -vattidevā M (-vattī d. ZZ oftener than -vattino d.).—<sup>32</sup> M after khaṇena adds, tena layena, cf. Vin. i, p. 12; —saṁviditā M.—<sup>33</sup> evam-etañ D. not repeated in A. P. 211<sup>16-7</sup> sabbe pi ce M except once.—<sup>30</sup> yāva ete M.

### 32.

P. 212<sup>20</sup> āyasmanto for amū M.—<sup>21</sup> ten' upasankamanti dh-Mb.—<sup>30</sup> -do svāgatañ M, cf. pp. 216, 514 (svāgatañ M always). P. 213<sup>3</sup> (sāthā sabyañjanā M always, also A except once or twice, -ā -ā or -aṁ -aṁ ZZ, also Vin., see ii, p. 363).—<sup>4</sup> rūp' assa Ma.—<sup>7</sup> appabandhehi C, anuppabandh- M. P. 214<sup>26</sup> dhammiyā Ma.—<sup>27</sup> pavattinī M (C—A). P. 215<sup>3</sup> -tikasam- M.—<sup>8</sup> -nañ karaṇḍako A (ZZ—M). P. 216<sup>5</sup> sampavāyanti A here.—<sup>18</sup> bahussuto hoti AMb (from l. 8), cf. l. 35 and the following parallels. P. 219<sup>32</sup> me anu- M.—<sup>34</sup> bhikkhū for āyasmanto M.

### 33.

P. 220<sup>3</sup> -te ti kho te A.—<sup>5</sup> The following passage recurs at AN. XI, ii, 7; iii, 1 (B).—<sup>6</sup> -kātuñ MC.—<sup>8</sup> asādikāñ M, asāt- C; —sādetā M or Mb, sāto Ma partly, sāto or sāvetā A (sātetā BC, cf. Pali Misc. p. 64).—<sup>11</sup> -nāyikā A partly. P. 221<sup>24</sup> kv-attho B here.—<sup>31</sup> pāmojjañ M here. P. 222<sup>3</sup> abhihaṭaṁ and -haṭuñ M.—<sup>4</sup> -kkhārena B.—<sup>11</sup> -tthap- M partly.

### 34.

P. 225<sup>2</sup> Ukkā- and Ukka- C, Ukkāvalāyañ A (-cel- Bu.).—<sup>6</sup> -pekkhitvā C, A partly.—<sup>10</sup> āmaṇḍaliñ katvā C.—<sup>18-20</sup> na tesam ye.. -rattañ hitāya sukhāya A.—<sup>27</sup> -gāvo Ma, -gāvo and -gāve C (read -gave? cf. p. 226, l. 16).—<sup>31</sup> kisābalake M (C—A, but Bu. rather seems to read kisā-). P. 226<sup>11, 16</sup> te om. AMA.—



<sup>15</sup> gamissati for gatā A (C—M).—<sup>16</sup> -gāvo Ma. P. 227<sup>6</sup> vatvā ca M.—<sup>8</sup> paramloko A.—<sup>13</sup> bhotha A; — pattetha M, patthethāti . . patt' atthāti pi pāṭho C.

### 35.

P. 227<sup>17</sup> Nigaṇṭhiputto C throughout, also A from p. 229, l. 18, at first corrected to -ṭha-; cf. p. 237.—<sup>21</sup> api ca M.—<sup>24</sup> thunam pāham M, also at p. 233.—<sup>25</sup> so pi . . -raddho M at both places. P. 228<sup>7</sup> -bhāgi M mostly, here corrected to -gā.—<sup>8</sup> (-vessana AMZZ and other MSS.; cf. Kacc. ed. Senart p. 154, where Mason reads -ana).—<sup>13</sup> viññānam anattam AM here, A also at p. 230.—<sup>19</sup> sam-āgamam gacch- M.—<sup>25</sup> abhikk. bh. L. not repeated in A.—<sup>26</sup> For the following passage cf. p. 374.—<sup>27</sup> 'ssa me om. M.—<sup>33</sup> -kāro M almost always. P. 229<sup>1</sup> thālam M (vālam AC, —surā-parissāvanathavikam); — nicchaveyya and nicchāveṣṣāmi A (meaning -cchāt-), niccoteyya and niccotiṣṣāmi M (nicchād- C); in a similar context SN. XXI. 102 and AN. VI. v. 11 have nicchedeti and nipphoṭeti.—<sup>4</sup> ogāhetvā M, ogāhetvā A almost always (ogāhitvā AM at p. 76, l. 35); — sāna- M, -dhopikam A (saṇadhovikam C).—<sup>6</sup> kiḷassāmi M (meaning kiḷess-?).—<sup>8</sup> tatth' M.—<sup>13</sup> so or yo is added in AM after -putto (C as in the text, and Bu. no doubt read so).—<sup>20</sup> so om. M.—<sup>21</sup> esa A (C—M).—<sup>26</sup> kiñcid- AMC (kañcid- eva desam ZZ mostly, A at sutta 144; cf. p. 251, l. 25). P. 230<sup>1</sup> (yadākaṅkhasi—yadi āk. or yam āk. C).—<sup>16</sup> pi wanting in Mb, vā in Ma.—<sup>29</sup> hi kho bho M (C—A). P. 231<sup>1-2</sup> mud-dhābhisittassa M.—<sup>5</sup> Vedehi- Mb.—<sup>16-7</sup> vattitum -arahaṭṭi M.—<sup>27</sup> kho for koci M.—<sup>29</sup> muddham phāl- A.—<sup>30</sup> (ayasaṃ AM, DN.; elsewhere āyas-).—<sup>35</sup> phāliss- M.—<sup>36</sup> S. -putto ca M. P. 232<sup>1</sup> -nagavesi C throughout.—<sup>7</sup> manasikarohi wanting in A throughout; at ll. 25, 30 Aggivessana is repeated, and this is perhaps correct, cf. pp. 376-7.—<sup>11-17</sup> tassam (once changed to tissam) -āyam M. P. 233<sup>14</sup> M adds, Tam kim-maṇṇasi A.: Nanu tvaṃ evaṃ sante dukkham allino . . attā ti samanupassasīti. Kim hi no siyā bho G., evam-etaṃ bho Gotamāti.—<sup>18</sup> ujunavam A, also AN. IV. xx. 6, ujukam navam SN. XXI. 95, XXXIV. 232; — akakkukaj- A, akukkaj- C, SN. once, akukkujjakaj- M, akukkuccakaj- AN. l. c. (in text and com., and at that place Bu. read so, but not here); — mūlam AM here (mūle ZZ almost always).—<sup>19</sup> chinditvā A (chetvā MZZ).—<sup>26</sup> api ca Mb, cf. p. 227.—<sup>32</sup> pana Aggi- M.—<sup>33</sup> nalāta-mukkhāni M (-mukkhāni?).—<sup>34</sup> -saṅgā nibhinditvā M.—<sup>35</sup> sedā C, cf. l. 29; — iti so M. P. 234<sup>3</sup> Dumukh- M (C—A).—<sup>18</sup> pubbe va A, cf. SN. IV. 24 —<sup>20</sup> kānici not repeated in M and cancelled by the corrector; — sabbāni tāni M (I ought to have written so; it is the reading of the Copenhagen MS. at SN. l. c., Feer p. 123 omits tāni).—<sup>30</sup> ca om. A.—<sup>36</sup> n' eso me attā M partly. P.

235<sup>12</sup> idha M.—<sup>27</sup> tīhi 'nuttar- A. P. 236<sup>3</sup> hatthim pabbinnam MC.—<sup>5</sup> The second clause, Siyā hi bho G. jalantaṃ . . , is the third in A (C—M).—<sup>18</sup> yena wanting in A.—<sup>30</sup> tappetvā sampavāretvā MaC.—<sup>31</sup> onittapattappāṇin-ti pi pāṭho C.—<sup>34</sup> puññaṃ-ca om. A (C—M); — puññaṃhi A, -amhi C (explained by vipākakkhandhānaṃ parivāro) -maha ca Ma, -maññ-ca Mb.

### 36.

P. 237<sup>7</sup> nivāsetvā for sunivattho hoti A.—<sup>9</sup> Nigaṇṭhi- A.—<sup>26-7</sup> urukkhambho Mb, uruthambho Ma, urakkh- A here (ūrukk- C). —<sup>27</sup> (\*phal-) phāl- AM.—<sup>29-30</sup> kāyavasam A, khayamvayam C. P. 238<sup>8</sup> cittavaso kāyo A; — cittavasena A.—<sup>13</sup> Paccho Kiccho A; Saṃkiccho AM (Vaccho Kiso MC; -kicco C; cf. p. 524).—<sup>14</sup> Cf. p. 77.—<sup>33</sup> imam for imehi A; — balaṃ wanting in AC. P. 239<sup>2</sup> -yāti M (C—A).—<sup>29</sup> na for no M; — ca āpajjati M. P. 240<sup>6</sup> ca hoti bh. M.—<sup>12</sup> na hi M.—<sup>29</sup> For the following passage as far as p. 247, l. 16, comp. suttas 85 and 100 (BD, NO); cf. Lal. Vist. pp. 309-311; — upamāyo Oa, cf. Kacc. ed. Senart p. 154. —<sup>31</sup> allakattḥam Ob; — sassineham B.—<sup>33</sup> dhātum for pātu MNO. —<sup>35</sup> -manthanto B, -matthanto MNO.—<sup>36</sup> h' etaṃ DNā. P. 241<sup>3</sup> kāyena c' eva cittaṇa ca MNO, partly by second hand.—<sup>5</sup> -sineho A here.—<sup>7</sup> tippā (changed to tibbā) kharā MNO.—<sup>8</sup> te nāpadass- ABD partly.—<sup>26</sup> kāyena hi kho kā- D, kāyehi na kho A, kāyena — pe — kā- B, MNO as at l. 3.—<sup>27</sup> vūpakattḥā ABDMaN (I ought no doubt here to have written, kāyena hi kho kāmehi vūpakattḥā). P. 242<sup>24</sup> Cf. note on p. 120, l. 36.—<sup>25</sup> -nigaṇḥ- BDM partly; — -nipi- B.—<sup>33</sup> kho for kho me all the MSS. occasionally. P. 243<sup>1</sup> dukkhapa- B.—<sup>5</sup> appāṇa- Mb; — kaṃ yeva jh. MO; cf. Lal. Vist. p. 314 et seq.—<sup>6</sup> -ruddhim AMONa. —<sup>8</sup> -rundhesu D, also B except here; — nikkhantānaṃ B.—<sup>23</sup> ūhanti A, gahananti and vāhananti B, ohananti Oa, uhananti MbOb, duhananti Na, upahananti Ma (also SN. XXXIV. 86), dupahananti Nb (ūhananti D, also A elsewhere). P. 244<sup>1</sup> sīsavedham changed to -veṭam N, -vedaṃ Ob, sīsatham Ma, -vethanā C, -vekham D, sīsācekam B (-veṭham AMbOa).—<sup>15</sup> -vikattanena B, ZZ mostly.—<sup>28</sup> dāho D.—<sup>29</sup> -bāhusu D. P. 245<sup>5</sup> tv-ev' eso C; cf. Jāt. i, p. 67.—<sup>13</sup> ajjukam B, apidukkham D, ajjajitam Ma, ajjaddhakam Mb, ajajitam Mc (Mb adds āhārupacchedāya), ajjadataṃ Na, ajajitam āhārupacchedāya Nb, āhārupacchedāya Oa, ajajji Ob (ajaddhukam A, ajaddhukan-ti abhojanam C; the Burmese readings may represent \*ajaddhikam, cf. S. jagdhi, but ajaddhu is used elsewhere).—<sup>15</sup> mam' assa MNO.—<sup>18</sup> thokathokam B.—<sup>19</sup> kālayūsam for kalāy- BD.—<sup>26</sup> For this passage cf. notes on p. 80. P. 246<sup>17</sup> maggura- AB, A also at sutta 80 (cf. Abhidh.), otherwise I have only met with



maṅg-; maṅguracchavīti maṅguramacchachavi C.—<sup>22</sup> vediy- D; —  
 etaparamaṃ MaNaOa.—<sup>23-3</sup> na ito B.—<sup>25</sup> vediy- BNO, vediyaṃti  
 D.—<sup>35</sup> -hāritā M, -haratā D, -harattā A, -harittā C  
 (-haritā NO).—<sup>36</sup> -sāri DNO, -sāriṃ C, -sirīṃ B (-sāri AM); —  
 es' eva MO, eveva B, eso maggo N (eso va AD). P. 247<sup>7</sup>  
 -mānapatta- MN.—<sup>10</sup> me for maṃ BMOB (maṃ ADNOa).—<sup>11</sup>  
 pañcavaggiyā bh. NOB, M once.—<sup>12</sup> kho for the first no Nb; —  
 taṃ kho no Ob.—<sup>14</sup> kho for me A; — nibbijja ACMNO (nibbijjā  
 BD, cf. p. 165, l. 14).—<sup>17</sup> āharitvā DMNO, āhārito A (āhāretvā  
 B).—<sup>36</sup> Cf. pp. 22-3. P. 249<sup>24</sup> desitā A.—<sup>25</sup> ekam-eva ārabha  
 A.—<sup>30</sup> sannisāremi M, sannisidāpemi A (sannisād- C).—<sup>31</sup> nicca-  
 kappam not repeated in AM (C as in the text).—<sup>32</sup> tathāgatassa  
 for yathā taṃ A here.—<sup>33</sup> -ti kho pana M; — bhavaṃ bho Gotamo  
 A; — supittā C, suvittā A.—<sup>33-4</sup> abhijānāmi 'haṃ A (C—M; this  
 passage is quoted at several places, partly with the reading  
 -jānāmi kho panāhaṃ).—<sup>36</sup> okkamittā A; — evaṃ A, evaṃ taṃ  
 Mb.—<sup>37</sup> kho om. A. P. 250<sup>2</sup> yathā ca sammūlho A, yathā taṃ  
 s. ca M.—<sup>4</sup> bho Gotamāti A.—<sup>6</sup> A before yassa inserts, Kathaṇ-  
 ca A, sammūlho hoti.—<sup>7</sup> te ought perhaps to be added before or  
 after appahinā and pahinā; cf. pp. 331, 464.—<sup>13</sup> ye om. M here.  
 —<sup>16</sup> -kacchinno M constantly (-kacch- A always).—<sup>27</sup> -bhitattā A  
 here.—<sup>28</sup> aññena A.—<sup>30</sup> patvā- AMac here, M at p. 251 (pā-  
 ZZMb, A mostly).—<sup>34</sup> Makkhali AM; — Ajita A.—<sup>35</sup> (-kambalaṃ  
 AM, cf. p. 198, l. 10).

### 37.

P. 251<sup>25</sup> (\*kañci) kiñci MC, kicce A; a very frequent error,  
 cf. p. 229, l. 36, p. 266, l. 28, etc.—<sup>30</sup> na ca kiñci C, also A  
 except here. P. 252<sup>7</sup> eva A.—<sup>19</sup> parivāreti AC.—<sup>22</sup> paṭipā-  
 MC.—<sup>32</sup> vo for te Mb. P. 253<sup>4</sup> devā vijjiniṃsu A.—<sup>5</sup> devāsura  
 for taṃ M.—<sup>7</sup> pana om. M.—<sup>7-8</sup> ekasataniyyuham atthi M, ekāsa-  
 nam niyyusataṃ A (read ekasataṃ niyyūhasataṃ? Cf. p. 398, l. 5,  
 SN. IV. 25).—<sup>10</sup> kho for no M.—<sup>15</sup> purekkhitvā M.—<sup>18</sup> ottappa-  
 mānā AM.—<sup>19</sup> sakasakaṃ A.—<sup>20</sup> ottappati M (-tapa- AZZ, the  
 Singh, mostly).—<sup>28</sup> sobhati M.—<sup>30</sup> (diṭṭhā AM, cf. daṭṭhā AN. IV.  
 iii. 4).—<sup>31</sup> M after bho inserts yathāvatato; something seems to  
 be wanting, but this supplement is scarcely correct.—<sup>34</sup> Sakko  
 for yakkho AC.—<sup>36</sup> abhisankhāresi M (C—A). P. 254<sup>2</sup> -cittā  
 ahesuṃ A (C—M).—<sup>9</sup> vo for te M. P. 255<sup>8</sup> so Bh. satthā  
 om. A; — mēso C.—<sup>9</sup> lābhā vata mārisa suladdhaṃ mārisa M.  
 —<sup>10</sup> ahū A (C—M); — so om. C.—<sup>16</sup> āhu nam āeva A, ahureñña-  
 tarassa Ma, ahureññatarāññatarassa Mb; a quotation in the com.  
 on sutta 23 has, ahu taṃ yeva... abhāsittāti. The phrase ahu  
 taṃ yeva may possibly mean 'some time ago'; there is no

parallel, and C is silent.—<sup>17</sup> abhāsītā Ma, -sittā Mb (abhāsītthāti A and the quotation mentioned just now; read bhāsītā?). P. 256<sup>6</sup> abhāsītthā A, -sittā Mb (bhāsītā Ma).

### 38.

P. 256<sup>31</sup> -yena āvuso M. P. 257<sup>5</sup> -masā M, cf. p. 130, l. 33. —<sup>8</sup> atha kho te bhikkhū yena M. P. 258<sup>16</sup> Cf. p. 8, l. 24; the omission of attā is confirmed by C, and Bu. seems to read as in the text; — vade A; — vadeyyo AC.—<sup>17</sup> kammānam wanting in A (C=M).—<sup>18</sup> kassa kho Mac (C=AMb, cf. p. 132, l. 12).—<sup>26</sup> n' ayam A.—<sup>27</sup> usmimkato M.—<sup>34</sup> kho wanting in A. P. 259<sup>5</sup> sādhu sādhu bh. sādhu M.—<sup>13</sup> yaṃ yad-AMb partly.—<sup>14</sup> viññāṇaṃ viññāṇaṃ tveva saṅkhyāṃ M, also at l. 33, and so throughout -aṃ tveva saṅkhyāṃ.—<sup>25</sup> jalati aggī tveva saṅkhyāṃ M. P. 260<sup>7</sup> Cf. Jāt. iv, p. 267, l. 1.—<sup>11</sup> no sūti MbC, A here; — kaṅkhatō M.—<sup>17-22</sup> Tadābhar... evaṃ-bhante om. A.—<sup>23</sup> nibbicik- M.—<sup>34</sup> (dhanāy- AM, Ma at the second place seems to have vanāy-; vanāyethāti dhanam viya icchantā gedham āpajjeyyātha C; vanāy- is quoted in the com. on sutta 22 and also occurs at SN. XXII. 2); — api nu me tumhe M. P. 261<sup>8</sup> tatiyo A, cf. p. 48, l. 6. P. 262<sup>37</sup> iti om. M. P. 265<sup>1</sup> -mhā M or Ma.—<sup>7</sup> paṭidhāv- M.—<sup>21</sup> no om. M.—<sup>28</sup> vadeyyāthāti Mb.—<sup>35</sup> Cf. Mil. p. 123; gabbhavokk- A here, gabbhassa okkanti and avakkanti C.—<sup>36</sup> A quotation in the AN. com. inserts katesamā tippam before idha, and has gabbhassa avakkanti. P. 266<sup>3</sup> yato kho M.—<sup>8</sup> garubbhāram M, Aa here.—<sup>14</sup> vaṅkaṃ AC (kīlāpanakāni bhavanti seyyathidam . . dhanukaṃ tehi kīlāti AN. X. x. 9).—<sup>15</sup> cingū- A.—<sup>25, 24</sup> rūpe om. AMa, also at p. 270.—<sup>27</sup> -virodhasamā- Ma, A once, cf. p. 270, l. 13 (-virodhan-ti C).—<sup>28</sup> (\*kañci) kiñci AM throughout, cf. p. 251, l. 25. P. 267<sup>13</sup> Cf. p. 179 et seq. P. 270<sup>14</sup> vediyati A here.—<sup>37</sup> pana om. A. P. 271<sup>1</sup> -paṭivi- A, -vi- and -paṭi- C.—<sup>2</sup> -muttan-ti Ma.

### 39.

P. 271<sup>11</sup> puttā samaṇā 'mhā samaṇā 'mhā ti M.—<sup>15</sup> sandhā for saccā A, avañjhā M, cf. p. 281.—<sup>17</sup> -parikkhāre A, cf. l. c. and p. 33.—<sup>19</sup> sa-udayā A (-drayā MC; I ought to have followed A, though it is rarely written so; the error arose from dukkhu-draya, etc.).—<sup>29</sup> (\*sati) ssati AM throughout. P. 272<sup>1</sup> na-cheddava A throughout. P. 273<sup>19</sup> 'mhā Mb, A partly, samā Ma, A omits it at the first two places.—<sup>23</sup> -taññū C, A here; — āhariss- A.—<sup>27</sup> na-v-uppād- A (na upp- MZZ, A partly); — yatrā M.—<sup>37</sup> -dhiss- A. P. 275<sup>8</sup> There are parallels to these



similes at suttas 2, 10, 13 of DN. (marked BDE, cf. Grimblot pp. 137-52).—<sup>9,13</sup> saṃpajjeyyūṃ, -jjimsu M.—<sup>11</sup> dārabh- M; — kho om. M.—<sup>13</sup> so 'haṃ BDE, so kho ahaṃ M.—<sup>16</sup> -gaccheyya AM (-gacche BDE, C twice).—<sup>17</sup> na chā- M.—<sup>26</sup> bandho M.—<sup>27</sup> abbhayaṇa M (meaning abbayaṇa); — koci A here (kiñci MCBDE, perhaps also Bu.; if so, this confusion of vyaya and vayas is old).—<sup>29</sup> tamhā bandhā M here.—<sup>30</sup> na c' atthi kiñci E.—<sup>35</sup> bhuñj- ABDE (bhuj- MC).—<sup>37</sup> vimutto M. P. 276<sup>4-8</sup> BDE differ from our text.—<sup>15</sup> evaṃ-eva kho bh. BDEa.—<sup>20</sup> There are many parallels to the following text, especially in DN.—<sup>21</sup> -sanneti, -sanneyya M or Mb.—<sup>23</sup> apphutaṃ M (-taṃ AZZ).—<sup>26</sup> -deyya A, -teyya or -deyya ZZ partly; — saḥassa changed to saḥāssa A, sā h' assa ZZ once, sā 'yaṃ nhān- M; — sineh- ZZ once or twice.—<sup>27</sup> puṭṭhā AC, ZZ with few exceptions (phuṭā M, puṭā or phuṭā ZZ partly; puṭṭha or puṭṭha for phuṭā is a very frequent error in Singh. MSS., cf. Dh. v. 218, Suttanip. p. 122, etc.); — pagghariṇī M. P. 277<sup>1</sup> -todako Ca, ZZ partly; — udakassa M, ZZ partly.—<sup>4</sup> na om. M, ZZ mostly, devo na ca A, na kālena or na sammā ZZ partly.—<sup>5</sup> anuppajjeyya A (-veccheyya ZZ), nānuppavaccheyya MCB (read, devo ca k. k. s. dh. nānuppavaccheyya?).—<sup>20</sup> Cf. p. 169.—<sup>23</sup> ca aggā M, ZZ once.—<sup>23,24</sup> -santāni A, ZZ mostly, -sandāni Ma (-sann- Mb, ZZ twice).—<sup>24</sup> ayaṃ for nāssa A, nāyaṃ ZZ once (read nāssa?).—<sup>37</sup> assa om. M, also at the next line. P. 278<sup>20</sup> The following similes recur at sutta 77 (B) and DN. 2, 10 (DE).—<sup>22</sup> so puriso M.—<sup>24</sup> āgacchīm ADE once, āgacch- and āgacch- M (-āch- B twice, ADE once). P. 279<sup>12</sup> pi for p' assu M, also at s. 77; DE here differ.—<sup>34</sup> sippika- M.—<sup>35</sup> sakkara- A. P. 280<sup>2</sup> A after bhikkhu adds, āsavānaṃ kh. cittaṃ abhininnāmeti so.—<sup>9</sup> ti for iti M (C—A).—<sup>10</sup> sotthi- AMa.

#### 40.

P. 281<sup>6</sup> puṭṭhā samaṇā samaṇā 'mhā ti M, cf. p. 271.—<sup>10</sup> avañjhā for saccā M, cf. l. c.—<sup>14</sup> -udrāyā M, -udayā A, cf. l. c.—<sup>19</sup> palā- M.—<sup>21</sup> macchariyaṃ macch- AMb.—<sup>23</sup> (-ditṭhissa AM here, afterwards -ikassa; ZZ have both forms).—<sup>25</sup> maṭaraj- A, mataj- M, (maṭaj- C); — ubhodhāraṃ M.—<sup>34</sup> -rohanassa M (C—A).—<sup>35</sup> -rohanamatt- M. P. 282<sup>5</sup> -jjhāyik- M partly.—<sup>6</sup> jaṭilassa Mb here, A once.—<sup>15</sup> -kattaṃ c' eva M, also at l. 35, -kamattem- eva A here.—<sup>28</sup> -rohanassa Mb.—<sup>35</sup> jaṭilamatt- A. P. 283<sup>5</sup> -ditṭhikaṃ M here.—<sup>17</sup> āpāyikaṭṭhān- A here.—<sup>19</sup> -eh' imehi M.—<sup>20</sup> vimuttam-att. samanup. wanting in M, also the corresponding phrase at l. 22.—<sup>37</sup> -dikā A, at the first place also Ma; — setodakā for setakā M, cf. p. 76, l. 28. P. 284<sup>13,15</sup> tam-ahaṃ for ajjh. vūp. M.

## 41.

P. 285<sup>3</sup> mahā for Kosalānam A, cf. p. 400.—<sup>4</sup> The following text is nearly identical with the next sutta, the readings of which are marked B and O.—<sup>5</sup> Sākya- Mb constantly. P. 286<sup>10</sup> There are in MN. and AN. several parallels to what follows as far as p. 288, l. 34;—tividhā ZZ partly (-am ABMO).—<sup>15</sup> luddo dāruṇo loh- MO.—<sup>16</sup> sabbapānabh- MO, ZZ partly.—<sup>18</sup> tam om. ABZZ, cf. p. 287, l. 31.—<sup>19-20</sup> mātāpiturakkh- wanting in AB, in Ma once, in ZZ almost always, likewise at p. 287.—<sup>21</sup> mālagula- and mālāgula- M (O abridges; -guṇa- ABCZZ).—<sup>25</sup> sabbaggato MO.—<sup>26</sup> parisaggato M, A once.—<sup>27</sup> etaṃ bho corr. to ehi bho M, hambho and ehimbho ZZ once or twice, cf. p. 288, l. 5 (evaṃ bho ABCZZ, read eh' ambho?).—<sup>28</sup> so āha ajānam vā aham jān- M, with aham for āha in the sequel, likewise at p. 288.—<sup>31</sup> kiñcakkh- Mb, ZZ rarely.—<sup>34</sup> bhedakā M (meaning -o?).—<sup>35</sup> -karaṇī- AB, ZZ partly.—<sup>36</sup> kaṇḍakā changed to gaṇḍ- for aṇḍ- MO (C=ABZZ). P. 287<sup>3</sup> -vatīvāc- ZZ partly;—bhāsītā hoti Mb, also at p. 288, and so the AN. parallels.—<sup>7</sup> iti for idha B.—<sup>8</sup> abhiññitā AB (-ātā MC, ZZ with a single exception).—<sup>9</sup> vatā all the MSS., except A at both places and B once;—mam' MO.—<sup>12</sup> -diṭṭhiko kho M here, AN. at both places.—<sup>14</sup> sukatadukkaṭ- M.—<sup>15</sup> paraloko BM, ZZ occasionally.—<sup>31</sup> tam wanting in B, in ZZ partly.—<sup>32</sup> Several MSS. have adinnam for nādinnaṃ, and they do not all add na before ādātā.—<sup>36</sup> -su cār. anāpanno M, -su cār. anāpajjitā (corr. to n' āpajjitā) O, -su cār. na āpajjitā ZZ once. P. 288<sup>5</sup> ehi bho M, ZZ once corr. from evam' bho. P. 289<sup>2</sup> -sālānam vā AO throughout, B mostly.—<sup>19</sup> Subhānam devānam om. ABO (C=M).—<sup>21</sup> -kiñnakānam A, cf. p. 2, l. 19.—<sup>23</sup> -niṭṭhakānam A. P. 290<sup>10</sup> -petam BaMO, ZZ occasionally.

## 42.

For the readings see the notes on sutta 41.

## 43.

P. 292<sup>3</sup> -koṭṭhiko M, A once (-koṭṭhito ZZ, rarely -koddhito, -koṭṭito).—<sup>6</sup> duppaṇṇo not repeated in Ma, and so in the sequel the repetitions are mostly omitted in M or Ma, occasionally in A or Aa.—<sup>10</sup> kiñ-ca na M.—<sup>15</sup> sādhu āv- A.—<sup>16</sup> āvuso Sāriputta p. A here.—<sup>30</sup> labhetha M partly.—<sup>34</sup> yā A, also at p. 293, l. 25.—<sup>35</sup> c' āvuso AM at both places (h' āvuso C). P. 293<sup>16</sup> nīlam- pi C.—<sup>17</sup> lohitaṃ- pi A.—<sup>30</sup> nissattaṭṭhena āvuso A here.—<sup>37</sup> abhiññāṭṭhā pariññāṭṭhā M (C=A). P. 294<sup>12</sup> pañcah' M.—<sup>27</sup>



vuccati M.—<sup>28</sup> katiāṅgak- M.—<sup>30-1</sup> vitakkā ca vattanti vicārā ca A (C=M). P. 295<sup>11</sup> -bhontīti AM, at l. 17 AMa.—<sup>23-4</sup> āyūṃ pan' M, āyūṃ pan' A.—<sup>27</sup> āyūṃ AM here.—<sup>28</sup> pana for kho M (a few parallels have ca pana).—<sup>31</sup> tena āvuso . . karissāma A; —pimidh' A, midh' M, cf. p. 148.—<sup>35</sup> āyūṃ Ma, -ū C; —ca om. M.—<sup>36</sup> te ca A (cf. p. 299, l. 32), kate (ye te Mb?) ca no āvuso M; —te ca ved- A. P. 296<sup>1</sup> te ca āy- A, ye te āy- M; —te ca ved- A.—<sup>2</sup> bhavissanti M (abhaviṃsu also at p. 492 and SN. XXI. 59, 60).—<sup>11</sup> There is a parallel at SN. XL. 6 (B).—<sup>14</sup> -saṅkhāro niruddho, etc. B.—<sup>17</sup> avippabhin- Ma, paribh- Mb, pana bhinnāni B, bhinnāni A (viparibh- C); —yo ca khvāyam B.—<sup>20</sup> na parikkh- M.—<sup>23</sup> nesam M (tesam AB). P. 297<sup>2</sup> pubbe va AC; —khārā M (C=A).—<sup>9</sup> Comp. SN. XL. 7 (B).—<sup>11</sup> tthā M throughout, nānāttā C, A once.—<sup>12-14</sup> yā cāyam . . anim. cetov. om. B.—<sup>14</sup> kho om. B.—<sup>16</sup> atthi pana āvuso B. P. 298<sup>12</sup> akuppā va M.—<sup>14</sup> kiñcanam B (-no AMC).—<sup>28</sup> avoca M.

#### 44.

P. 299<sup>7</sup> To parts of this text there are parallels at sutta 109 (B), SN. XXI. 82 (D), XL. 3 (E), AN. IV. xx. 10 (F).—<sup>13</sup> sādhu A.—<sup>33</sup> te ca A; —atth' añña- D here. P. 300<sup>1</sup> nāpi MC, namidaṃ aññ- A.—<sup>4</sup> panāyye Mb.—<sup>22</sup> vā attānam . . vā rūpaṃ etc. ABM mostly (vā om. CDEF). P. 301<sup>4</sup> tihi kho A (C=M).—<sup>7</sup> -kkhandhena M or Ma (-e Bu).—<sup>11-12</sup> katame dhammā M.—<sup>16</sup> ettha M.—<sup>28</sup> ime for cetasikā etc A, cf. SN. XL. 6. P. 302<sup>28</sup> imāvuso M.—<sup>34</sup> asātam om. A. P. 303<sup>2</sup> vedanā kiṃsukkhā kiṃdukkhā M, ved. kiṃsukkhā kiṃdukkhā kiṃsukkhā A.—<sup>34</sup> kudā su M; —nāma 'ham A. P. 304<sup>1</sup> pihapaccayā M, pihapp- C.—<sup>20</sup> accarāvuso A, accayāsi āv. M (accasarā ti C, cf. SN. XI. 24).—<sup>22</sup> The parallels have nearly all -cariyam vussati.—<sup>23</sup> ca om. A. ca pana ZZ, cf. p. 113.—<sup>24-36</sup> paṭipucch- ZZ.—<sup>35</sup> mam ce pi MZZ, also A except here.—<sup>36</sup> evam aham pi evam-etaṃ by- M (C=A). P. 305<sup>2</sup> eva tassa M; —evam-etaṃ dh- A.

#### 45.

P. 305<sup>21</sup> kho om. M.—<sup>25</sup> paññap- M.—<sup>29</sup> tippā (tībā Mb) kharā kaṭ- M; cf. p. 241, l. 7.—<sup>32</sup> kamehi for ime hi A, also at p. 307, l. 17. P. 306<sup>5</sup> devatā byādhitā ubbiggā sant- M.—<sup>6</sup> kho tam M.—<sup>8</sup> -vanappatisu M.—<sup>10</sup> gileyya godhā vā khādeyya M.—<sup>11</sup> vanadāho vā dah- M.—<sup>12</sup> -cikāyo M; —udrah- A (udāh- here), udah-, utthah-, uddhah- M, udraheyyun- ti khādeyyum C (udra- bhāsane, Dhātum).—<sup>13</sup> gileyya na godhā khādeyya M.—<sup>14</sup> mago vā AM; —kammikā vā M.—<sup>15</sup> bijam va Ab; —pana tassa for

pan' assa A.—<sup>16</sup> -vaddham A, abhivuttham corr. to abbipavuttham M; — sammā-M.—<sup>17</sup> sā 'yam māl- Mb.—<sup>18</sup> -nisedheyya A.—<sup>23</sup> -seyyum M, at l. 36 AM.—<sup>24.37</sup> nāma tam AMa.—<sup>29</sup> viṭapiṃ C, -paṃ M.—<sup>30</sup> ogham A (C—M). P. 307<sup>3</sup> yāvāham changed to yam vā 'ham M (perhaps we should read, ayam h' aham, cf. p. 305, l. 32).—<sup>4</sup> sant' eke M.—<sup>7</sup> kim nām' ete A here.—<sup>23</sup> Cf. pp. 77, 238; puggalo is added after ekacco in most parallels, as pp. 342, 412, etc., but it is rightly omitted here, cf. p. 308, ll. 21, 34.—<sup>36</sup> addha- M. P. 308<sup>13</sup> After kappeti the DN. parallels add, phalakaseyyam-pi kappeti, etc.; M interpolates this passage, but it stands in the middle of the word kaṇṭakāpassa...yiko.—<sup>23</sup> -khadoman- AMC (cf. the next sutta; dukkham dom-also ZZ).

## 46.

P. 309<sup>25</sup> yebhūyena or -ūyyena M always.—<sup>31</sup> maññe- for pacce- M. P. 310<sup>24-8</sup> jānāti, jānanto M here, not at p. 311. P. 311<sup>6</sup> yad-idaṃ A almost throughout, M twice.—<sup>8</sup> kho bhikkhave A here.—<sup>23</sup> A omits Tatra .. -suno (p. 312, l. 21). P. 312<sup>26.35</sup> na pariv- A. P. 313<sup>4</sup> dukkha- Ma at first a few times, P. 315<sup>34</sup> -kalābu A here, M at l. 37, -kalāpu changed to -kalāpu C.—<sup>36</sup> -paṭikulo M.—<sup>37</sup> piv- M. P. 316<sup>2</sup> pivitvā M; — (nigacch-AMCZZ invariably; read nigañch-?).—<sup>4</sup> paṭi- A partly.—<sup>16</sup> pi for hi M throughout.—<sup>25</sup> paṇḍukaro- M.—<sup>27</sup> c' eva for hi kho A here. P. 317<sup>11</sup> abbhussukk- AZZ mostly.—<sup>12</sup> abhihaccāti abhihantvā C (abhivih-AMZZ); — bhāsate ca tapate ca C, M at l. 15, ZZ mostly, bhāsati' eva tapati' eva occasionally.—<sup>14</sup> aññe va A.—<sup>15</sup> -maṇā corr. to -maṇo A, -maṇo corr. to -maṇe M, (puthu)samaṇa-brāhmaṇā (sic) parappavāde ti putthūnaṃ samaṇabrāhmaṇasaṅkhātānaṃ paresaṃ vāde C (such a compound as -maṇaparapp- is in my opinion not quite in keeping with the Nikāya idiom, and it was unknown to the two correctors. AN.V. xx. 4 has, aññesaṃ putthusamaṇabrāhmaṇappavādānaṃ).

## 47.

P. 317<sup>25</sup> ajān- A, M once; — nante kāyassa T. samantesānā sammā- A.—<sup>26</sup> -ṇāyanti A, -ṇāyataṃ M. P. 318<sup>29</sup> ñattijjh- A once, ñāta- corr. to ñāta- M, ñattajjhāpanno .. ti .. ñattaṃ (S. \*jñātyaṃ) paññātabhāvaṃ pākātabhāvaṃ ajjhāpanno nu kho... C (Dh. v. 72 is probably alluded to); — nam ñatt- A, -esati dīgharattaṃ ajjhāpanno ayam-āyasmā ñatt- M.—<sup>30</sup> -jjanti n' assa M.—<sup>32</sup> yasappatto Mb here and afterwards, except at l. 36 (we ought perhaps to read, ñatti' ajjhāpanno .. yasam-patto, and, ñattajjhā-



panno hoti yasappatto). P. 319<sup>3</sup> na for nāyam-āyasmā M here. —<sup>11</sup> pi for hi M. —<sup>14</sup> ye idh' M at both places. —<sup>15</sup> bhantena for tañ tena A (tañ is confirmed by the com., but it may be an old error for te); — tenāvaj- M. —<sup>16</sup> kho om. M. —<sup>31</sup> etaṃpatho, etaṃgocaro Mb (C=AMa). —<sup>32</sup> evaṃ mādisaṃ kho M. —<sup>34</sup> pañitaṃ pañitaṃ M (C=A). —<sup>35</sup> kho om. A. —<sup>37</sup> abhiññā AC here. P. 320<sup>13</sup> niṭṭhaṃ gamaṃ A. —<sup>18</sup> patiṭṭhā AM (-tṭhitā ZZ) —<sup>22</sup> (dhaminatā — tāya C). —<sup>25</sup> Vīmaṃsasuttaṃ A.

## 48.

P. 321<sup>3</sup> kho wanting in M, so in A. —<sup>9</sup> sathā vo āyas- M. —<sup>12</sup> sathā āyas- M. —<sup>28</sup> bhikkhave om. A. P. 322<sup>5</sup> cha ime A (C=M). —<sup>21</sup> bhuñj- AC. —<sup>33</sup> -ghātaniyaṃ C, -ghātaniyaṃ M. P. 323<sup>8</sup> pajāneyyaṃ M, A once. —<sup>19</sup> M before mukh- adds añña-maññaṃ. P. 324<sup>30</sup> (\*-bañ-ca) -bhañ-ca MC, -hi ca A; — apaviṇāti A, vacchakaṃ apacinati M, apaloketi C. P. 325<sup>6</sup> atthikatvā corr. to atthimk- M. —<sup>7</sup> sabbaṃ cetasaṃ M, cf. Vin. i, p. 103, sabbaṃcetaso = sabbacittena C (sabbacetaso AZZ constantly; in the AN. com. this phrase is quoted to prove cetaso = cetasa). —<sup>30</sup> Kosambakasuttaṃ C.

## 49.

Comp. SN. VI. 4 (B), also Jāt. 405. P. 326<sup>5</sup> -tṭhāya AM here. —<sup>29</sup> ca wanting in M at these five places. —<sup>30</sup> ca for tathā M, vata B. —<sup>34</sup> anvāvasitvā AM, añjhāvasitvā C (-visitvā Mb once, cfr. pp. 334-6). —<sup>35</sup> Bakabrahmā for brahmā M. P. 327<sup>2</sup> sajjitā A, sajjitā M, sachitā and sañchitā C (sañj- ZZ mostly, -itā occasionally; cf. Grimblot p. 24). —<sup>3</sup> kho ye bh. M. —<sup>4</sup> āpogar- C (the other words are not mentioned). —<sup>9</sup> ahesuṃ ye pana M. —<sup>10</sup> -ppasaṃsakā A partly. —<sup>16</sup> na tyāhaṃ for tan-tāhaṃ A here. —<sup>18</sup> upātivattito ti pi pāṭho C. —<sup>20</sup> paṭipa- MC. —<sup>21</sup> pi om. A; — -kapapāte MC, -kappapātaṃ A. —<sup>25</sup> -vattito M here. —<sup>26</sup> brahma-parisaṃ M, C has both readings; — sannipatitan-ti M. —<sup>29</sup> tyāhaṃ A. —<sup>32</sup> vasaṃg- M. —<sup>37</sup> pi for hi M. P. 328<sup>2,3</sup> kevaliṃ, -lin-ti A here. —<sup>10</sup> āyūṃ Ma, āyun-ti C. —<sup>11</sup> ca pan' aññaṃ for vā aññaṃ M. —<sup>12</sup> vā pan' aññaṃ M. —<sup>20</sup> evaṃ M. —<sup>25</sup> cutiñ-ca AM (jutiñ-cāti ānubbhāvāñ-ca C). —<sup>31</sup> vicaranti for pariharanti C; — disā bhanti is the reading of Bu., disābhanti seems preferable. The metre requires either pariharanti or disābhanti to be struck out. Cf. Jāt. i, p. 132, ii, p. 313, AN. III. viii. 10, X. iii. 9. —<sup>32</sup> loke Ab, also AN. II. cc. —<sup>33</sup> parovar- C. —<sup>35</sup> agatiñ-ca paj. gatiñ-ca A here. P. 329<sup>2</sup> añño kāyo taṃ tvaṃ .. tam-ahaṃ M (for tattha read te?). —<sup>3</sup> -ssaro M. —<sup>4</sup> ito for yato M. —<sup>5</sup> pamuṭṭhā M.

—<sup>9</sup> -pphalo M.—<sup>13</sup> paṭhavittena A here, pathaviṭṭhena corr. to -vaṭṭhena M (-vattena C; -attaṃ for -ttaṃ also in isattaṃ, pakkhattaṃ, itthattaṃ, DN., AN., cf. Grimblot p. 247).—<sup>14</sup> nā-hosiṃ A, nāp' ahoṣi Mb.—<sup>15</sup> paṭhavim-me ti A.—<sup>18</sup> tejo A.—<sup>24</sup> -ajjhena corr. to -aṭṭhena M.—<sup>30</sup> ahoṣiti M at the second place.—<sup>35</sup> -tiṭṭhena M. P. 330<sup>1</sup> abhibhūṭṭhena M.—<sup>2</sup> carahi for ca hi M throughout.—<sup>4</sup> pi sahasi A, visayhasi C.—<sup>9</sup> kho ahaṃ M.—<sup>10</sup> -khārāmi for -khāsiṃ M.—<sup>11</sup> sussanti M.—<sup>13</sup> cāhaṃ A (C—M).—<sup>14</sup> (\*kañci) kiñci AMC;—<sup>15</sup> -diyaṇ-ti A (C—M).—<sup>18</sup> na ca vata M.—<sup>20</sup> Sakkap- A.—<sup>22</sup> -samudit- AM.—<sup>27</sup> gedham-Ma, rodham-Mb (gedhi A constantly, gedha ZZ);—<sup>28</sup> agamāsi, agamaṃsu for akāsi, akaṃsu M.—<sup>33</sup> gedhitacittā Ma, rodhitacittā Mb.—<sup>34</sup> ye pana M. P. 331<sup>9</sup> mārisāti A, omitting mā paraṃ ovaḍāhiti.—<sup>14</sup> desessati M.—<sup>16</sup> samanabrāhmaṇā wanting in A, in M placed after samānā.—<sup>18</sup> -buddho ti M.—<sup>26</sup> pi hi M.—<sup>31</sup> anolapanatāyāti anullapanatāya C.—<sup>34</sup> -nika- and -nika- C, -niya- M, -ṇisuttaṃ A.

## 50.

P. 332<sup>7</sup> garubbhāro viya M (C—A).—<sup>9</sup> vibhāraṃ pavisitvā wanting in A (C—M);—<sup>10</sup> paṇṇattāsane M.—<sup>20</sup> manasākāsi M (C—A).—<sup>20</sup> pana ayaṃ M or Ma.—<sup>22</sup> etasmim kho tyāhaṃ for evaṃ pi . . pāpima A.—<sup>24</sup> tassa for tuyhaṃ hi pāpima A.—<sup>30</sup> ayaṃ maṃ M. P. 333<sup>5</sup> etthāpi M.—<sup>9</sup> ahoṣi M (C—A);—<sup>12</sup> samayena pāpima A.—<sup>12</sup> Vidhūra- M almost throughout, A has both readings.—<sup>14</sup> tesu na ca for nāssu 'dha M.—<sup>17</sup> Vidhuro, Saṇḍivo not repeated in M (C—A);—<sup>20</sup> -pubbaṃ pi M.—<sup>21</sup> addasaṃsu M.—<sup>23</sup> araṇṇasmim M here.—<sup>24</sup> tesam M here.—<sup>26</sup> -ko kāl- M.—<sup>31</sup> tāni cīvarāni A (C—M).—<sup>36</sup> paṭi- M. P. 334<sup>1</sup> hoti for ti Mb;—<sup>2</sup> eva for etaṃ A.—<sup>3</sup> Dus- or Duss- M.—<sup>5</sup> agatiṃ A.—<sup>6</sup> anvāvas- Mb.—<sup>10</sup> yathā nesam A here, further on yathā taṃ, and so has M partly, yathā nam D. m. ti yathā etesaṃ . . C;—<sup>14</sup> okār- A.—<sup>14</sup> anvāyitthā A.—<sup>16</sup> kaṇhā M (kiṇhā AZZ).—<sup>17</sup> samā A, also M except at l. 22.—<sup>18</sup> avajjh- M.—<sup>19</sup> -sākhāya A;—<sup>20</sup> maggaya- M (C—A).—<sup>20-1</sup> evaṃ c' ime M.—<sup>22</sup> paṭṭhāyino A here at the second place. P. 335<sup>34</sup> agatiṃ A or Aa, Cb. P. 336<sup>4</sup> te wanting in AM here, cf. l. 9.—<sup>22</sup> asubhānupassino Mb (C—A).—<sup>23</sup> paṭikula- M;—<sup>24</sup> -rati- M, A once (-rata- C).—<sup>35</sup> bhindi Ma, te bhindissāmi Mb, vobhikkhu A (vobhindi C, cf. p. 126). P. 337<sup>3</sup> cāyaṃ AMbC.—<sup>4</sup> lokanā C.—<sup>10</sup> hadayantaṃ corr. to -yante M;—<sup>11</sup> atha kho tvaṃ jān- M.—<sup>11</sup> vassasatasahassaṃ tamhi nir- M.—<sup>13</sup> apaciṃ A.—<sup>18</sup> The verses recur at Therag. v. 1187 et seq.—<sup>21</sup> iti so nirayo Ma.—<sup>24</sup> kaṇhaṃ A except twice, Ma at the first two places.—<sup>25</sup> -tthāyino A.—<sup>30</sup> yo va Ma, yo ca Mb.—<sup>35</sup> -balena pakkhandho M (meaning pakkhanho?) P. 338<sup>3</sup> Vejayanta- M.—<sup>4</sup> Vāsava for āvuso M here.—<sup>5</sup> vyākāsi A.



—<sup>8</sup> -dhammāya A (C—M).—<sup>10</sup> The following lines recur at SN. VI. 5; -so sā dīṭṭhi SN., Therag.; — ahu M.—<sup>13</sup> yā 'yaṃ me M.—<sup>18</sup> Mahāneruselakuṭaṃ M; — apassasi AC (explained by phusi), apassayi (or aphassayi?) M.—<sup>22</sup> ca for ve M; — bāla AM (-am Therag.); — dah- M.—<sup>23</sup> va for ca A; — āsajjanaṃ AMb throughout (-jjana Ma); — u for sa M.—<sup>24</sup> tvaṃ AM.—<sup>26</sup> Māra M; — (-jjana is confirmed by the Singh. MSS. at SN. IV. 18, v. 1).—<sup>27</sup> kinti mañ- M.—<sup>28</sup> karoto te nijiyati M, karoto casati A; — vi-rattāya A, visattāya M (cf. Therag.).—<sup>30</sup> (\*aghaṭṭesi) asaddhesi A, asajjesi M, atajjesi Therag.

## 51.

P. 339<sup>3</sup> Peso Ma, Peyo Mb.—<sup>31</sup> hi for pana M.—<sup>32</sup> santa-for santata- Ma (C—AMb).—<sup>34</sup> paṭṭhita- A, supatīṭṭhita- M (supatīṭṭhita- C, sūpa- and supa- ZZ). P. 340<sup>11</sup> -paridevānaṃ M, cf. p. 56.—<sup>12</sup> nāyassādhig- M.—<sup>15</sup> -passino M throughout.—<sup>24</sup> gahaṇ- AM; — -añ- h' M mostly.—<sup>31</sup> -thā ca vāc- Mb (C—AMa). P. 341<sup>2</sup> Parallels extending to p. 349, l. 3 are found at sutta 94 (B). AN. IV. xx. 8(E); an abridgement occurs at pp. 411-2.—<sup>5,8</sup> pana is wanting at p. 411, also at DN. 33.—<sup>6</sup> idha pana ME here.—<sup>8</sup> -rantapo ca hoti E.—<sup>9</sup> na attap- AM once or twice.—<sup>15</sup> yo 'yaṃ A.—<sup>36</sup> -kāmaṃ -kkulaṃ M. P. 342<sup>14</sup> yāvāss- Mb.—<sup>15</sup> vibhajissāmi M.—<sup>16</sup> āgamiṣṣa M; — the passage ettāvata . . tena hi bhikkhave (l. 20) is wanting in A, C agrees with M.—<sup>18</sup> Instead of yaṃ, M, here the only authority, seems to have yaṃhi, but the word is next to illegible.—<sup>23</sup> kathaṇ- ca bh. E throughout.—<sup>24</sup> Comp. p. 77, etc.—<sup>33</sup> pivati M. P. 343<sup>23</sup> sākuṇiko M.—<sup>24</sup> coraghātako goghātako bandh- M.—<sup>30</sup> -ābhisitto C.—<sup>31</sup> na-garaṃ E.—<sup>33</sup> miga- A.—<sup>35</sup> haritupalittāya M. P. 344<sup>2</sup> mahesi ABMb (-ī MaE).—<sup>4</sup> juhanti AE, juhati M (jū-B); — avasesen' eva A.—<sup>8</sup> M after yaññatthāya adds, ettakā assā h. y.—<sup>9</sup> dabbā ME (dabbhā AB).—<sup>11</sup> rodamaṇā M.—<sup>17</sup> yo AE here. P. 345<sup>4</sup> Cf. p. 179 et seq.—<sup>10</sup> paṭivirato M.—<sup>13</sup> nāmutra A.—<sup>23</sup> bhāsita hoti A. P. 346<sup>11-2</sup> yatodhik- A here. P. 349<sup>6</sup> -suttaṃ M mostly, C always, A rarely in this paṇṇāsa.

## 52.

This sutta is identical with AN. XI. ii. 6 (B). P. 349<sup>8</sup> Beḷu- C, Veḷu- M, Velu- A once.—<sup>16</sup> mayam āyasm- MB.—<sup>19</sup> -ko yena M.—<sup>25</sup> eko dhammo B mostly; — samma- d'- akkhāto B.—<sup>26</sup> yathā A at the first three places, B twice.—<sup>27,8</sup> ca for vā M here. P. 350<sup>2</sup> vā for c' eva and ca B throughout.—<sup>14</sup> -cetasi-kam AB partly. P. 352<sup>27</sup> ayaṃ pi kho M (C—AB).—<sup>36</sup> ekaṃ

vā M. P. 353<sup>3</sup> bhāvanāya Mb.—<sup>9</sup> kimaṅga (pa)nāham M (C—AB).—<sup>14</sup> -mantañ-ca Ān. MB;—acchādesi wanting in B at the second place.—<sup>16</sup> -nāgarikasutt- A.

### 53.

The beginning, as far as p. 354, l. 23, recurs at SN. XXXIV. 241 (B). P. 353<sup>18</sup> Kappīla-, Kappila- Ma.—<sup>19</sup> Kapil- A at first several times, Kappilavattuvāsīnaṃ changed to Kāpi- M.—<sup>24</sup> Kappilavattuvā, -ve changed to Kāpi- M.—<sup>26</sup> -kāritam hoti M. P. 354<sup>3,13</sup> yena navaṃ B.—<sup>5,10</sup> -santharisanthataṃ M, cf. Vin. i, p. 227, -santharim wanting in B at the second place.—<sup>6</sup> -maṇim DN. 16, ed. Child, p. 11, DN. 32 agrees with the rest;—upaṭṭhāp- M, also at l. 11.—<sup>18</sup> -kkhitvā M.—<sup>22</sup> Sakye MB.—<sup>25</sup> paṭipado M, A once, pā- and pa- C;—piṭṭim C, piṭṭhi M (-im-me AB, cf. Pali Misc. p. 55);—āgilā- MB, also Vin. ii, pp. 200-1, Jāt. i, p. 491 (ag- A, C four times, AN. constantly at three places).—<sup>31</sup> Sakkam MC. P. 355<sup>8</sup> yatodhi- A here.—<sup>25</sup> yatrā M.—<sup>29</sup> -ñeyhi Mb. P. 356<sup>6</sup> hiriyati C, hiriy- M.—<sup>8</sup> ottappi, ottappati M, cf. pp. 43, 253.—<sup>11,2</sup> sāttham sabyañjanam A, cf. p. 213.—<sup>20</sup> -gato hoti Mb.—<sup>23</sup> ābbic- C, ZZ partly. P. 357<sup>4</sup> -nibbid- A, cf. p. 104.—<sup>10</sup> -tuḍḍena A.—<sup>27</sup> abhin- C, also AN. VIII. ii. 1. P. 358<sup>3</sup> pi kho Mb here.—<sup>11</sup> pi kho M here and further on.—<sup>27</sup> kho pan' esā M.—<sup>28</sup> This stanza is also found in the other three Nikāyas.—<sup>31</sup> no for the second na M; in DN. the same remark is twice subjoined to the verse, once with na at the three places. P. 359<sup>4</sup> Sekhapatipadāsuttaṃ M.

### 54.

P. 359<sup>10</sup> -gahetvā A, cf. p. 79.—<sup>12</sup> -nivāsana- M; -pāpuraṅga A; -upāhano M (C agrees with A in these three cases).—<sup>18</sup> -jjanti M. P. 360<sup>17</sup> suṇohi M.—<sup>25</sup> -ndādosam M throughout (C—A). P. 361<sup>7</sup> anuvicca pi A here, -viccāpi M, maṃ is partly added by M or Mb, -vijja Aa once (cf. n. on p. 379, l. 3), -vijjāpi Ma once, C quotes -vicca viññū three times (pi being supplied in the comment), -vicca pi ca viññū once; cf. pp. 440-1. AN. has -vicca viññū constantly.—<sup>10</sup> ye va for ye ca A. P. 362<sup>29</sup> giddhilobhā paṭiviratassa for agiddh- M. P. 363<sup>34</sup> -mānassa A. P. 364<sup>2</sup> avibhattā M.—<sup>12</sup> -dubbala- M.—<sup>13</sup> -ghātasūnam M.—<sup>14</sup> sunikk- M; -kanta C, A here.—<sup>15</sup> nimmaṃsa A (-sam MC, no doubt the reading of Bu. here, cf. p. 58);—-ccubh- Ma, -ccumbh- Mb, uccumbh- C.—<sup>17</sup> palehanto M.—<sup>20</sup> eva pana M.—<sup>28</sup> kāko and kākā Ab, kaṅkh- Ma.—<sup>29</sup> (\*uddāyeyya) ubbādaheyya A, uyya (sic) C, dayeyya M.—<sup>30</sup> visajeyyūm M (C—A). P. 365<sup>2</sup>



-nibbajjetvā A here and at p. 367.—<sup>7</sup> khippam-eva na M.—<sup>8</sup> bāhuṃ M.—<sup>9</sup> Mb here repeats aññataram vā; — ḍaheyya A here.—<sup>17</sup> āṅārakānaṃ A; — vigatadhū- M.—<sup>24</sup> nigacchissāmi M.—<sup>31</sup> paṭipasseyya M.—<sup>36</sup> yācitvā ca M. P. 366<sup>1</sup> yānaṃ vā voropeyya A, y. oro peyya M (y. poroseyyan-ti purisānucchavikāṃ yānaṃ C).—<sup>2</sup> -kkhito M.—<sup>5</sup> eva sāni passeyyuṃ A, omitting tattha . . hareyyuṃ.—<sup>14</sup> tatrāssa Mb.—<sup>15</sup> na vāssa A; — kāni A, except at l. 29.—<sup>32</sup> mūlato va Mb.—<sup>33</sup> amuko for asu M. P. 367<sup>26</sup> ko ahaṃ M.—<sup>28</sup> ahaṃ MC.—<sup>31</sup> -imhā Ma.—<sup>33</sup> vas- for thap- M throughout. P. 368<sup>6</sup> -pess- A here; — ājānesi AMb.—<sup>12</sup> evam-eva kho bhante Bh. M.—<sup>16</sup> Potalisu- A, -liya- and -lika- C.

## 55.

P. 368<sup>18</sup> -bhaṇḍ- for -bhacc- A, here -ṇḍakassa.—<sup>24</sup> -kataṃ M, -taṃ and -taṃ C.—<sup>25</sup> Bhagavantāṃ for bhante M.—<sup>27</sup> bhante om. M.—<sup>30</sup> vādānupāto AZZ mostly (Bu. reads -vādo in this Nikāya, -pāto in AN.). P. 369<sup>4</sup> -vādino asatā abhūtena abbhā-cikkhanti tīhi M, cf. p. 482.—<sup>24</sup> mayaṃ A, also AN. III. xiii. 1, mayhaṃ Ma.—<sup>28</sup> agadh- M, Aa once; anajjhāp- M, A once, cf. p. 162. P. 370<sup>14</sup> ca A here.—<sup>26</sup> nu kho so M here.—<sup>33</sup> vihe-savā A. P. 371<sup>5</sup> so gahapati ev- M here.

## 56.

P. 372<sup>4</sup> -jjanti M.—<sup>8</sup> paññap- M or Mb mostly, A partly.—<sup>11</sup> kammakamm-, daṇḍadaṇḍ- M.—<sup>22</sup> -settānaṃ A.—<sup>34</sup> iti for itiha A here, M at both places. P. 373<sup>50</sup> mahatīyā om. M; — bālā-kiriyāya M, Mb adds parisāya (C—A).—<sup>34</sup> divasassāti Mb.—<sup>35</sup> ahū A partly. P. 374<sup>25</sup> paṭiṭṭhahissati M; cf. p. 228.—<sup>26</sup> -lomakāṃ A.—<sup>30</sup> -kāro M.—<sup>31</sup> kaṇṇe gahetvā wanting in A here.—<sup>35</sup> phālāṃ A, thālāṃ M, cf. p. 229; — nicchod- A, niccot- Ma, niccoṭ- Mb, cf. ib. P. 375<sup>2</sup> sāṇa- M.—<sup>3</sup> -dhopikāṃ A; — kīla-jātāṃ M.—<sup>4</sup> mañña A, -dhovikamañña Ma, -kañ-ñeva Mb.—<sup>6</sup> -pissā-AM here.—<sup>11</sup> me bhante A, also M except once or twice (mētaṃ C); — ruccati A here, in the sequel rucca, except ruccam once, rucci M throughout; na kho mētaṃ bhante ruccati (ruccāti? ruccatiti?) bhante etaṃ mayhaṃ na ruccati C.—<sup>13</sup> āvaṭṭanimāyaṃ MC, A here, cf. p. 383.—<sup>16</sup> kho pan' etaṃ A here. P. 376<sup>3</sup> nu -v- idha AC (but explained by nu kho idha).—<sup>4</sup> kho idha A, kho gaha- Ma.—<sup>5</sup> kho pana M, cf. p. 373, l. 35.—<sup>22</sup> -teyyāmi M or Ma, A once.—<sup>23</sup> idhāssa Mb.—<sup>28</sup> amu Mb.—<sup>29</sup> manasikarohi for the second gahapati M, cf. p. 232; — kho tvaṃ M at two places. P. 377<sup>1</sup> cātuyama- A (in Jaina Māgadhi cāujjāma); cf. DN. 2, Grimblot p. 126.—<sup>1-2</sup> sabbavārito M.—<sup>2</sup> -yutto for -yuto

M (C—A); — -vuto for -dhuto A (C—M); -puttho A (C—M).  
<sup>5</sup> -kkanto M.—<sup>4</sup> (\*kañ) kiñ AM.—<sup>23</sup> ekañ M.—<sup>27</sup> timsatim-pi A.  
 —<sup>27,28</sup> pi bhante M. P. 378<sup>13</sup> Cf. Mil. p. 130.—<sup>15</sup> M places  
 me before bhante.—<sup>20</sup> me bhante M here, further on sutam-  
 etañ bh. (C—A).—<sup>29</sup> pañhā- Mb; — evanāhañ M; — paccani-  
 kañ M (C—A, also DN. 23).—<sup>30</sup> imaññissāñ A, avamaññ- M  
 (amaññissāñ C, also DN. 23). P. 379<sup>2</sup> Cf. Vin. i, p. 236; AN.  
 VIII. ii. 2 (B); — (-vicca- AMC, explained by anuviditvā; -vijja-  
 Vin., which may perhaps be the correct form, though scarcely  
 ever met with in MSS., cf. p. 361).—<sup>4</sup> pāhañ M.—<sup>8</sup> mayhañ bh.  
 A, tamahañ bh. Ma, mamañ hi Vin. (mañ hi MbB).—<sup>9</sup> Upālī  
 M.—<sup>10</sup> -kattāñ upagato MB, Vin.—<sup>17</sup> piñḍapātāñ M, Vin.—<sup>23</sup>  
 nāññesañ M mostly.—<sup>33</sup> anup- AM (ā- C, ā- and a- ZZ); -pub-  
 biñ A. P. 380<sup>18</sup> -vaṭṭadvār- AM, except Mb here and A once  
 (anāvaṭṭan-ti C).—<sup>24</sup> vo for te M throughout.—<sup>25</sup> piñḍapātēna M  
 here. P. 381<sup>7</sup> handa cāhañ A.—<sup>21</sup> paṭivatt- A.—<sup>25</sup> me bhante  
 AM here. P. 382<sup>26</sup> paṭisunivā M.—<sup>31</sup> -sālāyan-ti C.—<sup>35</sup> te  
 om. M. P. 383<sup>1</sup> majjhima- AMa.—<sup>3</sup> tattha sāmāñ nis- M, cf.  
 I. 18.—<sup>13</sup> va om. M.—<sup>19</sup> -vijjanti M.—<sup>23</sup> pi for si M.—<sup>24</sup> -mutto  
 Ma (C—AMb).—<sup>25</sup> aṇḍakābhār- A (C—M).—<sup>26</sup> akkhikāh- A.—<sup>27</sup>  
 uddhatehi M; — akkhehi M.—<sup>30</sup> kho si A.—<sup>32-3</sup> kalyāṇī . . māyā  
 om. M.—<sup>33</sup> sabbe ce pi instead of piyā Ma.—<sup>36</sup> pi 'ssa M, sabbe-  
 sam p' assa AN. IV. xx. 3. P. 384<sup>5</sup> -eyyūñ M.—<sup>11</sup> vuḍḍhassa  
 M; — daharī M.—<sup>20</sup> makkatṭisāvikāñ M.—<sup>30</sup> āness- A here.—  
<sup>35</sup> -bandha- M. P. 385<sup>7</sup> rañḡajāta- A (-jātañ MC); — rajitañ  
 M.—<sup>8</sup> -maṭṭāñ C, ZZ partly.—<sup>32</sup> sarañakā A, parāñjikā Mb.—<sup>33</sup>  
 tassa AM (kassa C, Bu.). P. 386<sup>1</sup> tenāñj- Mb.—<sup>2</sup> suñāhi AaC.  
 —<sup>4</sup> anigh- C; — buddh- A, suddh- Ma (C—Mb).—<sup>5</sup> vesant- Ma,  
 vesamant- Mb (C—A).—<sup>7</sup> (\*-sārīrassa) -sarīr- M, antamasar- A.  
 —<sup>9</sup> kalassa for kusalassa A.—<sup>10</sup> pabhāsakassa changed to -sayassa  
 M, -bhassarassa C.—<sup>11</sup> -echindassa M.—<sup>12</sup> nisañgassa Ma; — -ppat-  
 tassa A (C—M).—<sup>13</sup> khemakar- M; — devassa AM (vedassa C, Bu.).  
 —<sup>14,15</sup> muttassa at both places is certainly an error, but AM  
 agree and C is silent.—<sup>16</sup> -mantassa M; — gonassa A (C—M); —  
 manuddhajassa A.—<sup>18</sup> -puttassa A (-pattassa MC).—<sup>24</sup> samugg-  
 M.—<sup>25</sup> (\*pavivittassa) pavitt- A, avivatt- M.—<sup>28</sup> āsamāyamañ M.  
 —<sup>33</sup> (\*saññūlā) saññūlā M, saññūgā A, sālā or sañlā changed  
 to sañrūlā C. The passage is repeatedly quoted with the  
 readings sañrūlā, sabbūlā. DN. 21 in a phrase nearly identical  
 has sañyūlā. P. 387<sup>2</sup> vicittāñ M (C—A).—<sup>6</sup> uggacch- AM  
 (-ñch- CZZ).—<sup>7</sup> Upālīvādasutt. chaṭṭhamāñ A.

## 57.

P. 387<sup>15</sup> -ro viya phalikañcitvā A, -ro va paliguṇṭhitvā  
 changed to -kuṇṭhitvā M (-ro va palikuṇṭhitvā C).—<sup>18,24</sup> -nikkhit-



tañ bhojanañ bhuñj- Mb, -nikkhiññañ Ma, at the latter place with bhakkhasañ added, cf. nikiññañ bhakkhasañ (-ayañ, -āsañ) DN. 24 (C—A).—<sup>19</sup> -dinnañ A mostly (C—M).—<sup>27</sup> pucchāti Ma here, further on M; —ca kho te A here. 388<sup>1</sup> -rakappañ A. Ma here (-rāk- C).—<sup>20</sup> A for ayañ substitutes, evañ pasanno 'ham-bhante Bhagavati pahoti Bhagavā tatthā dhammañ desetum yathā ahañ-c' ev' imañ kukkuravatañ pajaheyyañ ahañ-ca (cf. p. 389, ll. 14-16).—<sup>31-2</sup> gokappañ Ma, gvākappañ and gvappañ Mb, gokappañ-ti gavākappañ (sic) C. P. 389<sup>17</sup> suñhi M.—<sup>26</sup> akañhaasukk- M, A here; —kammañ om. M (a parallel text quoted in Atthasālinī seems to confirm the reading of A). P. 390<sup>2</sup> etañ M partly.—<sup>3</sup> pāhañ M. P. 391<sup>4</sup> yam-idañ M.—<sup>14</sup> pana om. A.—<sup>26,33</sup> At SN. XII. 7 parivutthaparivāsañ is added before āradhacittā.—<sup>32</sup> mañ wanting in MZZ, in A partly, cf. pp. 494. 512; the omission was occasioned by ll. 25, 30.

## 58.

P. 392<sup>16</sup> -ggacchati M, also SN. XLI. 9 (meaning -ñchati?), -cchissati AN. VII. vi. 4.—<sup>18</sup> kathañ SN. l. c.—<sup>21</sup> sace pana te AM here, cf. p. 394, l. 15.—<sup>27</sup> -kārañ AaMa here. P. 393<sup>6</sup> sakkhati M.—<sup>7</sup> oggil- for ogil- M (n' eva sakkhiti ogilitum n' eva s. uggilitum SN. l. c., cf. Mil. p. 5).—<sup>8</sup> ayañ- M.—<sup>18</sup> parisañ ulloketvā M.—<sup>35</sup> khv'-ettha M, kh' etta C.—<sup>36</sup> tañ for evañ M. P. 394<sup>15</sup> puttā samāno A here. P. 395<sup>1</sup> ayañ for sacāyañ Ma; —daharo for kumāro M.—<sup>2</sup> dhāt-... anvāya om. M.—<sup>3</sup> āhār-AMa partly.—<sup>4</sup> ahañ om. M.—<sup>6</sup> -gulī A (-liñ also AN. V. i. 7 in a similar passage).—<sup>10</sup> na T. tañ A.—<sup>11</sup> atthas- A here; —sace for sā ca A here.—<sup>17</sup> T. tañ vācañ na bh. A.—<sup>19</sup> yā ca A here.—<sup>20</sup> kho om. M.—<sup>25</sup> abhis- is repeated in A here.—<sup>29</sup> evañ for v' etañ A, further on c' etañ AMa. P. 396<sup>3</sup> saññato A, paññato M (saññato C).—<sup>10</sup> -viditā for -viddhā M here (C—A).

## 59.

Identical with SN. XXXV. 17 (B). P. 396<sup>25</sup> Pañcañg- A except here, once Pañcakañ (BC—M); —dhapati M.—<sup>29</sup> thapati for gahapati A, also at sutta 78 (at sutta 127 A agrees with MB). P. 397<sup>24</sup> nāsakkhi for na pañās- M, na pana as- B.—<sup>30</sup> B places ahoñ after saddhīm at l. 31.—<sup>32-3</sup> evañ... avoca om. B.—<sup>34</sup> Ud. bhikkhuo B.—<sup>35</sup> -tañ-ca pan' Ānanda p. U. bhikkhu B.—<sup>36</sup> -tino B; —dve v' imānanda A (C—M); dve pi mayānanda v. v. B, and so further on. P. 398<sup>1</sup> M before pañca inserts, cata-so pi v. v. m. p. (C—AB).—<sup>3</sup> atthārasa MC, -rasāpi B (-dasa MN. DN. always, and only there).—<sup>4-5</sup> -satañ pi ve- M, -satam-pi

mayā ve- B.—<sup>5</sup> -danā vuttā M; — evaṃ hi M here; — pariyāyena des- M here, B once.—<sup>8</sup> -maññiss- in B precedes -jāniss.—<sup>16</sup> passantā M.—<sup>17</sup> pañc' ime B (C=AM).—<sup>25</sup> ye . . vadeyyuṃ B.—<sup>26</sup> idaṃ nesāhaṃ nā- B.—<sup>28</sup> c' eva paṇ- Ma, B here. P. 400<sup>17</sup> paññāp- M.—<sup>20-1</sup> yattha yatth' āvuso for api c' āv. y. y. B.—<sup>21</sup> yahi yahi Ma, yaṃhi yaṃhi AB.

## 60.

P. 400<sup>27</sup> Sālaṃ M. P. 401<sup>21</sup> pana om. A (C=M)—<sup>24</sup> kho for vo A.—<sup>26</sup> -dinno AM partly.—<sup>32</sup> paralok- AM partly. P. 402<sup>18</sup> -bbijjivā M.—<sup>31</sup> saññāp- M; — -paññatti M (C=A).—<sup>32</sup> tāya pana M partly.—<sup>33</sup> pañāssa Mb.—<sup>36</sup> paraṃ and aparaṃ vama-AMa mostly; — evaṃ-ass' ime MC, A once. ev' ass' ime A here. P. 403<sup>6</sup> tesam A here.—<sup>7</sup> sacca- A mostly.—<sup>15</sup> -latthānaṃ AM partly. P. 404<sup>11</sup> At p. 403, l. 6 the phrase 'hotu nesaṃ . . ' is correct, but here we should expect something like 'hotu itaresaṃ (tesaṃ?)' or 'mā hotu'.—<sup>22</sup> The following text recurs at several places, cf. p. 516 and Grimblot p. 119; — karoto for karato ZZ occasionally here, not at l. 26; — chindāpayato M here, A at p. 405, l. 2.—<sup>23</sup> pacāpayato M here; — socayato wanting in A partly. socayato socāpayato M; — kilamato kilamāpayato M.—<sup>27</sup> puthaviyā SN.; — ekaṃ M at both places.—<sup>33</sup> yajāpento M, yājāpento A once.—<sup>34</sup> saccavādena M here, afterwards -vācena. P. 407<sup>24</sup> DN. 2 after visujjhanti adds, na-tthi attakāre na-tthi parakāre na tthi purisakāre.—<sup>25</sup> -sathāmo MZZ (-satth- C, A constantly).—<sup>27</sup> chasv-evā- M, ZZ almost always (C=A).—<sup>30-1</sup> sahetupaccayā A (SN. XXI. 60 agrees with M).—<sup>33</sup> na om. M.—<sup>34-5</sup> savasā sabalā saviriyā M. P. 408<sup>18</sup> hetūti M. P. 410<sup>8</sup> arūpā M (C=A).—<sup>23</sup> arūpino Ma; — apannakadhamme tatrū- M.—<sup>27</sup> saññamayā A (C=M).—<sup>28</sup> dissanti M.—<sup>29</sup> (Cf. p. 110) daṇḍādānaṃ A; satthādānaṃ AM; vivādaṃ A, -dā M; tuvaṃ-tuvaṃ M, tvamtvaṃ A.—<sup>30</sup> pesuññaṃ musāvādaṃ A. P. 411<sup>20</sup> sarāg- and asarāg- Mb (C=AMa).—<sup>28</sup> Cf. p. 341.—<sup>35</sup> na attap- M. P. 412<sup>5</sup> -suttante M, cf. p. 521. P. 413<sup>25</sup> evaṃ-eva kho M.—<sup>28</sup> -petam AM, cf. p. 290.—<sup>29</sup> Sāleyyasuttaṃ M.

## 61.

P. 414<sup>4</sup> yena M.—<sup>10</sup> udakādān- Ma, Aa partly, also C with the remark, udakā(dhā)ne ti pi pāṭho.—<sup>13</sup> parittakam AM here.—<sup>29</sup> urulhavā M (borrowed from Jāt. 547, it seems), ubbūlhavā ti abhivaḍḍhito ārohasampanno C.—<sup>30</sup> so wanting in M, in AM at p. 450 (the omission seems due to p. 415, l. 3, etc.). P. 415<sup>9</sup> yathā A.—<sup>15</sup> kañci A (C=M).—<sup>17</sup> pāpaṃ kammaṃ A (C=M).



—<sup>18</sup> te om. A (C=M); — ssāmi (sic) for hassā pi A, hasāya pi davakamyatāya pi Ma, the whole of which is cancelled by the corrector; C paraphrases, tasmā tayā hassā pi davakamyatāya pi musā na bhanitabbam.—<sup>22</sup> kātabbam A here.—<sup>25</sup> ahosi M, once corrected.—<sup>35</sup> -undrayam Mb, M here, cf. p. 271.—<sup>36</sup> samsakkam M or Mb. P. 416<sup>14-16</sup> samvatti A.—<sup>20-1</sup> pi samvattati M.—<sup>23</sup> -pavacchayyāsi and other corrupt readings M, no doubt meaning -paveccheyyāsi (C=A). P. 417<sup>4-5</sup> samvattati A, pi samvattati M. P. 418<sup>14</sup> -kattabbam M here.—<sup>18</sup> -dhāya pi M.—<sup>35</sup> -dhāya pi AM, also at p. 419. P. 419<sup>31</sup> samvattati AM.—<sup>27</sup> evarūpaṃ pana te R. -kammaṃ M. P. 420<sup>3</sup> -eva M once, Ma once.—<sup>8</sup> -dhiss- A almost throughout.—<sup>18</sup> -tiha te M (C=A).—<sup>19</sup> -ssāmi M.—<sup>21</sup> -ssāmīti AM.—<sup>22</sup> te for vo M (C=A; cf. p. 415, l. 18).

## 62.

P. 421<sup>3</sup> Rāhula wanting in A here.—<sup>13</sup> paṭivattitvā A (C=M).—<sup>17</sup> -tṭhapentaṃ M.—<sup>18</sup> -pānasati A, likewise at p. 425, also M or Ma (-satin-ti C).—<sup>19</sup> bhāvanā bhāvitā M here.—<sup>27</sup> (kiñci AMC, cf. p. 185, l. 16). P. 422<sup>18</sup> yena parichīyati A, yena ca jirati M, cf. p. 188, l. 7; — yena cuparidahati M.—<sup>19</sup> -khāyitaṃ A, asitaṃ pitaṃ khāyitaṃ Mb, cf. l. c. and p. 423, l. 8.—<sup>30</sup> koṭṭhā- M.—<sup>31</sup> iti om. M, iti cā yaṃ A, cf. p. 188, l. 30. P. 423<sup>7</sup> -achiddaṃ Mb, -achindaṃ Ma.—<sup>8</sup> asitaṃ etc. AM at the first place, Mb at the next two.—<sup>9</sup> -sāyitakhāyitaṃ AM here.—<sup>10</sup> -bhāgaṃ M, -bhāge A (-bhāgā C, also A at sutta 140).—<sup>11</sup> M after -gataṃ adds, aghaṃ aghagataṃ vivaro vivaragataṃ asaṃphuṭhaṃ maṃsalohitehi (wanting in A also at sutta 140).—<sup>16</sup> cittaṃ nibbin- M here.—<sup>32</sup> dhopanti A, Ab at the first place. P. 424<sup>3</sup> Cf. Mil. p. 385, l. 1, where this passage seems to be quoted inaccurately from memory.—<sup>6</sup> dahati M.—<sup>21</sup> uppannuppannā Mil. p. 388, l. 17.—<sup>28</sup> byābādho Mb. P. 425<sup>3</sup> M repeats ānāp-.. bhāvehi, cf. p. 421.—<sup>9</sup> sato va pass- M, cf. p. 56. P. 426<sup>1</sup> assāsā te M.—<sup>5</sup> -Rāhulasuttaṃ M.

## 63.

P. 426<sup>8</sup> Māluka- M always; -luṃka- A mostly (in the next sutta throughout), otherwise -luka- often, -lukkha-, -lukka-, -lukkā- partly, many of the latter cases being changed to -luka- (so has AN.IV.xxvi.4 throughout, at the first place corr. to -luṃkyā-); -luṃkyā- C mostly, -luṃka- partly (Mālunkya- SN.XXXIV.94 throughout; cf. Mil. p. 144, where only M reads -luka-).—<sup>10</sup> ti for iti M.—<sup>18</sup> -kkhamati M. P. 428<sup>28-31</sup> ti vā without ti A, at l. 36 and p. 430, l. 6 AM. P. 429<sup>1</sup> etaṃ for

eva taṃ M.—<sup>3</sup> (gāḥap- AMC, gāḥūp- A at sutta 105).—<sup>17</sup> amukasmim M.—<sup>22</sup> saṅghassa M (saṅghassāti veṇuvilivassa C).—<sup>28</sup> maruvā AM (-vāya C; cf. Jāt. ii, p. 115).—<sup>25</sup> kaccam C, kuṇḍam changed to kaṇḍam A.—<sup>28</sup> (\*vājitaṃ) vācitaṃ A, vākhittaṃ M.—<sup>32</sup> gavāssa A, migassa M;— bheravassa for roru- M (C—A).—<sup>33</sup> simbhāḍassāti M (C—A, explained by makkaṭassa).—<sup>35</sup> velakaṇṇam M.—<sup>36</sup> nārāci M, nārājāṃ A;— kanamcira- changed to kanavira- M. P. 430<sup>1</sup> etaṃ for eva taṃ M here, at l. 6 ev' etaṃ.—<sup>10</sup> abhaviṣsa evaṃ M.—<sup>12</sup> ti vā M here and at the parallel places, except l. 26.—<sup>27.35</sup> vā om. A. P. 431<sup>24</sup> n' etaṃ ādi- M.—<sup>25</sup> cariyakam MC (-yikaṃ AZZ almost always).—<sup>33</sup> etaṃ at the second place wanting in M.—<sup>35</sup> tiha tvaṃ Mā- M. P. 432<sup>1</sup> dhārehi Ma.—<sup>2</sup> me om. A;— kataṃ without dhār- Ma.—<sup>5</sup> Māluṃka-ovādasuttantaṃ A, -Mālukyo-vādasuttaṃ M, Māluṃkyasuttaṃ without cūḷa C (-ovāda- was in AM wrongly repeated from the names of the preceding suttas; cf. the title of sutta 64).

#### 64.

P. 432<sup>26</sup> nu kho C;— tvaṃ om. A. P. 433<sup>1</sup> paṇāssa, evāssa Mb.—<sup>6</sup> sīlan- ti A.—<sup>19</sup> suṇāhi M. P. 434<sup>12</sup> pahiyissati A (C—M).—<sup>28</sup> dākhiti and dakkhiti A, dakkhati M. P. 435<sup>12.20</sup> gacchissāmi M and Mb.—<sup>16.24</sup> nādhimuccati and adhim- M (which I ought to have adopted, cf. p. 186).—<sup>28</sup> -pahānāya AM (-nā C).—<sup>36</sup> paṭiḥāp- and -ṭhap- M (C—A, also AN. IX. iv. 5). P. 436<sup>3</sup> ṭhito C, A once, also AN. l. c.—<sup>30</sup> (viññāṇagataṃ AM, wanting here in AN. l. c., perhaps rightly). P. 437<sup>4</sup> ayam pi M.—<sup>9</sup> ekacce bhikkhū M at both places.—<sup>10</sup> kho paṇesāhaṃ M, also AN. V. iv. 1.—<sup>13</sup> -lukiyaṭṭasuttaṃ M.

#### 65.

P. 437<sup>18</sup> ekāsanam bh- AMa partly (-sana- C).—<sup>29</sup> evaṃ- pi ca A here. P. 438<sup>1</sup> tvaṃ om. M;— māno ekāsano yāp- M.—<sup>16</sup> karaṇīyam for kariyati M.—<sup>18</sup> dosakam M (C—A, explained by etaṃ okāsam etaṃ aparādham).—<sup>26</sup> pavedemi for -desim M or Mb.—<sup>34</sup> -pūri- Mb or M. P. 439<sup>14</sup> bhikkhu for satthu M here.—<sup>25</sup> idhāssa Mb.—<sup>26</sup> A after -mutto adds, dhammānusaṛi saddhānusaṛi.—<sup>27.33</sup> nu kho so M.—<sup>30.5</sup> idh' assa . . Bhaddāli om. A. P. 440<sup>21</sup> nāma 'haṃ M.—<sup>25</sup> -viccāpi, -vicca pi M, cf. p. 361.—<sup>26</sup> attanā M (C—A).—<sup>29</sup> attā pi attānam upavādito ti attanā pi attānam upavādito, ayam-eva vā pāṭho C.—<sup>31</sup> evaṇ- h' idaṃ M. P. 442<sup>24</sup> pasayha pasayha M (C—A).—<sup>28</sup> aṇṇenāṇṇam Mb.—<sup>30</sup> netthāram M mostly, A once (nitth- C, cf. Vin. i, p. 49, etc.). P. 443<sup>2</sup> yatha- y- idaṃ M.—<sup>3</sup> (\*vūpasamm-) vūpasameyyāti AM;—



kho evaṃ M.—<sup>5</sup> vūpasamati M (C—A).—<sup>8.15</sup> M places na after katham.—<sup>22</sup> abhiñhā- for adhiccā- A (C—M). P. 445<sup>2</sup> yena M.—<sup>3</sup> honti wanting in A, also SN. XV. 13.—<sup>9</sup> yadā for yato ca kho A here (C—M, also Vin. iii, p. 9).—<sup>15</sup> atha kho M here.—<sup>21</sup> -nāutāṃ C, ZZ mostly.—<sup>26</sup> appakāṃ M.—<sup>27</sup> desemi Mb (-sesim AMac).—<sup>28</sup> tam sarasi Bh. M; — bhante ti A.—<sup>31</sup> es' eva pacc-Mb.—<sup>34</sup> sabbam cetaso M. cf. p. 325.—<sup>35</sup> te pana ahaṃ A. P. 446<sup>5</sup> deva for yeva A.—<sup>18</sup> khurakāse M, mukkāso A (khurakāye C); — davatte for ravattthe M (C—A).—<sup>19</sup> sakkhale C.—<sup>23</sup> yato kho M.—<sup>25</sup> pana for tam -enaṃ A here.—<sup>26</sup> pāṇiyaṃ -ca for valiy-M (C is silent).—<sup>28</sup> rājābhogo Mb (C—AMa).

## 66.

P. 447<sup>14</sup> yenaññ- Mb.—<sup>20</sup> etaṃ M.—<sup>23</sup> bahūnaṃ M always. P. 448<sup>9</sup> ahud-eva M at both places.—<sup>15</sup> -imha A here.—<sup>20</sup> -sañ-khātāṃ tassa M.—<sup>28</sup> -timisāyāti C.—<sup>29</sup> kaṇṭakāvātāṃ changed to -vātāṃ M.—<sup>34</sup> dhopetantanti A (meaning penti?).—<sup>35</sup> abbhū M (cf. Vin. ii, p. 115). P. 449<sup>1</sup> māri bhikkhussa om. Mac (added and again cancelled in Mb). ātu māri mātu mārīti ettha ātūti pitā, (add mātūti) mātā; idaṃ vuttaṃ hoti: yassa pitā vā mātā vā atthi . . so evaṃ rattim piṇḍāya na carati, tuyhaṃ pana mātāpitāro matā maññe, tena evaṃ carasīti. The text no doubt purports to make the woman speak a sort of patois, of which the last word carasā may be another remnant.—<sup>2</sup> -kantanena M, cf. p. 244; — kuechim AMb.—<sup>3</sup> -kanto M; — dvedhā for tv-eva yā Ab, tv-eva varam yaṃ M.—<sup>4</sup> carasīti M.—<sup>12</sup> adhisallekh-M, avisallikh- A (adhisallikh- C, also AN. III. ix. 11).—<sup>14</sup> -tṭhap-C, AM partly.—<sup>16</sup> thullo A (C—M); — kaliṅgaro C. kaḷinkaro M.—<sup>17</sup> bandhā M.—<sup>18</sup> bandhanam A.—<sup>21</sup> abalavam Mb here.—<sup>23</sup> sammā nu M, A here. P. 450<sup>6</sup> parādāvuttā, paradayuttā A partly, paraddattavuttā M, parannavuttā C.—<sup>9</sup> uruḷhavā M, cf. p. 414.—<sup>10</sup> varattehi M, also SN. XXI. 78.—<sup>34</sup> daliddo M.—<sup>36</sup> kaḷopik-Mb, khaṇṭep- Ma here, khañjop-, khajjop-, vajep-, mañjep- A, kaṭop-, caṭop- Ca (khaṭop- Ma at three places, Cb twice, also Payogasiddhi: adhisayito kh—am bhavam, adhisayitā kh—ā bhotā). P. 451<sup>1</sup> -sampadāpanam, -samādāpanam, -samadāpakam, -samādāpakam A. -samavāpakkam, -samāpakam. -samavāpakam C (-samavāpakam M).—<sup>5</sup> ārogyam, ar- M; — assa MC, A here, at p. 452 M. P. 452<sup>1</sup> anek- M at the first two places; — vayo A (C—M).—<sup>3</sup> bhariya- M, A partly. P. 453<sup>20</sup> idh' Udāyi A here.—<sup>26</sup> divasaut- A, divasam sant- M.—<sup>27</sup> pāteyya A. P. 454<sup>16</sup> idha A here.—<sup>24</sup> -bodhisukkam Ma (C—AMb).—<sup>27</sup> imam for the acc. idaṃ A.—<sup>28</sup> (ya -d -eva according to Bu). P. 455<sup>4</sup> na iñj- A, anejasmim C. P. 456<sup>12</sup> Laṭukothāmasutt. chaṭṭhamam A.

## 67.

P. 456<sup>14</sup> āmalaka- Mb.—<sup>20</sup> pana te A.—<sup>21</sup> macchā-, macche-AN., macchaṃ vilopenti M (C—A).—<sup>23</sup> te te A.—<sup>27</sup> satthā āy-M. P. 457<sup>16</sup> addasaṃsu M.—<sup>17</sup> v' āgacchante M.—<sup>30</sup> evaṃ-eva kho M here.—<sup>33</sup> tesāṃ taṃ Bh. Mb. P. 458<sup>10</sup> evaṃ-eva M here.—<sup>33</sup> dassanāya alabbantānaṃ for apassantānaṃ Ma here. P. 459<sup>6</sup> upatthahatha A, uttheth' M.—<sup>7</sup> Sakyehi Ma, Sākyehi Mb.—<sup>14</sup> -saṅgho -mito M.—<sup>19-20</sup> dīṭṭhadhammasukhavihāraṇ-ti for na kho te .. uppādetabban-ti M.—<sup>26</sup> cāpi for vā hi M.—<sup>28</sup> cāti AM.—<sup>30</sup> The parallel text AN. IV. xiii. 2 has orohantassa (C—AM) and other variations.—<sup>31</sup> ummi- M.—<sup>32</sup> susukārabhayaṃ Mb. P. 460<sup>5</sup> jarāmarañehi A, cf. p. 8, l. 30.—<sup>10.11</sup> -lokitabbaṃ M.—<sup>11</sup> pasāritabbaṃ AM (-re- AN. l. c.).—<sup>14</sup> pi wanting in M at both places (AN.—A).—<sup>15</sup> evaṃ for amhe M. wanting in AN.—<sup>27</sup> khāyit-AMa partly.—<sup>30</sup> te before na wanting in A partly, in AN. throughout except after vikāle. P. 461<sup>2-5</sup> na icchāma na taṃ .. yaṃ icchāma taṃ M (AN.—A).—<sup>5</sup> pivāma M, AN.—<sup>13</sup> tatra 'me mukhā- AN. (me cannot stand here, cf. no at l. 11; ime was used in the same sense at p. 460, l. 14); — kārentīti M (AN.—A).—<sup>31</sup> kho pana me kule AN.—<sup>32</sup> AN. after kātun-ti inserts an additional passage.—<sup>35</sup> pañcannaṃ kāmagaṇānaṃ -etaṃ M (CZZ—A). P. 462<sup>8</sup> vācāya arakkhiteṇa cittaṇa anup-AN., also SN. XIX. 10.—<sup>11</sup> -ddhamāsenā AM, also SN. l. c. (-stena C, AN.).—<sup>21</sup> Catubhayasu- Ma.

## 68.

P. 462<sup>26-7</sup> Kimilo M.—<sup>27</sup> Bhaggu A; — Koṇḍañño M. P. 463<sup>3.7</sup> bhikkhū kulaputtā A.—<sup>11</sup> ca for va A, wanting in M.—<sup>13</sup> Anuruddha M at the first three places.—<sup>25</sup> n' āj- M.—<sup>26</sup> jarāmar- A.—<sup>32</sup> kiṃ maññasi karaṇīyaṇ-ti M.—<sup>34</sup> ca for vā M, also at p. 464, l. 3 (C—A); — tassābh- M. P. 464<sup>1</sup> aratī A; — nandī A, nandī Ma (C—Mb).—<sup>5</sup> aññaṃ vā A here.—<sup>11</sup> te for vo M.—<sup>12</sup> saddarā Mb.—<sup>20</sup> kho om. M.—<sup>27</sup> pahīnā te Mb. P. 465<sup>1</sup> -mūlikā M.—<sup>4</sup> dhāriṣṣ- M.—<sup>9</sup> tadatthāya M.—<sup>14</sup> pañāssa Mb.—<sup>15</sup> ti for iti Ma.—<sup>18</sup> A in one case adds bhāvaṇ- ca after cāgaṇ- ca, in another substitutes it for the latter. P. 468<sup>32</sup> Naḷakāp- A, Naḷap- M, Naḷakap- and Naḷap- C (called Naḷap- in the com. on sutta 38).

## 69.

P. 469<sup>3</sup> Goliyān- M; — araṇṇ- Ma, A or Aa partly; — paraddhasam Ma, padasam- Mb (C—A).—<sup>7</sup> -kena h' āvuso A here.—<sup>11</sup> imassa A at the first three places.—<sup>12</sup> agāravo hoti M.—<sup>13</sup> ti



tassa M.—<sup>16</sup> -kena A here.—<sup>20</sup> M places na before hoti.—<sup>22-3</sup> āsanakusalo na hoti for abhisam... jānāti M.—<sup>25</sup> M adds. Āraṇṇaken' āvuso bh. s. s. vih. abhisamācāriko pi dhammo jānitabbo. Sace āv. ār. bh. s. s. viharanto abhisamācārikam pi dhammam na jānāti tassa bh. v.: kim-pan'imass'... yo ayam-āyasmā abhisamācārikam pi (dhammam) na jānātīti tassa bh. v., tasmā ār. bh. s. s. vih. abhisamācāro (sic) pi dhammo jānitabbo. P. 470<sup>5</sup> vikāle car- M.—<sup>6</sup> -carātīti 'ssa A here.—<sup>25</sup> subbac- AM, cf. p. 43. P. 472<sup>7</sup> sampāyāti A partly.—<sup>13</sup> aruppā M.—<sup>28</sup> (\*p' atthāya) matthāya or vatthāya Aa, c' atthāya Ab, yass' atthāya M.—<sup>29</sup> tam-attham M. P. 473<sup>4</sup> Gulesāni- and Golissāni- C, Golissāni- M.

## 70.

P. 473<sup>8</sup> -bhojanam M; — aññatr' eva kho M.—<sup>18</sup> -girimhi M. P. 474<sup>22</sup> satthā āy- M. P. 475<sup>16</sup> vedayato Mb.—<sup>31-2</sup> evāham M.—<sup>35</sup> phasitam Ma. P. 477<sup>4-5</sup> na panāham... vadāmi om. M.—<sup>5</sup> nāpp- A here.—<sup>27</sup> phussitvā, phusitvā M.—<sup>30</sup> na om. AM.—<sup>35</sup> na om. M. P. 478<sup>1</sup> nāham Mb.—<sup>2</sup> na om. M.—<sup>6</sup> te na kā- A. <sup>22</sup> vovaritā A, ocar- C.—<sup>31</sup> na om. M. P. 479<sup>6-20</sup> na om. M.—<sup>7-21</sup> ekacce āsavā Mb; — parikkhīṇā M.—<sup>9</sup> seyyathidam is wanting in a similar context at SN. LIV. 24.—<sup>36</sup> anupubbasiikkhā ti karanatthe paccattavacanam, parato padadvaye pi es' eva nayo C. P. 480<sup>8</sup> tūlayitvā AC —<sup>9</sup> parama- AC.—<sup>10</sup> -vijjhā A. also SN. XLVII. 53 (-vijjhā ZZ mostly).—<sup>19</sup> -pann' attha Ma.—<sup>20</sup> c' A.—<sup>25</sup> (\*uddisissāmi) uddiṭṭhissāmi A, uddiṭṭhassāpi without vo M; — me nan-ti A; — keci M.—<sup>26</sup> kassaci for ke ca M.—<sup>28</sup> pāyam M; — vidham A, -viyam Ma, -viyā MbC.—<sup>32</sup> pariyoḡāya—gāhitvā C; — vattayato Ma.—<sup>35</sup> khulhaniyam changed to ruh- M (C—A). P. 481<sup>2</sup> atthi M, ZZ once or twice; — (avasissatu AMZZ, only AN. has -sussatu occasionally. In several later texts, as Jāt. i, pp. 71, 110, this phrase is quoted, invariably with the reading upasussatu sarīre, and generally with avasussatu for -sissatu, cf. Bālāv. p. 5. (Comp. Lal. Vist. p. 326: Saṃcushka (for -am) māmsa-rudhira(m) carmasnāyavasthikāc ca avaṇṇisṭhā:).

## 71.

P. 481<sup>24</sup> etha for etu A. P. 482<sup>13</sup> -nupāto A, cf. p. 368.—<sup>18</sup> mam asatā M.—<sup>19</sup> -vādī A.—<sup>24</sup> mamam A here.—<sup>27</sup> yāvad-eva A, cf. p. 207.—<sup>34</sup> The omission of yāvad-e āk- at this place is noticed by Bu., it is also wanting at SN. XV. 9, comp. however p. 496, l. 18. P. 483<sup>7</sup> antakaro Cb, cf. p. 47.—<sup>17</sup> -viko AMb here.—<sup>18</sup> ito kho V. ekanavute kappe M

(borrowed from DN. 14, cf. Pali Misc. p. 79).—<sup>19</sup> abhijānāmi na kiñci ājivikaṃ M.—<sup>22</sup> sante wanting in AM here.—<sup>26</sup> -vaccha-suttaṃ C.

## 72.

P. 484<sup>6</sup> kiṃ nu kho for kiṃ pana M or Mb. P. 485<sup>29</sup> -gahaṇaṃ AM; — -kantāro Mb. P. 486<sup>12</sup> etaṃ kho M.—<sup>18</sup> -matthitānaṃ Mb (-math- AC) —<sup>19</sup> -amkāra- M (C=A, also ZZ with only one exception).—<sup>22</sup> uppajj- AMa (upapajj- Mb, but not throughout, Ab once). P. 487<sup>6</sup> -bhīro cāyaṃ M.—<sup>8</sup> aṇṇatra-ayogena A, -āyogena Ma. aṇṇatrāyog- M at sutta 80. aṇṇatra-pāyog- DN. 9 twice. aṇṇatthayogena — aṇṇatthapayogena C (aṇṇatrayogena Mb. AZZ in three cases).—<sup>9</sup> aṇṇattha-ācar- AC, aṇṇatra-ācar- M, aṇṇattacar-, aṇṇatrācar- Ma and Mb at sutta 80. aṇṇatthācar-, aṇṇatracar- ZZ partly (aṇṇathācar- AZZ in three cases).—<sup>15</sup> -cheyyu-, -cheyyaṃ A partly.—<sup>22</sup> nibbutto A here, nibbāto M here.—<sup>24</sup> pana om. M.—<sup>26</sup> M places dakkhiṇaṃ vā before pacchimaṃ.—<sup>28</sup> so om. M.—<sup>29</sup> aṇjali A, jalati M.—<sup>33</sup> -bhāvaṃgataṃ M, cf. p. 1. 9.—<sup>34</sup> -saṅkhāya vim- and -saṅkhayavim- M.—<sup>35</sup> -gaḷho-, -gāḷho M (C=A). P. 488<sup>28</sup> sālavantarukkho M; — aniecatāya Mb (aniecatā ti aniecatāya C).—<sup>31.33</sup> suddhe sāre M, cf. p. 31, l. 37, Vin. iii, p. 10.—<sup>31</sup> evaṃ evaṃ without idaṃ M. P. 489<sup>2</sup> evaṃ-eva M.—<sup>7</sup> -vacchasuttaṃ C.

## 73.

P. 489<sup>17</sup> desiss- M. P. 490<sup>9</sup> -bhāvaṃkatā Mb, -mgaṭā Ma.—<sup>14</sup> sāvako yo M.—<sup>22</sup> sāvikaṃ yā M.—<sup>31</sup> -cārī yo M. P. 491<sup>6</sup> yo tiṇṇ- M.—<sup>16</sup> yā pañc- M here.—<sup>19</sup> gihinī A here (gihī is confirmed by DN. 29, AN. VI. ii. 6, Vin. ii, p. 266).—<sup>27</sup> -kāri M here.—<sup>28</sup> yā tiṇṇ- M. P. 492<sup>1</sup> abhavissāṃsu M, cf. p. 296. P. 493<sup>26</sup> gahaṭṭha- A. P. 494<sup>10</sup> parivasāmi M; — maṃ om. AM, cf. p. 391, l. 32.—<sup>19</sup> ca me M.—<sup>20</sup> tuvaṃ A.—<sup>24</sup> yāvad- eva A, cf. p. 207, l. 31.—<sup>32</sup> parāmas- M, cf. p. 34, l. 19. P. 495<sup>2</sup> vā ti for cāti A, cf. p. 34, l. 23. P. 496<sup>35</sup> āgacch- M. P. 497<sup>1</sup> gacchitthāti M.—<sup>4.5</sup> vandatha evaṃ- ca vadetha pariciṇṇo M.—<sup>13</sup> va bhikkhave mayā -gottassa bhikkhuno M.

## 74.

P. 497<sup>26</sup> na kkh- M at the first two places, C has both readings. P. 498<sup>1.2</sup> bahū hi bahutarā ti ettha hikāro nipāta-mattāṃ, bahū bahutarā ti attho C.—<sup>5</sup> bahuhi bahutarā for tanūhi



tan- M.—<sup>22</sup> sampahamsati M.—<sup>25</sup> hi tesam M at both places.—<sup>34</sup> imāñ-cāham M. P. 499<sup>3</sup> imehi assa M throughout, A here.—<sup>10-25</sup> yā ca Mb or M.—<sup>24</sup> tatra M here. P. 500<sup>1</sup> pana AC;—cātuma- M.—<sup>22</sup> virāgudh- A, also SN. XXI. 21. P. 501<sup>1</sup> bija-māno M, cf. p. 83.—<sup>6</sup> pana om. A.—<sup>16</sup> evam-eva kho M.—<sup>21</sup> Often called Vedanāpariggahasuttañ, as Dh. p. 125.

## 75.

P. 501<sup>22</sup> ūsu M, cf. p. 55.—<sup>23</sup> -mmāsad- changed to -mmā-sadh- M, cf. l. c.—<sup>24</sup> -thārak- M (-thar- AZZ). P. 502<sup>1</sup> -iko A here, Māgañ- M.—<sup>5</sup> disvā M.—<sup>6</sup> (\*kassa nv-ayam) kassa vāyam A, kissa tvañ samma M.—<sup>7</sup> seyyānurūpañ M (C—A).—<sup>13</sup> tassa sā A.—<sup>14</sup> M repeats duddiṭṭhañ .. addasāma.—<sup>15</sup> bhūna-and bhūta- A, cf. Mil. p. 314.—<sup>16</sup> tañ for rakkhass' etañ at the first place A, cf. Vin. ii, p. 186.—<sup>17</sup> tass' eva M.—<sup>23</sup> aguru Ma.—<sup>24</sup> -ceyyāmi tañ M.—<sup>25</sup> va om. AMa (C—Mb); —vadeyyāsi M, -yyāsi A (-eyya C).—<sup>31</sup> nisīdi Bhagavā paññatte tiñ- M. P. 503<sup>5</sup> anakkhātāñ yeva akkhāsīti M.—<sup>6</sup> (\*h' idam) hi tañ A, hi M.—<sup>7</sup> atha kho M (C—A). P. 504<sup>1</sup> parivār- A partly.—<sup>28</sup> hetṭhā pāsādā A. Vin. i, p. 15, ii, p. 180 (-sādām MZZ).—<sup>34</sup> na' ppih- A partly.—<sup>35</sup> yā pāyam M.—<sup>36</sup> api dibbañ sukhāñ sam. tiṭṭhati wanting in AM at this place, cf. p. 506. P. 505<sup>5</sup> paricar- M here.—<sup>17</sup> -cāriya- M, also at p. 508. P. 506<sup>4</sup> samadhiḡayha AM (-gg- C, ZZ have both readings).—<sup>11</sup> ārogo A.—<sup>19</sup> -yañ hoti asati na bh. k. hoti M. P. 507<sup>19</sup> hi om. M.—<sup>21</sup> (\*-phasse yeva) -phasse ceva M, -phassasevaca or -phassa-sveca A, -phassasmiñ yeva C.—<sup>22</sup> paccāl- AMaC; -littha A.—<sup>23</sup> kāmo -sso etc. M throughout, A has -tāpo at ll. 25, 27, -lāho at l. 25.—<sup>29</sup> -phasse va A. -phassesu ceva M, -phasses' eva ca C.—<sup>30</sup> paccāl- Cb.—<sup>33</sup> hi for kho M here.—<sup>36</sup> tass' eva for 'ssa M. P. 508<sup>8</sup> pivaddhanti Ma, parivaddhanti Mb.—<sup>11-2</sup> diṭṭhe vā sute vā A (read -am for -e? cf. l. 17).—<sup>23</sup> vihāsuñ M.—<sup>31</sup> According to Bu., who possibly read khema, either khemañ is a sandhi form for khemo, or khemañ-amata is a compound. P. 509<sup>2</sup> mayā p' etañ M.—<sup>5</sup> te tañ Mb. te Ma.—<sup>10</sup> eva-ssu gatt- M.—<sup>11</sup> aṇamajjāti A, anumajjāti Ma (ano- MbC).—<sup>17</sup> -tṭhakāni M.—<sup>18</sup> tāra-ka- M, A once.—<sup>21</sup> enañ M.—<sup>22</sup> telamalik- M; —sāhula- C, sāhulicir- M; —gañheyya for vañc- M.—<sup>32</sup> so for asu M. P. 510<sup>11</sup> puthujanagāthā M (C—A).—<sup>28</sup> Mb cancels na, it should rather be added after uppādeyya. P. 511<sup>16</sup> uddham- M.—<sup>23</sup> paluddho M.—<sup>25</sup> ce for c' eva Mb here. P. 512<sup>11</sup> āassasi sāmāñ yeva rakkhissasi (sic) M.—<sup>12</sup> idha .. sallā om. M.—<sup>35</sup> mañ om. M, cf. p. 391, l. 32.

## 76.

P. 513<sup>12</sup> Ghosikār- A here and at sutta 85.—<sup>13</sup> Milakkhuguh- M (C=A).—<sup>16</sup> -kata- M, -kappa- A here; -sombho M (C=A).—<sup>22</sup> uccāsaddā C, A always, uccāsadda- M always (-saddāya DN.).—<sup>28</sup> M adds purisakathā after itthik-; — sūrā- M always, wanting in A here. sūrā- AZZ occasionally (sūra- C, Bu.). P. 514<sup>31-2</sup> saṃsakkam M.—<sup>32</sup> vasanto ca M; — n' ārādheyya AM at the first two places, A further on occasionally. P. 515<sup>4</sup> Cf. pp. 287, 401-7, also DN. 2 (D. G means Grimblot's edition p. 119 et seq.), SN. XXIII. 5-8 (B).—<sup>9</sup> cātuma- M.—<sup>11</sup> anupigacch- ABD (-pag-MCG, also Jāt. 528, where this passage is quoted, and where anupagacch- occurs in the text at v. 25).—<sup>14</sup> yāva MDG (yāv' AB); — ālahanā M.—<sup>15</sup> bhasm- B, bhass- — bhasm-, ayam-eva vā pālī C; — āhūtiyo C.—<sup>16</sup> -nāttam-idaṃ dānam nāma B.—<sup>17</sup> bāle ca paṇḍite cāti bālā ca paṇḍitā ca C, cf. p. 518.—<sup>23</sup> abbusitena A (C=M).—<sup>24</sup> sāmānāppattā A once, -nām pattā C, M twice; — yo 'haṃ na Ma once.—<sup>25</sup> ucchissāma A.—<sup>28</sup> yo cāham putt- M once; — -vasanam for -sayanam A except here.—<sup>30</sup> -gatiyo and -gatiyo A.—<sup>33</sup> nibbījā A, cf. p. 165 l. 14. P. 516<sup>5</sup> socato socayato kilamato kilamayato Ma, socayato socāpayato kilamato kilamāpayato Mb.—<sup>10</sup> ekaṃ M.—<sup>13</sup> pacāpento M once.—<sup>15</sup> yajāpento M.—<sup>17</sup> saccavācena M.—<sup>23</sup> kataṃ for kurutaṃ M. P. 517<sup>3</sup> pariṇate, -ṇato A.—<sup>20</sup> animmāta vā A twice, BD once, -mmāpitā G; — isika- and isika- B, isika- G (Bu. mentions isika- and esika-); — tṭhāyī tṭhitā D (also elsewhere -tṭhāyī tṭhito); — na 'ñjanti AD once.—<sup>21</sup> -ṇāmantī BD partly, -nāmanti C, -ṇāmenti AMG (-ṇamanti BD once); — nānā- A, M partly (na ānā-BCD).—<sup>23-4</sup> sukhe dukkhe jīve for -am -o. are mentioned by grammarians.—<sup>24</sup> satta 'me G, M or Mb (not at l. 19); — ime (om. DG) sattā A once.—<sup>29</sup> yo G, AB once (ye D, AB once; it is evident that the dialect of these heretical or non-Buddhist programs has but partially been preserved intact).—<sup>30</sup> kāci for kañci Gb, kiñci AMGa, B once, keci D (kañci B once); — yeva for tv-eva CD.—<sup>31</sup> sattha D, AM once; — patanti DG; — DG place the following passage, as far as p. 518, l. 15, after paṭisaṃvedenti at l. 3; — cuddasā G, AM once.—<sup>32</sup> satṭhiṇ- ca AD.—<sup>32-3</sup> cha satāni M, A once.—<sup>33</sup> pañca kam- B.—<sup>34</sup> kamme — kam-maṃ C; — vaṭṭhi D, AAa once, dvitṭhi G, MAaB once, ditṭhi — dvāsatṭhi C (dva- Bgb, MMb once).—<sup>35</sup> vaṭṭhi' or vaddh' CD, AAa once; — abhi- A once.—<sup>36</sup> ājīvakasate M, once corr. (ājīvasate ti ājīva(ka)vattasatāni C) — paribbājaka- MCD, B once, wanting in G (-jasate A, B once; paribbājakasate ti paribbā-jakapabbajjavattasatāni C). P. 518<sup>1</sup> vīse, tiṃse — vīsam, tiṃsa C.—<sup>2</sup> chattimsā G, B once, -su, -sam A.—<sup>3</sup> nigaṇṭhi- AC (nigaṇṭhi-gabbhā ti nigaṇṭhimabhiṇṇatagabbhā (sic), ucchuvelunālādayo sandhāya vadati C); — dibbā MB (devā ACDG).—<sup>4</sup> pesāvā Dgb,



pesāvā and posāvā B, pesā (sic) and pisācā A, pisācā M, pisātha Ga (pesācā C); — pavudhā B once, pavutthitā and pavuja A, paṭuvā-satāni D, saphuṭā satta saphuṭasatāni Ma, also G with sab- for saph-, pāsānā satta pāsānasatāni Mb (pavutthā ti gaṇṭhikā C); — satta ca papāta- B.—<sup>5</sup> satta ca at the second place B; — supinā-sat- AM here; — āsītīm B; — -kappino MGA.—<sup>6</sup> yāni om. B; cf. p. 515, l. 17.—<sup>9</sup> -pāciss- Ga, -pacayiss- A once.—<sup>10</sup> phussa phussā A once, phussam phussam Gb, pussa phussa D, passa thassa and phussa phassa B (phussa phussa MCGa, A once).—<sup>10-11</sup> -mite -kkhe — -am -am C.—<sup>11</sup> pariyantakave BD, -kare A once, -kate M (-kaṭe CG, A once; — katapariyanto (sic) C).—<sup>11-2</sup> -e, -e — -āni, -ā C.—<sup>12</sup> okkaṃs- C.—<sup>13</sup> phaleti CBGa, A once, phaleti D (paleti MGB, A once); — evam-eva MDG (-am AB).—<sup>14</sup> paṇḍite ca nibbēṭhiyamānā sukhadukkham phalentiti B. P. 519<sup>5-6</sup> va samānā abrahmacariyavāsā om. M, cf. p. 521, l. 18.—<sup>8</sup> pana om. M.—<sup>17</sup> daṃs M, das- A here.—<sup>22</sup> piṇḍam pi alad- M.—<sup>24</sup> tena hi A here, tena M; — ḍaṭṭho A here.—<sup>25</sup> -gamim MMB once.—<sup>27</sup> purissassāpi A.—<sup>28</sup> tena pucch- M, A once. P. 520<sup>4</sup> Cf. Pali Misc. p. 68.—<sup>6</sup> sussut-, dussut-, M.—<sup>20</sup> vim- M.—<sup>36</sup> -mū- AM mostly; — tattha tattha M, DN. P. 521<sup>2</sup> ti pi me M (C—A; cf. Grimblot pp. 33, 127).—<sup>18</sup> -sikāninava (sic) A; the following two words, br- anass-, are wanting in M.—<sup>21</sup> (\*so pana bho) yo pana bho M, yo pana yo bho A.—<sup>23</sup> vā ārādh- A here and further on.—<sup>28-31</sup> so imam . . vitthāretabham om. M.—<sup>35</sup> kho pana M or Mb.—<sup>36</sup> -lāra- M. P. 522<sup>1</sup> yattha M. P. 523<sup>1</sup> -jeyya kāme M.—<sup>7</sup> -sevetum A, paṭisevetum M.—<sup>10</sup> -rika- Ma.—<sup>20</sup> jānanti M.—<sup>22-3</sup> samitam jānāti: chinnā me hatthapādā ti, udāhu paccavekkhamāno jānāti: ch. me h. ti. Na kho bho Ānanda so puriso satatam samitam jānāti: ch. me h. ti, api ca kho pana paccav- M.—<sup>28</sup> samitam nāpadassanam na paccupaṭṭhitam: khīṇā me āsavā ti, api ca kho pana paccav- M.—<sup>30</sup> kacci for kiva M.—<sup>33</sup> yeva for va ye M.—<sup>35</sup> sadhammokkaṃsandaka A, saddhammo-khuṃsanā M.—<sup>36</sup> param AM; — vambhanā (without dhamma) M, dhammapasādanā A; — āyaten' eva for āyatane ca M; — -desa-nam M. P. 524<sup>1</sup> ca om. M.—<sup>2</sup> ca om. M.—<sup>6</sup> caratu A.—<sup>9</sup> -carāyāti M (meaning -cariyāyāti?).—<sup>10</sup> chaṭṭhamam A.

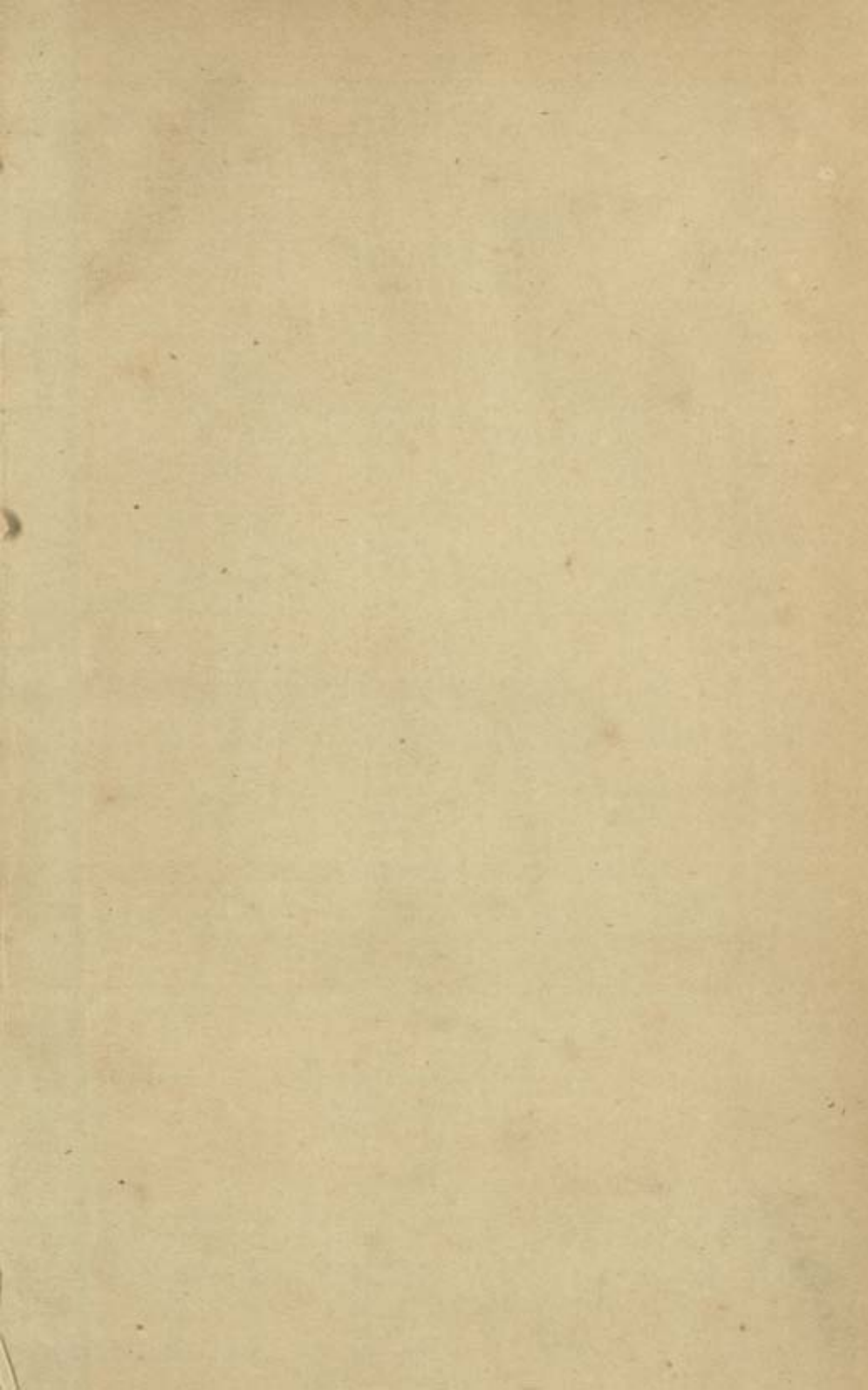
## CORRECTIONS AND ADDITIONS.

P. 4<sup>10-21</sup> read *maññi* and *abhinandī* throughout.—19<sup>22</sup> *nikā-mayamānā*.—147<sup>32</sup> *-attham*.—225<sup>31</sup> *chetvā*.—234<sup>13</sup> *yañ-ñad-eva*.—247<sup>14</sup> *-kummāsaṃ*.—258<sup>1</sup> *tvaṃ*.—259<sup>24</sup> *yañ-ñad-eva*.—282<sup>14</sup> *kareyyuṃ*.—307<sup>2</sup> *udrabheyyuṃ*.—344<sup>4</sup> *jūhanti*.—387<sup>29</sup> *bhāveti*.—404<sup>32</sup> *dadanto*; <sup>33</sup> *na-tthi*.—429<sup>6</sup> *jānāmi yen' amhi viddho*.—432<sup>29</sup> *upārambhissanti*.—434<sup>18</sup> *sānusayo*.—480<sup>34</sup> *nāham*.—528<sup>2</sup> Add, Cf. Lal. Vist. pp. 439-41. <sup>21</sup> Add, P. 24<sup>9</sup> (*saraṇag-AM* here, AZZ far more frequently than *saraṇaṃg-*, the almost constant reading of M. Bu. probably read *-ṇag-*; *saraṇaṃ gato* is the perfect of *saraṇaṃ gacchati*).—535<sup>17</sup> AN. VIII. vii. 7.—536<sup>14</sup> AN. V. xvii. 2; <sup>21</sup> Vin. i, pp. 31.—537<sup>11</sup> Child. p. 2, l. 8.—538<sup>8</sup> Add, P. 91<sup>27</sup> *suddiṭṭhaṃ* A here (a frequent error in Singh. MSS., cf. Suttanip. p. 143; it was confounded with *suddiṭṭhaṃ* — *su-udd-*, or else influenced by *duddiṭṭhaṃ*, cf. *subbaca* for *suvaca*).—539<sup>12</sup> l. 28.—541<sup>41</sup> Child. p. 14.—551<sup>8</sup> Add, P. 247<sup>12-3</sup> *ācarissāmāti* for *ārocess- A*.—553<sup>6</sup> Add, Cf. *vyaya* for *vayas* at Jāt. iii, p. 95. <sup>35</sup> (P. 281<sup>28</sup>) Add, The weapon *Maṭaja* was, according to Bu., manufactured much in the same manner with *Mimungr*, see *Saga Thidriks Konunga*, ed. Unger, p. 79. The legend is also alluded to in the com. on Jāt. 546, v. 512, but I have not found it told anywhere.—558<sup>37</sup> (P. 337) Add, <sup>9</sup> *yato te mār- M*.—561<sup>4</sup> (P. 365<sup>36</sup>) Add, (for *yācitvā* read *yāceyya?* — *itvā* may be the consequence of the corruption of the following *poroseyyaṃ*)—572<sup>7</sup> (P. 515<sup>4-16</sup>) Add, Comp. Jāt. 491, v. 7.



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