

Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye

Majjhimapaṇṇāsapāḷi

1. Gahapativaggo

1. Kandarakasuttaṃ

1. Evaṃ (2.0001) me suttaṃ- ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ. atha kho pesso § ca hatthārohaputto kandarako ca paribbājako yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā pesso hatthārohaputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Kandarako pana paribbājako bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ § vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhito kho kandarako paribbājako tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhagavantaṃ etadavoca- “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama, yāvañcidaṃ bhotā gotamena sammā bhikkhusaṅgho paṭipādito! Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ- seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito. Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti- seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito”ti.

2. “Evametaṃ (2.0002), kandaraka, evametaṃ, kandaraka. Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ- seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti- seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito.

“Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇiyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññā vimuttā. Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṅghe sekkhā santatasīlā santatavuttino nipakā nipakavuttino; te catūsu § satipaṭṭhā-

nesu suppatiṭṭhitacittā § viharanti. Katamesu catūsu? 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.

3. Evaṃ vutte, pesso hatthārohaputto bhagavantaṃ etadavoca- “acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva supaññattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā sokaparidevānaṃ § samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya. Mayampi hi, bhante, gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharāma. Idha mayaṃ, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; citte (2.0003) cittānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ. Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetam, bhante, yadidaṃ manussā; uttānakañhetam, bhante, yadidaṃ pasavo. Ahañhi, bhante, pahomi hatthidammaṃ sāretuṃ. Yāvatakena antarena campaṃ gatāgataṃ karissati sabbāni tāni sāṭheyāni kūṭeyyāni vañkeyyāni jimheyāni pātukarissati. Amhākaṃ pana, bhante, dāsāti vā pessāti vā kammakarāti vā aññathāva kāyena samudācaranti aññathāva vācāya aññathāva nesam cittaṃ hoti. Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetam, bhante, yadidaṃ manussā; uttānakañhetam, bhante, yadidaṃ pasavo”ti.

4. “Evametaṃ, pessa, evametaṃ, pessa. Gahanañhetam, pessa, yadidaṃ manussā; uttānakañhetam, pessa, yadidaṃ pasavo. Cattārome, pessa, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto § sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, pessa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti”ti?

“Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto (2.0004), ayampi me puggalo cittaṃ nārādheti. Yopāyaṃ,

bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati- ayameva § me puggalo cittaṃ ārādheti”ti.

5. “Kasmā pana te, pessa, ime tayo puggalā cittaṃ nārādhenti”ti? “Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti- iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti- iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ § ātāpeti paritāpeti- iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā § viharati; so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti- iminā § me ayaṃ puggalo cittaṃ ārādheti. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, pessa, kālaṃ maññasi”ti. Atha kho pesso hatthārohaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

6. Atha (2.0005) kho bhagavā acirapakkante pesse hatthārohaputte bhikkhū āmantesi- “paṇḍito, bhikkhave, pesso hatthārohaputto; mahāpañño, bhikkhave, pesso hatthārohaputto. Sace, bhikkhave, pesso hatthārohaputto muhuttaṃ nisīdeyya yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi §, mahatā atthena saṃyutto abhavissa. Api ca, bhikkhave, ettāvatāpi pesso hatthārohaputto mahatā atthena saṃyutto”ti. “Etassa, bhagavā, kālo, etassa, sugata, kālo, yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū dhāressanti”ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadvoca-

7. “Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano § na-ehibhaddantiko natiṭṭhabhaddantiko §; nābhihaṭaṃ na uddissakataṃ na nimaṇṭanaṃ sādīyati; so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā § paṭiggaṇhāti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkiṭṭisu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ...pe... sattāgāriko vā hoti sattā-

lopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ...pe... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...pe... sattāhikampi āhāraṃ āhāreti- iti evarūpaṃ aḍḍhamāsikaṃ pariyāyabhattachojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāma- bhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā (2.0006) hoti; vanamūlaphalāhāro yāpeti pavattaphalabhōjī. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tiriṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacī- rampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti; kesamassulocakopi hoti, kesamassulocanānuyoga- manuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhā- namanuyutto, kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti §; sāyata- tiyakampi udakorohanānuyogamanuyutto viharati- iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto.

8. “Katamo ca, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko ye vā pana- ñṇepi keci kurūrakammantā. Ayaṃ vuccati, bhikkhave, puggalo parantapo parapa- ritāpanānuyogamanuyutto.

9. “Katamo ca, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanu- yutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthi- mena nagarassa navaṃ santhāgāraṃ § kārāpetvā kesamassuṃ ohāretvā kharā- jinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ kaṇḍuva- māno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohi- tena. So tattha anantarhitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti (2.0007), yaṃ catutthasmiṃ thane khīraṃ hoti tena aggim̐ juhati, avasesena vacchako yāpeti. So evamāha- ‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchata- riyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, (ettakā assā haññantu yaññatthāya) §, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihissatthāyā’ti §. Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā ruda- mānā parikammāni karonti. Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attapa- ritāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

10. “Katamo ca, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati-‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya (2.0008), mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassaṃ ohāretvā, kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

11. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya- iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. So bījagāmahūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato virato vikālabhojanā; naccagītavāditavisūkadassanā paṭivirato hoti; mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti; uccāsayanamahāsayanā paṭivirato hoti; jātārūparajatapaṭiggahaṇā paṭivirato hoti; āmakadhaññapaṭiggahaṇā paṭivirato hoti; āmakamaṃsapaṭiggahaṇā paṭivirato hoti; itthikumārikapaṭiggahaṇā paṭivirato hoti; dāsīdāsapaṭiggahaṇā paṭivirato hoti; ajeḷakapaṭiggahaṇā paṭivirato hoti; kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti; hatthigavassavaḷavapaṭiggahaṇā paṭi-

virato hoti; khattavattupapaṭiggahaṇā paṭivirato hoti; dūteyyapahiṇagamanānuyogā paṭivirato hoti; kayavikkayā paṭivirato (2.0009) hoti; tulākūṭakamaṣakūṭamānakūṭā paṭivirato hoti; ukkoṭanavañcananikatisāciyogā § paṭivirato hoti; chedanavadhabandhanaviparāmosa-ālopasahasākārā paṭivirato hoti §.

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti; evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

12. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā ...pe... ghānena gandhaṃ ghāyitvā ...pe... jivhāya rasaṃ sāyitvā ...pe... kāyena phoṭṭhabbaṃ phusitvā ...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

13. “So (2.0010) iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) § iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññaṇaṃ samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanaṃ patthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātapāṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ

pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā āci-kkhanti- ‘upekkhako satimā sukhavīhārī’ti tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upa-sampajja viharati.

14. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi (2.0011) jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe- ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati.

15. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti- ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

16. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte 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 āsavasamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti (2.0012). ‘Ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimutta-miti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitā-

panānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So attantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sitībhūto sukhattapaṭisaṃvedī brahmabhūtena attanā viharatī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Kandarakasuttaṃ niṭṭhitam paṭhamam.

2. Aṭṭhakanāgarasuttaṃ

17. Evaṃ me sutam- ekam samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake §. Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtam anupatto hoti kenacideva karaṇīyena. Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhum abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro taṃ bhikkhum etadavoca- “kham nu kho, bhante, āyasmā ānando etarahi viharati? Dassanakāmā hi mayaṃ taṃ āyasmantaṃ ānandaṃ”ti. “Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake”ti. Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī yena beluvagāmake yena āyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.

18. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca- “atthi nu kho, bhante ānanda, tena bhagavatā (2.0013) jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti.

sambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti” ti?

19. “Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savi-takkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati- ‘idampi paṭhamaṃ jhānaṃ abhisañkhataṃ abhisañceta-yitaṃ. Yaṃ kho pana kiñci abhisañkhataṃ abhisañceta-yitaṃ tadaniccaṃ nirodha-dhamman’ti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ ora-mbhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāva-ttidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā ara-hatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupā-puṇāti.

20. “Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ...pe... dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañci-kkhati- ‘idampi kho dutiyaṃ jhānaṃ abhisañkhataṃ abhisañceta-yitaṃ... anu-ttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna (2.0014) caparaṃ, gahapati, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati- ‘idampi kho tatiyaṃ jhānaṃ abhisañkhataṃ abhisañceta-yitaṃ ...pe... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati- ‘idampi kho catutthaṃ jhānaṃ abhisañkhataṃ abhisañceta-yitaṃ... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ §. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipu-lena mahaggatena appamāṇena averena abyābajjhena § pharivā viharati. So iti paṭisañcikkhati- ‘ayampi kho mettācetovimutti abhisañkhataṃ abhisañceta-yitā. Yaṃ kho pana kiñci abhisañkhataṃ abhisañceta-yitaṃ tadaniccaṃ nirodhadhamman’ti pajānāti. So tattha ṭhito ...pe... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā ...pe... muditāsa-hagatena cetasā ...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viha-rati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. So iti paṭisa-ñcikkhati- ‘ayampi kho upekkhācetovimutti abhisañkhataṃ abhisañceta-yitā. Yaṃ kho pana kiñci abhisañkhataṃ abhisañceta-yitaṃ tadaniccaṃ nirodhadha-n’tntti pajānāti. So tattha ṭhito... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭi-

ghasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākā-sānañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati- ‘ayampi kho ākā-sānañcāyatanaṃ samāpatti abhisankhatā abhisāñcetayitā. Yaṃ kho pana kiñci abhisā-ñkhatam abhisāñcetayitam tadaniccam (2.0015) nirodhadhamman’ti pajānāti. So tattha t̥hito ...pe... anuttaram yoggakkhemaṃ anupāpuṇāti.

“Puna caparam, gahapati, bhikkhu sabbaso ākā-sānañcāyatanaṃ samati-kkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati- ‘ayampi kho viññāṇañcāyatanaṃ samāpatti abhisankhatā abhisā-ñcetayitā. Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti. So tattha t̥hito ...pe... anuttaram yoggakkhemaṃ anupā-puṇāti.

“Puna caparam, gahapati, bhikkhu sabbaso viññāṇañcāyatanaṃ samati-kkamma ‘natthi kiñci’ti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañci-kkhati- ‘ayampi kho ākiñcaññāyatanaṃ samāpatti abhisankhatā abhisāñcetayitā. Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadha-mman’ti pajānāti. So tattha t̥hito āsavānaṃ khayam pāpuṇāti. No ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ ora-mbhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāva-ttidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā ara-hatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaram yoggakkhemaṃ anupā-puṇāti”ti.

21. Evaṃ vutte, dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etada-voca- “seyyathāpi, bhante ānanda, puriso ekaṃva nidhimukhaṃ gavesanto saki-deva ekādasa nidhimukhāni adhigaccheyya; evameva kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva § ekādasa amatadvārāni alatthaṃ bhāvanāya. Seyyathāpi, bhante, purisassa agāraṃ ekādasadvāraṃ, so tasmim agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim kātuṃ; evameva kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthim kātuṃ. Imehi nāma, bhante, aññatitthiyā ācari-yassa ācariyadhanaṃ pariyesissanti, kimaṅgaṃ § panāhaṃ āyasmato āna-dassa pūjaṃ na karissāmi”ti (2.0016)! Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtakañca vesālīkañca bhikkhusaṅghaṃ sannipātetvā paṇitena khādanī-yena bhojanīyena sahatthā santappesi sampavāresi, ekamekañca bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantañca ānandaṃ ticivarena acchā-desi, āyasmato ca ānandassa pañcasatavihāraṃ kārāpesīti.

Aṭṭhakanāgarasuttaṃ niṭṭhitam dutiyaṃ.

3. Sekhasuttaṃ

22. Evaṃ me sutam- ekaṃ samayaṃ bhagavā sakkesu viharati kapilava-
tthusmiṃ nigrodhārāme. Tena kho pana samayena kāpilavatthavānaṃ §
sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvutṭhaṃ § samaṇena vā
brāhmaṇena vā kenaci vā manussabhūtena. Atha kho kāpilavatthavā sakyā yena
bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā eka-
mantaṃ nisidimṃsu. Ekamantaṃ nisinnā kho kāpilavatthavā sakyā bhagavantaṃ
etadavocum- “idha, bhante, kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ
acirakāritaṃ § anajjhāvutṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussa-
bhūtena. Taṃ, bhante, bhagavā paṭhamaṃ paribhuñjatu. Bhagavatā paṭhamaṃ
paribhuttaṃ pacchā kāpilavatthavā sakyā paribhuñjissanti. Tadassa kāpilavatta-
vānaṃ sakyānaṃ dīgharattaṃ hitāya sukhāyā”ti. Adhivāsesi bhagavā tuṅhībhā-
vena. Atha kho kāpilavatthavā sakyā bhagavato adhivāsaṇaṃ viditvā utṭhāyāsanaṃ
bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena navaṃ santhāgāraṃ tenupa-
saṅkamimṃsu; upasaṅkamitvā sabbasanthariṃ santhāgāraṃ § santharivā āsa-
nāni paññāpetvā udakamaṇikaṃ upaṭṭhapetvā telappadīpaṃ āropetvā yena
bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā eka-
mantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho kāpilavatthavā sakyā bhagavantaṃ eta-
davocum- “sabbasanthariṃ santhataṃ, bhante, santhāgāraṃ, āsanāni pañña-
ttāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito. Yassadāni, bhante (2.0017),
bhagavā kālaṃ maññati”ti. Atha kho bhagavā nivāsetvā pattacivaramādāya
saddhiṃ bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkami; upasaṅkamitvā
pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthā-
bhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā
pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi, bhagavantaṃyeva pura-
kkhatvā. Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā
puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisidimṃsu, bhagavantaṃyeva
purakkhatvā. Atha kho bhagavā kāpilavatthave sakye bahudeva rattiṃ dhammiyā
kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ
ānandaṃ āmantesi- “paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho
pāṭipado §. Piṭṭhi me āgilāyati; tamahaṃ āyamissāmi”ti. “Evaṃ, bhante”ti kho
āyasmā ānando bhagavato paccassosi. Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ
paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya,
sato sampajāno, utṭhānasaññaṃ manasi karitvā.

23. Atha kho āyasmā ānando mahānāmaṃ sakkaṃ āmantesi- “idha, mahā-
nāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane
mattaññū hoti, jāgariyaṃ anuyutto hoti, sattahi saddhammehi samannāgato hoti,
catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāma-
lābhī hoti akicchālābhī akasiralābhī.

24. “Kathaṅca, mahānāma, ariyasāvako sīlasampanno hoti? Idha, mahānāma,
ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasa-
mpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

Evaṃ kho, mahānāma, ariyasāvako sīlasampanno hoti.

“Kathañca, mahānāma, ariyasāvako indriyesu guttadvāro hoti? Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjana-ggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā (2.0018) pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā ...pe... ghānena gandhaṃ ghāyitvā ...pe... jivhāya rasaṃ sāyitvā ...pe... kāyena phoṭṭhabbaṃ phusitvā ...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati . Evaṃ kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti.

“Kathañca, mahānāma, ariyasāvako bhojane mattaññū hoti? Idha, mahānāma, ariyasāvako paṭisañkhā yoniso āhāraṃ āhāreti- ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṃ vedanaṃ paṭihañkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, mahānāma, ariyasāvako bhojane mattaññū hoti.

“Kathañca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti? Idha, mahānāma, ariyasāvako divasaṃ caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti, pāde pādaṃ accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti.

25. “Kathañca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti? Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato loka-vidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ottappī hoti, ottappati kāyaduccaritena (2.0019) vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā § honti dhātā § vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭi-viddhā. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḥaparakkamo anikkhattadhuro kusalesu dhammesu. Satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā. Paññavā hoti, udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Evaṃ kho, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti.

26. “Kathaṅca, mahānāma, ariyasāvako catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī? Idha, mahānāma, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi, savi-takkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ...pe... dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā ...pe... catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, mahānāma, ariyasāvako catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

27. “Yato kho, mahānāma, ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya (2.0020) samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya- ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun’ti, atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

28. “Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipāri-suddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, ayamassa paṭhamābhiniḃbhidā hoti kukkuṭacchāpakasseva aṇḍako-samhā.

“Sa kho so, mahānāma, ariyasāvako imaṃye anuttaraṃ upekkhāsatipāri-suddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti, ayamassa dutiyābhiniḃbhidā hoti kukku-ṭacchāpakasseva aṇḍakosamhā.

“Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipāri-suddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayamassa tatiyābhiniḃbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā.

29. “Yampi (2.0021) §, mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako bhojane mattaññū hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako catunnaṃ jhānaṃ āhīcetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, idampissa hoti caraṇasmim.

“Yañca kho, mahānāma, ariyasāvako anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya; yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya.

“Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi vijjācaraṇasampanno itipi.

30. “Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsītā-

‘Khattiyo seṭṭho janetasim, ye gottapaṭisārino;
vijjācaraṇasampanno, so seṭṭho devamānuse’ti.

“Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsītā no dubbhāsītā, atthasamhitā no anathasamhitā, anumatā bhagavatā”ti.

Atha (2.0022) kho bhagavā utṭahitvā āyasmantaṃ ānandaṃ āmantesi- “sādhu sādhu, ānanda, sādhu kho tvam, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pāṭipadaṃ abhāsī”ti.

Idamavocāyasmā ānando. Samanuñño satthā ahosi. Attamanā kāpilavatthavā

sakyā āyasmato ānandassa bhāsitaṃ abhinanduntī.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Potaliyasuttaṃ

31. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattaṇḍivaramādāya āpaṇaṃ piṇḍāya pāvīsi. Āpaṇe piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikānto yenaññataro vanasaṅgo tenupasaṅkami divāvihārāya. Taṃ vanasaṅgaṃ ajjhogāhetvā § aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi. Potaliyopi kho gahapati sampannanivāsanapāvuraṇo § chattupāhanāhi § jaṅghāvihāraṃ anucaṅkamamaṇḍalo anuvicaramāno yena so vanasaṅgo tenupasaṅkami; upasaṅkamitvā taṃ vanasaṅgaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭṭhitaṃ kho potaliyaṃ gahapatiṃ bhagavā etadavoca- “saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti. Evaṃ vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācarati”ti kupito anattamaṇḍalo tuṅhī ahoṣi. Dutiyampi kho bhagavā ...pe... tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca- “saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti. “Evaṃ vutte, potaliyo gahapati gahapativādena maṃ samaṇo gotamo samudācarati”ti kupito anattamaṇḍalo bhagavantaṃ etadavoca- “tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasi”ti. “Te hi te, gahapati, ākāra, te liṅga (2.0023), te nimittā yathā taṃ gahapatissā”ti. “Tathā hi pana me, bho gotama, sabbe kammaṇḍala ṭṭhikkhittā, sabbe vohāra samucchinnā”ti. “Yathā kathaṃ pana te, gahapati, sabbe kammaṇḍala ṭṭhikkhittā, sabbe vohāra samucchinnā”ti? “Idha me, bho gotama, yaṃ ahoṣi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tathāhaṃ anovādī anupavādī ghāsacchādana-paramo viharāmi. Evaṃ kho me §, bho gotama, sabbe kammaṇḍala ṭṭhikkhittā, sabbe vohāra samucchinnā”ti. “Aññathā kho tvaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hoti”ti. “Yathā kathaṃ pana, bhante, ariyassa vinaye vohārasamucchedo hoti? Sādhū me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hoti”ti. “Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

32. Bhagavā etadavoca- “aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedaṃ saṃvattanti. Katame aṭṭha? Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo; dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ; saccavācaṃ § nissāya musāvādo pahātabbo; apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā; agiddhilobhaṃ nissāya giddhilobho pahātabbo; anindārosaṃ nissāya nindāroso

pahātabbo; akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo; anati mānaṃ nissāya atimāno pahātabbo. Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti”ti. “Ye me §, bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena § vibhajatu anukampaṃ upādāyā”ti. “Tena hi, gahapati, suṇāhi, sādhu kaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā etadavoca-

33. “Apāṇātipātaṃ (2.0024) nissāya pāṇātipāto pahātabbo’ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva § kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū § garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā pāṇātipātapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto. Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

34. “Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā adinnādānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ. Ye ca adinnādānapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

35. “Saccavācaṃ nissāya musāvādo pahātabbo’ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā musāvādapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ (2.0025) musāvādo. Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Saccavācaṃ nissāya musāvādo pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

36. “Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pisuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva kho pana pisuṇavāco assaṃ, attāpi maṃ upavadeyya pisuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ pisuṇavācāpaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā pisuṇavācāpaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pisuṇā vācā. Ye ca pisuṇavācāpaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pisuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

37. “Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ giddhilobhapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā giddhilobhapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ giddhilobho. Ye ca giddhilobhapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

38. “Anindārosaṃ nissāya nindāroso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ, tesāhaṃ (2.0026) saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā nindārosapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ nindāroso. Ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anindārosissa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Anindārosaṃ nissāya nindāroso pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

39. “Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati-

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya paṭipanno. Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā kodhūpāyāsapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso. Ye ca kodhūpāyāsapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, akkodhūpāyāsissa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

40. “Anatimānaṃ nissāya atimāno pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya paṭipanno. Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā atimānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno. Ye ca atimānapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anatimānissa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Anatimānaṃ nissāya atimāno pahātabbo’ti- iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

41. “Ime (2.0027) kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena vibhattā §, ye ariyassa vinaye vohārasamucchēdāya saṃvattanti; na tveva tāva ariyassa vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchēdo hoti”ti.

“Yathā kathaṃ pana, bhante, ariyassa vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchēdo hoti? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchēdo hoti”ti. “Tena hi, gahapati, suṇāhi, sādhu kaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā eta-davoca-

Kāmādīnavakathā

42. “Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa. Tameṃ dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ upasumbheyya §. Taṃ kiṃ maññasi, gahapati, api nu kho so kukkuro amuṃ aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Aduñhi, bhante, aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ. Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assāti. Eva-meva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘aṭṭhikaṅkalūpamā kāmā vuttā

bhagavatā bahudukkhā bahupāyāsā §, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

43. “Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uḍḍiyeyya §. Tameṃ gijjhāpi kaṅkāpi kulalāpi anupatitvā (2.0028) anupatitvā vitaccheyyaṃ vissajjeyyaṃ §. Taṃ kiṃ maññasi, gahapati, sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippameva paṭinissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ”ti?

“Evaṃ, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

44. “Seyyathāpi, gahapati, puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya. Taṃ kiṃ maññasi, gahapati, sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva paṭinissajjeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bāhuṃ vā daheyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ § daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ”ti?

“Evaṃ, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā ...pe... tamevūpekkhaṃ bhāveti.

45. “Seyyathāpi, gahapati, aṅgārakāsu sādhipaporisā, pūrā aṅgārānaṃ vitakkānaṃ vitadhūmaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukha-kāmo dukkhappaṭikkūlo. Tameṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyaṃ. Taṃ kiṃ maññasi, gahapati, api nu so puriso iticiveva kāyaṃ sannāmeyyā”ti?

“Evaṃ, bhante”.

“Taṃ kissa hetu”?

“Viditañhi, bhante, tassa purisassa imañcāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhaṃ”ti. “Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā ...pe... tamevūpekkhaṃ bhāveti.

46. “Seyyathāpi (2.0029), gahapati, puriso supinakaṃ passeyya ārāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakaṃ. So paṭibuddho na kiñci paṭipasseyya §. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti ...pe... tamevūpekkhaṃ bhāveti.

47. “Seyyathāpi, gahapati, puriso yācītakaṃ bhogaṃ yācitvā yānaṃ vā § porī-

seyyaṃ § pavaramaṇikuṇḍalaṃ. So tehi yācitatehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya. Tameṇaṃ jano disvā evaṃ vadeyya- ‘bhogī vata, bho, puriso, evaṃ kira bhogino bhogāni bhujjanti’ti. Tameṇaṃ sāmikā yattha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ. Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā”ti?

“Evaṃ, bhante”.

“Taṃ kissa hetu”?

“Sāmino hi, bhante, sāni haranti”ti. “Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘yācitatūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti ...pe... tamevūpekkhaṃ bhāveti.

48. “Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo. Tatrassa rukkho sampannaphalo ca upapannaphalo § ca, na cassu kānici phalāni bhūmiyaṃ patitāni. Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa- ‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni. Jānāmi kho panāhaṃ rukkhaṃ ārohituṃ §. Yaṃnūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyya’ti. So taṃ rukkhaṃ ārohitvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ

caramāno tiṅhaṃ kuṭhāriṃ § ādāya. So taṃ vanasaṅgaṃ ajjhogāhetvā (2.0030) taṃ rukkhāṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa-
'ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni
bhūmiyaṃ patitāni. Na kho panāhaṃ jānāmi rukkhāṃ ārohituṃ. Yaṃnūnāhaṃ
imaṃ rukkhāṃ mūlato chetvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyyaṃ-
ti. So taṃ rukkhāṃ mūlatova chindeyya. Taṃ kiṃ maññasi, gahapati, amuko § yo
so puriso paṭhamaṃ rukkhāṃ ārūḷho sace so na khippameva oroheyya tassa so
rukkho papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā añña-
taraṃ vā aṅgapaccaṅgaṃ bhañjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya
maraṇamattaṃ vā dukkhaṃ”ti?

“Evaṃ, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati- ‘rukkhaphalūpamā
kāmaṃ vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhīyo’ti. Eva-
metaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā
taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpā-
dānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

49. “Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pāri-
suddhiṃ āgamma anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi
jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ
anussarati.

“Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pāri-
suddhiṃ āgamm dibbena cakkhunā visuddhena atikkantamānusakena satte
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
...pe... yathākammūpage satte pajānāti.

“Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pāri-
suddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ettāvatā kho,
gahapati, ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamu-
cchedo hoti.

50. “Taṃ (2.0031) kiṃ maññasi, gahapati, yathā ariyassa vinaye sabbena
sabbāṃ sabbathā sabbāṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohā-
rasamucchedaṃ attani samanupassasi”ti? “Ko cāhaṃ, bhante, ko ca ariyassa
vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedo! Ārakā ahaṃ,
bhante, ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedā.
Mayaṃhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti
amaññimha, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva
samāne ājānīyaṭhāne ṭhapimha; bhikkhū pana mayaṃ, bhante, ājānīyeva samāne
anājānīyāti amaññimha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānī-
yeva samāne anājānīyaṭhāne ṭhapimha; idāni pana mayaṃ, bhante, aññatitthiye
paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anā-
jānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyaṭhāne ṭhapessāma.
Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma ājānīyeva

samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyaṭhāne ṭhapes-
ssāma. Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu
samaṇappasādaṃ, samaṇesu samaṇagāraṃ. Abhikkantaṃ, bhante, abhi-
kkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā
vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ
dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ kho, bhante, bhagavatā
anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ
gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajja-
tagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

Potaliyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Jīvakaṃ suttaṃ

51. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati jīvakaṃ
komārabhaccassa ambavane. Atha kho jīvako komārabhacco yena bhagavā tenu-
pasaṅkama; upasaṅkavitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi (2.0032).
Ekamantaṃ nisinna kho jīvako komārabhacco bhagavantaṃ etadavoca- “suttaṃ
metaṃ, bhante- ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti §, taṃ samaṇo
gotamo jānaṃ uddissakataṃ § maṃsaṃ paribhuñjati paṭiccakammaṃ”ti. Ye te,
bhante, evamāhaṃsu- ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ
samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakammaṃ”ti,
kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhāci-
kkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādā-
nuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti?

52. “Ye te, jīvaka, evamāhaṃsu- ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ āra-
bhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccaka-
mmaṃ”ti na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena. Tīhi kho
ahaṃ, jīvaka, ṭhānehi maṃsaṃ aparibhoganti vadāmi. Diṭṭhaṃ, suttaṃ, parisā-
ṅkitaṃ- imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ aparibhoganti vadāmi. Tīhi
kho ahaṃ, jīvaka, ṭhānehi maṃsaṃ paribhoganti vadāmi. Adiṭṭhaṃ, asuttaṃ, pari-
saṅkitaṃ- imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ paribhoganti vadāmi.

53. “Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viha-
rati. So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ,
tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamā-
ṇena averena abyābajjhena pharivā viharati. Tameṃ gahapati vā gahapati-
putto vā upasaṅkavitvā svātānāya bhāttena nimanteti. Ākaṅkhamānova §, jīvaka,
bhikkhu adhvāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā patta-
civaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupa-
saṅkamati; upasaṅkavitvā paññatte āsane nisīdati. Tameṃ so gahapati vā

gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti- ‘sādhu vata māyaṃ § gahapati vā gahapatiputto vā paṇītena piṇḍapātena (2.0033) pariviseyyāti! Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena piṇḍapātena pariviseyyā’ti- evampissa na hoti. So taṃ piṇḍapātaṃ agathito § amucchito anajjhopanno § ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati. Taṃ kiṃ maññasi, jīvaka, api nu so bhikkhu tasmīṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti”ti?

“No hetam, bhante”.

“Nanu so, jīvaka, bhikkhu tasmīṃ samaye anavajjaṃyeva āhāraṃ āhāreti”ti?

“Evaṃ, bhante. Sutaṃ metaṃ, bhante- ‘brahmā mettāvihārī’ti. Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho; bhagavā hi, bhante, mettāvihārī”ti. “Yena kho, jīvaka, rāgena yena dosena yena mohena byāpādavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnaṃūlo tālāvatthukato anabhāvaṃkato § āyatim anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te etan”ti. “Etadeva kho pana me, bhante, sandhāya bhāsitaṃ” §.

54. “Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā ...pe... muditāsahagatena cetasā ...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharati. Tameṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati. Tameṃ so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti- ‘sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyāti! Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi (2.0034) evarūpena paṇītena piṇḍapātena pariviseyyā’ti- evampissa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati. Taṃ kiṃ maññasi, jīvaka, api nu so bhikkhu tasmīṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti”ti?

“No hetam, bhante”.

“Nanu so, jīvaka, bhikkhu tasmīṃ samaye anavajjaṃyeva āhāraṃ āhāreti”ti?

“Evaṃ, bhante. Sutaṃ metaṃ, bhante- ‘brahmā upekkhāvihārī’ti. Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho; bhagavā hi, bhante, upekkhāvihārī”ti. “Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā assa arativā assa paṭighavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnaṃūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te etan”ti. “Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

55. “Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ āra-

bhati so pañcahi tñānehi bahum apuññaṃ pasavati. Yampi so, gahapati, evamāha- ‘gacchatha, amukaṃ nāma pāṇaṃ ānethā’ti, iminā paṭhamena tñānena bahum apuññaṃ pasavati. Yampi so pāṇo galappaveṭhakena § āṇiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena tñānena bahum apuññaṃ pasavati. Yampi so evamāha- ‘gacchatha imaṃ pāṇaṃ ārabhathā’ti, iminā tatiyena tñānena bahum apuññaṃ pasavati. Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena tñānena bahum apuññaṃ pasavati. Yampi so tathāgataṃ vā tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena tñānena bahum apuññaṃ pasavati. Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi tñānehi bahum apuññaṃ pasavati”ti.

Evam vutte, jīvako komārabhacco bhagavantaṃ etadavoca- “acchariyaṃ, bhante, abbhutaṃ, bhante! Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti (2.0035) anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti. Abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe... upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Jīvakasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Upālisuttaṃ

56. Evam me suttaṃ- ekaṃ samayaṃ bhagavā nāḷandāyaṃ viharati pāvārikambavane. Tena kho pana samayena nigaṇṭho nāṭaputto § nāḷandāyaṃ paṭivasati mahatiyā nigaṇṭhaparisāya saddhiṃ. Atha kho dīghatapassī nigaṇṭho nāḷandāyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhantaṃ yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tñitaṃ kho dīghatapassī nigaṇṭhaṃ bhagavā etadavoca- “saṃvijjanti kho, tapassi §, āsanāni; sace ākaṅkhasi nisīdā”ti. Evam vutte, dīghatapassī nigaṇṭho aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho

dīghatapassim nigaṇṭhaṃ bhagavā etadavoca- “kati pana, tapassi, nigaṇṭho nāṭaputto kammāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Na kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa ‘kammaṃ, kamman’-ti paññapetuṃ; ‘daṇḍaṃ, daṇḍan’ti kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa paññapetun”ti.

“Kati pana, tapassi, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Tīṇi kho, āvuso gotama, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti, seyyathidaṃ- kāyadaṇḍaṃ, vacīdaṇḍaṃ, manodaṇḍan”ti.

“Kiṃ pana, tapassi, aññadeva kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍan”ti?

“Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍan”ti.

“Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā (2.0036), yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍan”ti?

“Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍan”ti.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”ti.

Itiha bhagavā dīghatapassim nigaṇṭhaṃ imasmim kathāvatthusmim yāvatatiyakaṃ paṭiṭṭhāpesi.

57. Evaṃ vutte, dīghatapassī nigaṇṭho bhagavantāṃ etadavoca- “tvaṃ panāvuso gotama, kati daṇḍāni paññapesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Na kho, tapassi, āciṇṇaṃ tathāgatassa ‘daṇḍaṃ, daṇḍan’ti paññapetuṃ; ‘kammaṃ, kamman’ti kho, tapassi, āciṇṇaṃ tathāgatassa paññapetun”ti?

“Tvaṃ panāvuso gotama, kati kammāni paññapesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Tīṇi kho ahaṃ, tapassi, kammāni paññapemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ- kāyakammaṃ, vacīkammaṃ, manokammaṃ”ti.

“Kiṃ panāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ

manokamman”ti?

“Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokamman”-
ti.

“Imesaṃ panāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ
paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññapesi pāpassa
kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyakammaṃ, yadi vā
vacīkammaṃ, yadi vā manokamman”ti?

“Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ
paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññapemi pāpassa
kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā kāyakammaṃ, no
tathā vacīkamman”ti.

“Manokammanti, āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmi”.

“Manokammanti, āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmi”.

“Manokammanti, āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmi”ti.

Itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmiṃ kathāvatthusmiṃ yāvata-
yakaṃ paṭiṭṭhāpetvā uṭṭhāyāsanaṃ yena nigaṇṭho nāṭaputto tenupasaṅkamaṃ.

58. Tena (2.0037) kho pana samayena nigaṇṭho nāṭaputto mahatiyā gihipari-
sāya saddhiṃ nisinnaṃ hoti bālakiniyā parisāya upālipamukhāya. Addasā kho
nigaṇṭho nāṭaputto dīghatapassim nigaṇṭhaṃ dūrato āgacchantaṃ; disvāna
dīghatapassim nigaṇṭhaṃ etadavoca- “handā, kuto nu tvaṃ, tapassi, āgacchasi
divā divassā”ti? “Ito hi kho ahaṃ, bhante, āgacchāmi samaṇassa gotamassa
santikā”ti. “Ahu pana te, tapassi, samaṇena gotamena saddhiṃ kocideva kathāsa-
llāpo”ti? “Ahu kho me, bhante, samaṇena gotamena saddhiṃ kocideva kathāsa-
llāpo”ti. “Yathā kathaṃ pana te, tapassi, ahu samaṇena gotamena saddhiṃ koci-
deva kathāsaṅgā”ti? Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā
saddhiṃ kathāsaṅgā taṃ sabbaṃ nigaṇṭhassa nāṭaputtassa ārocesi. Evaṃ vutte,
nigaṇṭho nāṭaputto dīghatapassim nigaṇṭhaṃ etadavoca- “sādhu sādhu, tapassi!
Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta evameva
dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ. Kiñhi sobhati
chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho
kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ
pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

59. Evaṃ vutte, upāli gahapati nigaṇṭhaṃ nāṭaputtaṃ etadavoca- “sādhu sādhu,
bhante dīghatapassī §! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ
ājānanta evamevaṃ bhadantaṃ tapassinā samaṇassa gotamassa byākataṃ.
Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upani-
dhāya! Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya
pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo. Handā
cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ

vādaṃ āropessāmi. Sace me samaṇo gotamo tathā patiṭṭhahissati yathā bhada-ntena tapassinā patiṭṭhāpitaṃ; seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi (2.0038). Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ § kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya §, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ mañṇe kīḷitajātaṃ kīḷissāmi. Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi”-ti. “Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti.

60. Evaṃ vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca- “na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññati-tthiyānaṃ sāvake āvaṭṭeti”ti. “Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca 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. Dutiyampi kho dīghatapassī ...pe... tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca- “na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññati-tthiyānaṃ sāvake āvaṭṭeti”ti. “Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ (2.0039) upagaccheyya. Ṭhānañca 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. “Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupa-saṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca- “āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathā-

sallāpo”ti?

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti.

“Yathā kathaṃ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

Atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ upālissa gahapatissa ārocesi.

61. Evaṃ vutte, upāli gahapati bhagavantaṃ etadavoca- “sādhu sādhu, bhante tapassī! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti. “Sace kho tvaṃ, gahapati, sacce patiṭṭhāya manteyyāsi siyā no ettha kathāsallāpo”ti. “Sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo”ti.

62. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī. So sītodakaṃ alabhamāno kālaṅkareyya. Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññapeti”ti?

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Taṃ kissa hetu”?

“Asu hi, bhante (2.0040), manopaṭibaddho kālaṅkaroti”ti.

“Manasi karohi, gahapati §, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kamma kiriyāya pāpassa kamma pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

63. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho nāṭaputto cātuyāmasaṃvara-
saṃvuto sabbavārivārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo. So abhi-
kkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana,
gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapeti”ti?

“Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapeti”ti.

“Sace pana, gahapati, ceteti”ti?

“Mahāsāvajjaṃ, bhante, hoti”ti.

“Cetanaṃ pana, gahapati, nigaṇṭho nāṭaputto kismiṃ paññapeti”ti?

“Manodaṇḍasmim, bhante”ti.

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kamma kiriyāya pāpassa kamma pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

64. “Taṃ kiṃ maññasi, gahapati, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā
ākiṅṇamanussā”ti?

“Evaṃ, bhante, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṅṇamanussā”ti.

“Taṃ kiṃ maññasi, gahapati, idha puriso āgaccheyya ukkhittāsiko. So evaṃ
vadeyya- ‘ahaṃ yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muh-
ttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ karissāmi”ti. Taṃ kiṃ maññasi,
gahapati, pahoti nu kho so puriso yāvatikā imissā nāḷandāya pāṇā te ekena
khaṇena ekena muhuttana (2.0041) ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ
kāṭun”ti?

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattā-
rīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā
nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalaṃ ekaṃ
maṃsapuñjaṃ kātuṃ. Kiñhi sobhati eko chavo puriso”ti!

“Taṃ kiṃ maññasi, gahapati, idha āgaccheyya samaṇo vā brāhmaṇo vā
iddhimā cetovasipatto. So evaṃ vadeyya- ‘ahaṃ imaṃ nāḷandaṃ ekena mano-
padosena bhasmaṃ karissāmi”ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so
samaṇo vā brāhmaṇo vā iddhimā cetovasipatto imaṃ nāḷandaṃ ekena manopa-
dosena bhasmaṃ kāṭun”ti?

“Dasapi, bhante, nāḷandā, vīsampi nāḷandā, tiṃsampi nāḷandā, cattārīsampi nāḷandā, paññāsampi nāḷandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto ekena manopadosena bhasmaṃ kātuṃ. Kiñhi sobhati ekā chavā nāḷandā”-ti!

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

65. “Taṃ kiṃ maññasi, gahapati, sutam te daṇḍakīraññaṃ § kāliṅgāraññaṃ majjhāraññaṃ § mātaṅgāraññaṃ araññaṃ araññabhūtan”ti?

“Evaṃ, bhante, sutam me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtan”ti.

“Taṃ kiṃ maññasi, gahapati, kinti te sutam kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtan”ti?

“Sutam metaṃ, bhante, isīnam manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtan”ti.

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā- ‘sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

66. “Purimenevāhaṃ (2.0042), bhante, opamma bhagavato attamano abhiraddho. Api cāhaṃ imāni bhagavato vicitrāni pañhapaṭibhānāni sotukāmo, evāhaṃ bhagavantam paccaṇīkaṃ kātappaṃ amaññissaṃ. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan”ti.

67. “Anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī”ti. “Imināpāhaṃ, bhante, bhagavato bhīyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha- ‘anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’ti. Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nāḷandaṃ paṭākaṃ pariha-reyyuṃ- ‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti. Atha ca pana maṃ bhagavā evamāha- ‘anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’ti. Esāhaṃ, bhante, dutiyampi bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan”ti.

68. “Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī”ti. “Imināpāhaṃ, bhante, bhagavato bhiiyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha- ‘dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī”ti. Sutaṃ metaṃ, bhante, samaṇo gotamo evamāha- ‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ; mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ; mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ; mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalaṃ’ti. Atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti. Api ca, bhante, mayamettha kālaṃ jānissāma. Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

69. Atha (2.0043) kho bhagavā upālissa gahapatissa anupubbiṃ kathaṃ § kathesi, seyyathidaṃ- dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññasi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi- dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva upālissa gahapatissa tasmimyeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi- ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman’ti. Atha kho upāli gahapati diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavici- kiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca- “handā ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, gahapati, kālaṃ maññasi”ti.

70. Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamtivā dovārikaṃ āmantesi- “ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace koci nigaṇṭho āgacchati tamenāṃ tvaṃ evaṃ vadeyyāsī- ‘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, ettheva tiṭṭha, ettheva te āharissantī”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paccassosi.

71. Assosi kho dīghatapassī nigaṇṭho- “upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti. Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ etadavoca- “sutaṃ metaṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti. “Atṭhānaṃ kho etaṃ, tapassi (2.0044), anavakāso yaṃ upāli gahapati

samaṇassa gotamassa sāvakkattam upagaccheyya. Tāhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakkattam upagaccheyyā”ti. Dutiyampi kho dīghatapassī nigaṇṭho ...pe... tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca- “sutaṃ metaṃ, bhante ...pe... upālissa gahapatissa sāvakkattam upagaccheyyā”ti. “Handāham, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakkattam upagato yadi vā no”ti. “Gaccha tvam, tapassi, jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakkattam upagato yadi vā no”ti.

72. Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanam tenu-pasaṅkama. Addasā kho dovāriko dīghatapassim nigaṇṭham dūratova āgacchantam. Disvāna dīghatapassim nigaṇṭham etadavoca- “tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakkattam upagato. Āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī”ti. “Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamtivā nigaṇṭham nāṭaputtam etadavoca- “saccaṃyeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakkattam upagato. Etaṃ kho te aham, bhante, nālattham na kho me, bhante, rucati yaṃ upāli gahapati samaṇassa gotamassa vādam āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭanim māyaṃ jānāti yāya aññatitthiyānam sāvake āvaṭṭetīti. Āvaṭṭo kho te, bhante, upāli

gahapati samaṇena gotamena āvaṭṭaniyā māyāyā”ti. “Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakkattam upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakkattam upagaccheyyā”ti. Dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca- “saccaṃyeva, bhante ...pe... upālissa gahapatissa sāvakkattam upagaccheyyā”ti. Tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca- “saccaṃyeva kho, bhante ...pe... upālissa gahapatissa sāvakkattam upagaccheyyā”ti. “Handa cāham (2.0045), tapassi, gacchāmi yāva cāham sāmāmyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakkattam upagato yadi vā no”ti.

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena upālissa gahapatissa nivesanam tenupasaṅkama. Addasā kho dovāriko nigaṇṭham nāṭaputtam dūratova āgacchantam. Disvāna nigaṇṭham nāṭaputtam etadavoca- “tiṭṭha, bhante, mā pāvīsi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakkattam upagato. Āvaṭṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī”ti. “Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamtivā upāliṃ gahapatiṃ evaṃ vadehi- ‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito; so te dassanakāmo”ti. “Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkama; upasaṅkamtivā upāliṃ gahapatiṃ etadavoca- “nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito; so te dassanakāmo”ti. “Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni paññapehī”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññapetvā yena upāli gahapati tenupasaṅkama; upasaṅkamtivā upāliṃ gahapatiṃ etadavoca- “paññattāni kho, bhante, majjhimāya dvārasālāya āsanāni. Yassadāni kālam maññasī”ti.

73. Atha kho upāli gahapati yena majjhimā dvārasālā tenupasaṅkama; upasaṅkamtivā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tattha sāmam nisīditvā dovārikam āmantesi- “tena hi, samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamtivā nigaṇṭham nāṭaputtam evaṃ vadehi- ‘upāli, bhante, gahapati evamāha- pavisa kira, bhante, sace ākaṅkhasī”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamtivā nigaṇṭham nāṭaputtam etadavoca- “upāli, bhante, gahapati evamāha- ‘pavisa kira, bhante, sace ākaṅkhasī”ti. Atha (2.0046) kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena majjhimā dvārasālā tenupasaṅkama. Atha kho upāli gahapati- yaṃ sudam pubbe yato passati nigaṇṭham nāṭaputtam dūratova āgacchantam disvāna tato paccuggantvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tam uttarāsaṅgena sammajjitvā § pariggahetvā nisīdāpeti so- dāni yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tattha sāmam nisīditvā nigaṇṭham nāṭaputtam eta-

davoca- “saṃvijjanti kho, bhante, āsanāni; sace ākaṅkhasi, nisīdā”ti. Evaṃ vutte, nigaṇṭho nāṭaputto upāliṃ gahapatiṃ etadavoca- “ummattosi tvaṃ, gahapati, dattosi tvaṃ, gahapati! ‘Gacchāmahaṃ, bhante, samaṇassa gotamassa vādaṃ āropessāmi’ti gantvā mahatāsi vādasaṅghāṭeṇa paṭimukko āgato. Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya; evameva kho tvaṃ, gahapati, ‘gacchāmahaṃ, bhante, samaṇassa gotamassa vādaṃ āropessāmi’ti gantvā mahatāsi vādasaṅghāṭeṇa paṭimukko āgato. Āvaṭṭosi kho tvaṃ, gahapati, samaṇena gotamena āvaṭṭaniyā māyāyā”ti.

74. “Bhaddikā, bhante, āvaṭṭanī māyā; kalyāṇī, bhante, āvaṭṭanī māyā; piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyūṃ; piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyūṃ; sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā ...pe... vessā ...pe... suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ; sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya; sadevako cepi, bhante, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyūṃ; sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti. Tena hi, bhante, upamaṃ te karissāmi. Upamāya pidhekacce viññū purisā bhāsītassa atthaṃ ājānanti.

75. “Bhūtapubbaṃ (2.0047), bhante, aññatarassa brāhmaṇassa jiṇṇassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijaññā. Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca- ‘gaccha tvaṃ, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kiḷāpanako bhavissati’ti. Evaṃ vutte, so brāhmaṇo taṃ māṇavikam etadavoca- ‘āgamehi tāva, bhoti, yāva vijāyati. Sace tvaṃ, bhoti, kumārakam vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi, yo te kumārakassa kiḷāpanako bhavissati. Sace pana tvaṃ, bhoti, kumārikam vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi, yā te kumārikāya kiḷāpanikā bhavissati’ti. Dutiyampi kho, bhante, sā māṇavikā ...pe... tatiyampi kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca- ‘gaccha tvaṃ, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kiḷāpanako bhavissati’ti. Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca- ‘ayaṃ te, bhoti, āpaṇā makkaṭacchāpakam kiṇitvā ānīto, yo te kumārakassa kiḷāpanako bhavissati’ti. Evaṃ vutte, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca- ‘gaccha tvaṃ, brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇi rajataputto tenupasaṅkama; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ evaṃ vadehi- icchāmahaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭita-paccākoṭitaṃ ubhatobhāgavimaṭṭhan’ti.

“Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅka-

mitvā rattapāṇiṃ rajakaputtam etadavoca- ‘icchāmahaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhan’ti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇam etadavoca- ‘ayaṃ kho te, makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo, no vimajjanakkhamo’ti. Evameva kho, bhante, bālānam nigaṇṭhānam vādo raṅgakkhamo (2.0048) hi kho bālānam no paṇḍitānam, no anuyogakkhamo, no vimajjanakkhamo. Atha kho, bhante, so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtam etadavoca- ‘icchāmahaṃ, samma rattapāṇi, imaṃ navaṃ dussayugam pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhan’ti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇam etadavoca- ‘idaṃ kho te, bhante, navaṃ dussayugam raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti. Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānam no bālānam, anuyogakkhamo ca vimajjanakkhamo cā”ti.

“Sarājikā kho, gahapati, parisā evaṃ jānāti- ‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ti. Kassa taṃ, gahapati, sāvakam dhāremā”ti? Evaṃ vutte, upāli gahapati utṭhāyāsanā ekamsam uttarāsaṅgam karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā nigaṇṭham nāṭaputtam etadavoca- “tena hi, bhante, suṇohi yassāham sāvako”ti-

- 76.** “Dhīrassa vigatamohassa, pabhinnakhīlassa vijitavijayassa;
 anīghassa susamacittassa, vuddhasīlassa sādhuṇṇassa;
 vesamantarassa § vimalassa, bhagavato tassa sāvakohamasmi.
 “Akathamkathissa tusitassa, vantalokāmisassa muditassa;
 katasamaṇassa manujassa, antimasārīrassa narassa;
 anopamassa virajassa, bhagavato tassa sāvakohamasmi.
 “Asaṃsayassa kusalassa, venayikassa sārathivarassa;
 anuttarassa ruciradhammassa, nikkaṅkhassa pabhāsakassa §.
 mānacchidassa vīrassa, bhagavato tassa sāvakohamasmi.
 “Nisabhassa appameyyassa, gambhīrassa monapattassa;
 khemaṅkarassa vedassa, dhammaṭṭhassa saṃvutattassa;
 saṅgātigassa muttassa, bhagavato tassa sāvakohamasmi.
 “Nāgassa (2.0049) pantasenassa, khīṇasaṃyojanassa muttassa;
 paṭimantakassa § dhonassa, pannadhajassa vītarāgassa.
 dantassa nippapañcassa, bhagavato tassa sāvakohamasmi.
 “Isisattamassa akuhassa, tevijjassa brahmapattassa;
 nhātakassa § padakassa, passaddhassa veditavedassa.
 purindadassa sakkassa, bhagavato tassa sāvakohamasmi.
 “Ariyassa bhāvitattassa, pattipattassa veyyākaraṇassa;
 satimato vipassissa, anabhinatassa no apanatassa;
 anejassa vasippattassa, bhagavato tassa sāvakohamasmi
 “Samuggatassa § jhāyissa, ananugatantarassa suddhassa;

asitassa hitassa §, pavivittassa aggappattassa.
tiṇṇassa tārayantassa, bhagavato tassa sāvakoḥamasmi.
“Santassa bhūripaññaṃ, mahāpaññaṃ vītalobhassa;
tathāgatassa sugatassa, appaṭipuggalassa asamassa;
visāradassa nipuṇassa, bhagavato tassa sāvakoḥamasmi.
“Taṇhacchidassa buddhassa, vītadhūmassa anupalittassa;
āhuneyyassa yakkhassa, uttamapuggalassa atulassa;
mahato yasaggapattassa, bhagavato tassa sāvakoḥasmī”ti.

77. “Kadā saññūḥā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā”ti?
“Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho mālā-
kāro vā mālākārantevāsī vā vicittaṃ mālaṃ gantheyya; evameva kho, bhante, so
bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na
karissati”ti? Atha kho nigaṇṭhassa nāṭaputtassa bhagavato sakkāraṃ asahamā-
nassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti §.

Upālisuttaṃ niṭṭhitam chaṭṭham.

7. Kukkuravatikasuttaṃ

78. Evaṃ (2.0050) me sutam- ekaṃ samayaṃ bhagavā koliyesu viharati hali-ddavasanaṃ nāma koliyānaṃ nigamo. Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantam abhivādetvā ekamantaṃ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi. Sammodaniyaṃ katham sāraṇiyaṃ vītisāretvā kukkurova palikujjitvā § ekamantaṃ nisīdi. Ekamantaṃ nisinno kho puṇṇo koliyaputto govatiko bhagavantam etadavoca- “ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti? “Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. Dutiyampi kho puṇṇo koliyaputto govatiko ...pe... tatiyampi kho puṇṇo koliyaputto govatiko bhagavantam etadavoca- “ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti?

79. “Addhā kho te ahaṃ, puṇṇa, na labhāmi. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā kukkurānaṃ saḥabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, sāssa § hoti micchādiṭṭhi. Micchādiṭṭhissa § kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi- nirayaṃ vā tiracchānayaṇiṃ vā. Iti kho, puṇṇa, sampajjamānaṃ (2.0051) kukkuravataṃ kukkurānaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayan”ti. Evaṃ vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

Atha kho bhagavā puṇṇaṃ koliyaputtaṃ govatikaṃ etadavoca- “etaṃ kho te ahaṃ, puṇṇa, nālatthaṃ. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. “Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Ayaṃ, bhante, puṇṇo koliyaputto govatiko. Tassa taṃ govatam dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti? “Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. Dutiyampi kho acelo seniyo ...pe... tatiyampi kho acelo seniyo kukkuravatiko bhagavantam etadavoca- “ayaṃ, bhante, puṇṇo koliyaputto govatiko.

Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti?

80. “Addhā kho te ahaṃ, seniya, na labhāmi. Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, seniya, ekacco govataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ § bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā gunnaṃ saha-byataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi- nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho, seniya, sampajjamānaṃ govataṃ gunnaṃ saha-byataṃ upaneti, vipajjamānaṃ nirayan”ti. Evaṃ vutte, puṇṇo koliyaputto govatiko parodi, assūni pavattesi.

Atha kho bhagavā acelaṃ seniyaṃ kukkuravatikaṃ etadavoca- “etaṃ kho te ahaṃ, seniya, nālatthaṃ. Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ (2.0052) etaṃ pucchī”ti. “Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Evaṃ pasanno ahaṃ, bhante, bhagavati; pahoti bhagavā tathā dhammaṃ desetum yathā ahaṃ cevimaṃ govataṃ pajaheyyaṃ, ayañceva acelo seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyā”ti. “Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsi-s-sāmi”ti. “Evaṃ, bhante”ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi. Bhagavā etadavoca-

81. “Cattārimāni, puṇṇa, kammāni mayā sayā abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ; atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukavipākaṃ; atthi, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ, kammakkhayāya saṃvattati.

“Katamañca, 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 lokaṃ upapajjati. Tameṇaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhaṃ, seyyathāpi sattā nerayikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannameṇaṃ phassā phusanti. Evaṃ-pāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

“Katamañca, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ? Idha, puṇṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisā-

ñkharoti, abyābajjhaṃ manosañkhāraṃ abhisañkharoti. So abyābajjhaṃ kāyasañkhāraṃ abhisañkharitvā, abyābajjhaṃ vacisañkhāraṃ abhisañkharitvā, abyābajjhaṃ manosañkhāraṃ abhisañkharitvā abyābajjhaṃ lokaṃ upapajjati. Tameṇaṃ abyābajjhaṃ lokaṃ upapannaṃ (2.0053) samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannameṇaṃ phassā phusanti. Evaṃpāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ.

“Katamañca, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasañkhāraṃ abhisañkharoti, sabyābajjhampi abyābajjhampi vacisañkhāraṃ abhisañkharoti, sabyābajjhampi abyābajjhampi manosañkhāraṃ abhisañkharoti. So sabyābajjhampi abyābajjhampi kāyasañkhāraṃ abhisañkharitvā, sabyābajjhampi abyābajjhampi vacisañkhāraṃ abhisañkharitvā, sabyābajjhampi abyābajjhampi manosañkhāraṃ abhisañkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati. Tameṇaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehi abyābajjhehi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati. Upapannameṇaṃ phassā phusanti. Evaṃpāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

“Katamañca, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ, kammakkhayāya saṃvattati? Tatra, puṇṇa, yamidaṃ kammaṃ kaṇhaṃ kaṇhavi-pākaṃ tassa pahānāya yā cetanā, yamidaṃ § kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ § kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā- idaṃ vuccati, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ, kammakkhayāya saṃvattatīti. Imāni kho, puṇṇa, cattāri kammāni mayā sayāṃ abhiññā sacchikatvā paviditāni”ti.

82. Evaṃ vutte, puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca- “abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante ...pe... upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti. Acelo (2.0054) pana seniyo kukkuravatiko bhagavantaṃ etadavoca- “abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante ...pe... pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Yo kho, seniya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā”ti.

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhanā

pabbajjaṃ ākaṅkhaṅkā upasampadaṃ te cattāro māse parivasanti catunnaṃ māsānaṃ accayena āradhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āradhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti. Alatta kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho panāyasmā seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā seniyo arahataṃ ahoṣīti.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Abhayarājakumārasuttaṃ

83. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandaṅkanivāpe. Atha kho abhaya rājakumāro yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nāṭaputto etadavoca- “ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ (2.0055) āropehi. Evaṃ te kalyāṇo kittisaddo abbhuggacchissati- ‘abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito”ti. “Yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi”ti? “Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamaṃ 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, tamenāṃ tvaṃ evaṃ vadeyyāsi- ‘atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ? Puthujjanopi 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, tamenāṃ tvaṃ evaṃ vadeyyāsi- ‘atha kiñcaraṃ hi te, bhante, devadatto byākato- “āpāyiko devadatto, nerayiko devadatto, kappāṭṭho devadatto, atekiccho devadatto”ti? Tāya ca pana te vācāya devadatto kupito ahoṣīti anattamaṃ’ti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkhiti uggilituṃ na sakkhiti ogilituṃ; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti

uggilituṃ na sakkhiti ogilituṃ”ti. “Evaṃ, bhante”ti kho abhayo rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

84. Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ § ulloketvā etadahosi- “akālo kho ajja bhagavato vādaṃ āropetuṃ (2.0056). Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmi”ti bhagavantaṃ etadavoca- “adhivāsetu me, bhante, bhagavā svātanāya attacatuttho bhattan”ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho abhayo rājakumāro bhagavato adhivāsaṇaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramā-dāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho abhayo rājakumāro bhagavantaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho abhayo rājakumāro bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

85. Ekamantaṃ nisinno kho abhayo rājakumāro bhagavantaṃ etadavoca- “bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti? “Na khvettha, rājakumāra, ekaṃsenā”ti. “Ettha, bhante, anassaṃ nigaṇṭhā”ti. “Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi- ‘ettha, bhante, anassaṃ nigaṇṭhā”ti? “Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca- ‘ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi. Evaṃ te kalyāṇo kittisaddo abbhugga-cchissati- abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito’ti. Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ- ‘yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi’ti? ‘Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā samaṇaṃ gotamaṃ evaṃ vadehi- bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti? Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti- bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti, tamenāṃ tvaṃ evaṃ vadeyyāsi- atha kiñcarahi te, bhante, puthujjanena nānākaraṇaṃ? Puthujjanopi hi taṃ vācaṃ bhāseyya (2.0057) yā sā vācā paresaṃ appiyā amanāpāti. Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti- na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpāti, tamenāṃ tvaṃ evaṃ vadeyyāsi- atha kiñcarahi te, bhante, devadatto byākato- āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadattoti? Tāya ca pana te vācāya devadatto kupito ahoṣi anattamanoti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma puri-sassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakku-

neyya ogilitum; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilitum na sakkhiti ogilitun” ti.

86. Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayaṃ rājakumārassa aṅke nisinno hoti. Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca- “taṃ kiṃ maññasi, rājakumāra, sacāyaṃ kumāro tuyhaṃ vā pamādamavāya dhātiyā vā pamādamavāya kaṭṭhaṃ vā kaṭhalaṃ § vā mukhe āhareyya, kinti naṃ kareyyāsi” ti? “Āhareyyassāhaṃ, bhante. Sace, bhante, na sakuṇeyyaṃ ādikeneva āhattum §, vāmena hatthena sīsaṃ pariggahetvā § dakkhiṇena hatthena vaṅkaṅgulim karitvā salohitampi āhareyyaṃ. Taṃ kissa hetu? Atthi me, bhante, kumāre anukampā” ti. “Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anathasaṃhitam sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anathasaṃhitam sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitam sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ (2.0058) anathasaṃhitam sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anathasaṃhitam sā ca paresaṃ piyā manāpā tampi tathāgato vācaṃ na bhāsati. Yañca tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitam sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Taṃ kissa hetu? Atthi, rājakumāra, tathāgatassa sattesu anukampā” ti.

87. “Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamtivā pucchanti, pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivittakitaṃ hoti ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhāti” ti?

“Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ” ti?

“Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ” ti.

“Taṃ kiṃ maññasi, rājakumāra, ye taṃ upasaṅkamtivā evaṃ puccheyyuṃ- ‘kiṃ nāmidam rathassa aṅgapaccaṅgan’ ti? Pubbeva nu kho te etaṃ cetaso parivittakitaṃ assa ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ ti, udāhu ṭhānasovetaṃ paṭibhāseyyā” ti?

“Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ. Sabbāni me rathassa aṅgapaccaṅgāni suviditāni. Ṭhānasovetaṃ maṃ paṭibhāseyyā” ti.

“Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamtivā pucchanti, ṭhānasovetaṃ tathāgataṃ paṭibhāti. Taṃ kissa hetu? Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ tathāgataṃ paṭibhāti” ti.

Evam vutte, abhayo rājakumāro bhagavantam etadavoca- “abhikkantam, bhante, abhikkantam, bhante ...pe... ajjatagge paṇupetaṃ saraṇam gatan”ti.

Abhayarājakumārasuttam niṭṭhitam aṭṭhamam.

9. Bahurvedaniyasuttam

88. Evam (2.0059) me sutam- ekam samayam bhagava savatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamtivā āyasmantaṃ udāyima bhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyima etadavoca- “kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti? “Tisso kho, thapati S, vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā- imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Evam vutte, pañcakaṅgo thapati āyasmantaṃ udāyima etadavoca- “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā- sukhā vedanā, dukkhā vedanā. Yāyam, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇite sukhe vuttā bhagavatā”ti. Dutiyampi kho āyasmā udāyī pañcakaṅgam thapam etadavoca- “na kho, gahapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā- imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyima etadavoca- “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā- sukhā vedanā, dukkhā vedanā. Yāyam, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇite sukhe vuttā bhagavatā”ti. Tatiyampi kho āyasmā udāyī pañcakaṅgam thapam etadavoca- “na kho, thapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā- imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyima etadavoca- “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā, dve vedanā vuttā bhagavatā- sukhā vedanā, dukkhā vedanā. Yāyam, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇite sukhe vuttā bhagavatā”ti. Neva kho sakkhi āyasmā udāyī pañcakaṅgam thapam saññāpetum na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyima saññāpetum.

89. Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhim imaṃ kathāsallāpaṃ. Atha kho āyasmā ānando (2.0060) yena bhagava tenupasaṅkami; upasaṅkamtivā bhagavantaṃ bhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato udāyissa pañcakaṅgena thapatinā saddhim kathāsallāpo taṃ sabbam bhagavato ārocesi. Evam vutte, bhagava āyasmantaṃ ānandaṃ etadavoca- “santaññeva kho, ānanda, pariyāyam pañcakaṅgo thapati udāyissa nābbhanumodi, santaññeva ca pana pariyāyam udāyī pañcakaṅgassa thapatissa nābbhanumodi. Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi

vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattimsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamañña subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesametaṃ pāṭikañkhaṃ- bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharissanti. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamañña subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesametaṃ pāṭikañkhaṃ- samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti”.

90. “Pañca kho ime, ānanda, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā ...pe... jivhāviññeyyā rasā ...pe... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā- ime kho, ānanda, pañca kāmaguṇā. Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppaṅgati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

“Yo kho, ānanda, evaṃ vadeyya- ‘etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentīti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati (2.0061). Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca.

“Yo kho, ānanda, evaṃ vadeyya- ‘etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentīti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca? Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatañca.

“Yo kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ti viññāṇañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo (2.0062) kho, ānanda, evaṃ vadeyya ...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Yo kho, ānanda, evaṃ vadeyya- ‘etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī’ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

91. “Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ- ‘saññāvedayitanirodhaṃ samaṇo gotamo āha; tañca sukhasmiṃ paññapeti. Tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti? Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā- ‘na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññapeti; api ca, āvuso, yattha yattha sukhaṃ upalabbhati yaḥiṃ yaḥiṃ taṃ taṃ tathāgato sukhasmiṃ paññapeti” ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhina-

ndīti.

Bahuvedaniyasuttaṃ niṭṭhitam navamaṃ.

10. Apaṇṇakasuttaṃ

92. Evaṃ me sutam- ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalānaṃ brāhmaṇagāmo tadavasari. Assosum kho sāleyyakā brāhmaṇagahapatikā- “samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālam (2.0063) anuppatto. Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahaṃ sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samā-rakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ti. Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅka-miṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Appekacce bhagavatā saddhiṃ sammodiṃsu; sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu. Appekacce bhagavato santike nāmagottaṃ sāvetaṃ ekamantaṃ nisīdiṃsu. Appekacce tuṅhībhitvā ekamantaṃ nisīdiṃsu.

93. Ekamantaṃ nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etada-voca- “atthi pana vo, gahapatayo, koci manāpo satthā yasmim vo ākāravatī saddhā paṭiladdhā”ti? “Natthi kho no, bhante, koci manāpo satthā yasmim no ākāravatī saddhā paṭiladdhā”ti. “Manāpaṃ vo, gahapatayo, satthāraṃ alabhantehi ayaṃ apaṇṇako dhammo samādāya vattitabbo. Apaṇṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattaṃ hitāya sukhāya. Katamo ca, gahapatayo, apaṇṇako dhammo”?

94. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinā evaṃdiṭṭhino- ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutam; natthi sukatadukkaṭānaṃ § kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā § sammā paṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti’ti. Tesameva kho, gahapatayo, samaṇabrāhmaṇānaṃ (2.0064) eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu- ‘atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutam; atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko; atthi ayaṃ loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam

abhiññā sacchikatvā pavedentī'ti. Taṃ kiṃ maññatha, gahapatayo- 'nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā'”ti? “Evaṃ, bhante”.

95. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- 'natthi dinnam, natthi yitṭham ...pe... ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī'ti tesametaṃ pāṭikaṅkham: yamidaṃ § kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ- ime tayo kusale dhamme abhinivajjetvā § yamidaṃ § kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham. Santaṃyeva pana paraṃ lokam 'natthi paro loko' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana paraṃ lokam 'natthi paro loko'ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana paraṃ lokam 'natthi paro loko'ti vācam bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana paraṃ lokam 'natthi paro loko'ti āha; ye te arahanto paralokaviduno tesamayaṃ paccanīkam karoti. Santaṃyeva kho pana paraṃ lokam 'natthi paro loko'ti paraṃ saññāpeti §; sāssa hoti asaddhammasaññatti §. Tāya ca pana asaddhammasaññattiyā attānukkamaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyam pahīnaṃ hoti, dussīlyam paccupaṭṭhitaṃ- ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkamaṃsanā paravambhanā. Evamassime § aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

“Tatra (2.0065), gahapatayo, viññū puriso iti paṭisañcikkhati- 'sace kho natthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bheda sotthimattānaṃ kariṣṣati; sace kho atthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bheda paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho- dussīlo purisapuggalo micchādiṭṭhi natthikavādo'ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho- yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bheda paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

96. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- 'atthi dinnam ...pe... ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī'ti tesametaṃ pāṭikaṅkham: yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ- ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham. Santaṃyeva kho pana paraṃ lokam 'atthi paro loko' tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana

param lokam 'atthi paro loko'ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃ-
yeva kho pana param lokam 'atthi paro loko'ti vācam bhāsati; sāssa hoti sammā-
vācā. Santaṃyeva kho pana param lokam 'atthi paro loko'ti āha; ye te arahanto
paralokaviduno tesamayam na paccanīkam karoti. Santaṃyeva kho pana param
lokam 'atthi paro loko'ti param saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca
pana saddhammasaññattiyā nevattānukkamseti, na param vambheti. Iti pubbeva
kho panassa dussīlyam pahīnam hoti, susīlyam paccupaṭṭhitam- ayañca sammā-
diṭṭhi sammāsaṅkappo sammāvācā ariyānam apaccanīkatā saddhammasaññatti
anattukkamsanā (2.0066) aparavambhanā. Evamassime aneke kusalā dhammā
sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati- 'sace kho atthi paro loko,
evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param maraṇā sugatiṃ
saggaṃ lokam upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesam
bhavataṃ samaṇabrāhmaṇānam saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ
purisapuggalo diṭṭheva dhamme viññūnam pāsaṃso- silavā purisapuggalo
sammādiṭṭhi atthikavādo'ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisa-
puggalassa ubhayattha kaṭaggaho- yañca diṭṭheva dhamme viññūnam pāsaṃso,
yañca kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokam upapajjissati. Eva-
massāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsam pharivā
tiṭṭhati, riñcati akusalam ṭhānam.

97. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinno evaṃdiṭṭhino-
'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato §, adinnaṃ
ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto na kariyati pāpaṃ. Khurapariyantena
cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ
kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi
gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto
pācento; natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṃcepi gaṅgāya
tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; natthi tatonidānaṃ puññaṃ,
natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena § natthi
puññaṃ, natthi puññassa āgamo'ti. Tesamāyeva kho, gahapatayo, samaṇabrāhma-
ṇānam eke samaṇabrāhmaṇā ujuvipaccanīkavādā te evamāhaṃsu- 'karoto kāra-
yato, chindato chedāpayato, pacato pācāpayato, socayato (2.0067) socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādi-
yato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto kariyati pāpaṃ. Khurapariyantena
cepi cakkena yo

imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo'ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññaṃaññaṃ ujuvipaccanīkavādā"ti? "Evaṃ, bhante".

98. "Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- 'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripante tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na kariyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento ...pe... dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti tesametaṃ pāṭikaṅkhaṃ: yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ- ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyā 'natthi kiriyā' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana kiriyā 'natthi kiriyā'ti saṅkappeti; svāssa hoti (2.0068) micchāsaṅkappo. Santaṃyeva kho pana kiriyā 'natthi kiriyā'ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana kiriyā 'natthi kiriyā'ti āha, ye te arahanto kiriyavādā tesamayaṃ paccaṇīkaṃ karoti. Santaṃyeva kho pana kiriyā 'natthi kiriyā'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ- ayaṅca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccaṇīkatā asaddhammasaññatti attukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

"Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati- 'sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sothimattānaṃ karissati; sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho- dussīlo purisapuggalo micchādiṭṭhi akiriyavādo'ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho- yaṅca diṭṭheva dhamme viññūnaṃ gārayho, yaṅca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ

nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

99. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto kariyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto (2.0069) chedāpento, pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo’ti tesametaṃ pāṭikaṅkhaṃ: yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ- ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyaṃ ‘atthi kiriyā’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana kiriyaṃ ‘atthi kiriyā’ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana kiriyaṃ ‘atthi kiriyā’ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana kiriyaṃ ‘atthi kiriyā’ti āha; ye te arahanto kiriyavādā tesamayaṃ na paccaṇīkaṃ karoti. Santaṃyeva kho pana kiriyaṃ ‘atthi kiriyā’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ- ayaṅca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati- ‘sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso- silavā purisapuggalo sammādiṭṭhi kiriyavādo’ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho- yaṅca diṭṭheva dhamme viññūnaṃ pāsaṃso, yaṅca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

100. “Santi (2.0070), gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā

sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ §, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti. Tesameva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu- 'atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā § niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā'ti? 'Evaṃ, bhante'.

101. "Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- 'natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti tesametaṃ pāṭikaṅkhaṃ: yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ- ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ 'natthi (2.0071) hetū' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana hetuṃ 'natthi hetū'ti saṅkaṃpeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana hetuṃ 'natthi hetū'ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana hetuṃ 'natthi hetū'ti āha; ye te arahanto hetuvādā tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ 'natthi hetū'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ- ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attānukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

"Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati- 'sace kho natthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sotthimattānaṃ karissati; sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho- dussīlo purisapuggalo micchādiṭṭhi ahetukavādo'ti. Sace kho attheva hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho- yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vini-

pātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

102. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- ‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkili- ssanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃga- tibhāvapariṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedenti’ti tesametaṃ pāṭikaṅkhaṃ: yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ- ime tayo (2.0072) akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsuca- ritaṃ, manosucaritaṃ- ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādī- navaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti āha, ye te ara- hanto hetuvādā tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkamaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīyaṃ pahīnaṃ hoti, susīyaṃ paccupaṭṭhitaṃ- ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattu- kkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati- ‘sace kho atthi hetu, eva- mayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇa- brāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso- sīlavā purisapuggalo sammādiṭṭhi hetuvā- do’ti. Sace kho atthi hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭa- ggaho- yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

103. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino- ‘natthi sabbaso āruppā’ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu- ‘atthi sabbaso āru- ppā’ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññama- ññassa

ujuvipaccanīkavādā”ti? “Evaṃ, bhante”. “Tatra (2.0073), gahapatayo, viññū puriso iti paṭisañcikkhati- ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ. Ahañceva § kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ- idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati- ye te devā rūpino manomayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘atthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati- ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Dissanti kho pana rūpādhikaraṇaṃ § daṇḍādāna-sathādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuñña-musāvādā. ‘Natthi kho panetaṃ sabbaso arūpe’”ti. So iti paṭisañkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

104. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso bhavanirodho’ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu- ‘atthi sabbaso bhavanirodho’ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā”ti? “Evaṃ, bhante”. “Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati- ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ. Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ- idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ (2.0074) samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati- ye te devā arūpino saññāmayā apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘atthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati- yaṃ diṭṭheva dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya § santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, ana-bhinandanāya santike, anajjhosānāya santike, anupādānāya santike’”ti. So iti paṭisañkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

105. “Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanā-

nuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

106. “Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro hatthāpalekhano ...pe... § iti evarūpaṃ anakavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto.

“Katamo (2.0075) ca, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko ...pe... ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto.

“Katamo ca, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto ...pe... tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

“Katamo ca, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, gahapatayo, tathāgato loke uppajjati arahaṃ sammāsambuddho ...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anakavihitam pubbenivāsaṃ anussarati seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anakavihitam pubbenivāsaṃ anussarati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe, sugate duggate ...pe... yathākammūpage satte pajānāti. So evaṃ samāhite (2.0076) citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ...pe... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajā-

nāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsa-
vāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ ittha-
ttāyā’ti pajānāti. Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nāttaparitāpanā-
nuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anatta-
ntapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃ-
vedī brahmabhūtena attanā viharatī”ti.

Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ- “abhi-
kkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikku-
jjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ āci-
kkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti;
evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ
bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṃca. Upā-
sake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate”ti.

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamaṃ.

Tassuddānaṃ-

Kandaranāgarasekhavato ca, potaliyo puna jīvakabhacco;
upālidamatho kukkura-abhaya, bahurvedaniyāpaṇṇakato dasamo.

2. Bhikkhuvaggo

1. Ambalaṭṭhikarāhulovādasuttaṃ

107. (2.0077) Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷu-
vane kalandakanivāpe. Tena kho pana samayena āyasmā rāhulo ambalaṭṭhi-
kāyaṃ viharati. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena
ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami. Addasā kho āyasmā rāhulo
bhagavantaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesi, udakañca
pādānaṃ. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho
rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

108. Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āya-
smantaṃ rāhulaṃ āmantesi- “passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāva-
sesaṃ udakādhāne ṭhapitaṃ”ti? “Evaṃ, bhante”. “Evaṃ parittakaṃ kho, rāhula,
tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā
parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi- “passasi no
tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍitaṃ”ti? “Evaṃ, bhante”. “Evaṃ

chaḍḍitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”-
ti. Atha kho bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ rāhulaṃ āma-
ntesi- “passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ”ti? “Evaṃ, bhante”.
“Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusā-
vāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ rāhulaṃ
āmantesi- “passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchan”ti? “Evaṃ,
bhante”. “Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi
sampajānamusāvāde lajjāti. Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā §
abhiyāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchi-
mehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchime-
napi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi (2.0078)
kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkha-
teva soṇḍaṃ. Tattha hatthārohassa evaṃ hoti- ‘ayaṃ kho rañño nāgo īsādanto
urūḷhavā abhiyāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ
karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ
karoti; rakkhateva soṇḍaṃ. Apariccattaṃ kho rañño nāgassa jīvitaṃ’ti. Yato kho,
rāhula, rañño nāgo īsādanto urūḷhavā abhiyāto saṅgāmāvacaro saṅgāmagato puri-
mehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe...
naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa
evaṃ hoti- ‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhiyāto saṅgāmāvacaro
saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ
karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti,
sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti,
naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti. Pariccattaṃ kho rañño
nāgassa jīvitaṃ. Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ’ti. Evameva kho,
rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ
akaraṇīyaṃ vadāmi. Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmi’ti-
evañhi te, rāhula, sikkhitabbaṃ.

109. “Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso”ti? “Paccavekkhaṇattho,
bhante”ti. “Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena
kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ,
paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ. Yadeva tvaṃ,
rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhi-
tabbaṃ- ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāya-
kammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubha-
yabyābādhāyapi saṃvatteyya- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ §

dukkhavipākan'ti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhdhāyapi saṃvatteyya, parabyābādhdhāyapi saṃvatteyya, ubhayabyābādhdhāyapi (2.007 saṃvatteyya- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākan'ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ §. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhdhāyapi saṃvatteyya, na parabyābādhdhāyapi saṃvatteyya, na ubhayabyābādhdhāyapi saṃvatteyya- kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākan'ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhdhāyapi saṃvattati, parabyābādhdhāyapi saṃvattati, ubhayabyābādhdhāyapi saṃvattati- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākan'ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhdhāyapi saṃvattati, parabyābādhdhāyapi saṃvattati, ubhayabyābādhdhāyapi saṃvattati- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākan'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhdhāyapi saṃvattati, na parabyābādhdhāyapi saṃvattati, na ubhayabyābādhdhāyapi saṃvattati- kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākan'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.

“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhdhāyapi saṃvattati §, parabyābādhdhāyapi saṃvattati, ubhayabyābādhdhāyapi saṃvattati- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākan'ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhdhāyapi saṃvattati, parabyābādhdhāyapi saṃvattati, ubhayabyābādhdhāyapi saṃvattati- akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākan'ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu (2.0080) desetabbaṃ, vivarītabbaṃ, uttānīkātabbaṃ; desetvā vivarītvā uttānīkatvā āyatīṃ saṃvaram āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhdhāyapi saṃvattati, na parabyābādhdhāyapi saṃvattati, na ubhayabyābādhdhāyapi saṃvattati- kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākan'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

110. “Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhdhāyapi saṃvatteyya, parabyābādhdhāyapi saṃvatteyya, ubhayabyābādhdhāyapi saṃvatteyya- akusalaṃ idaṃ vacīkammaṃ

dukkhudrayaṃ dukkhavipākaṇ'ṭi? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya- akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi, 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 nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya- kusalaṃ idaṃ vacīkammaṃ sukkuhudrayaṃ sukhavipākaṇ'ṭi, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

“Karontenaṃ, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ (2.0081) nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati- kusalaṃ idaṃ vacīkammaṃ sukkuhudrayaṃ sukhavipākaṇ'ṭi, anupadajjeyyāsi, tvaṃ rāhula, evarūpaṃ vacīkammaṃ.

“Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati §, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ; desetvā vivaritvā uttānīkatvā āyatimṃ saṃvaramṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati- kusalaṃ idaṃ vacīkammaṃ sukkuhudrayaṃ sukhavipākaṇ'ṭi, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

111. “Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ- 'yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi? Sace tvaṃ, rāhula, paccavekkha-

māno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ (2.0082) idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya- kusalaṃ idaṃ manokammaṃ sukkuhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ- ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati- kusalaṃ idaṃ manokammaṃ sukkuhudrayaṃ sukhavipākaṃ’ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

“Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ- ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati §, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati- akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ pana § te, rāhula, manokammaṃ § aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ; aṭṭiyitvā harāyitvā jigucchitvā āyatimṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi- ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ (2.0083) idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati- kusalaṃ idaṃ manokammaṃ sukkuhudrayaṃ sukhavipākaṃ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi aho-rattānusikkhī kusalesu dhammesu.

112. “Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakkammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Yepi hi keci, rāhula, anāga-

tamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’-ti- evaṃhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinaṇḍīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Mahārāhulovādasuttaṃ

113. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā patta-cīvaramādāya sāvattim piṇḍāya pāvīsi. Āyasmāpi kho (2.0084) rāhulo pubbaṇhasamayaṃ nivāsetvā patta-cīvaramādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi- “yaṃ kiñci, rāhula, rūpaṃ- atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā- sabbaṃ rūpaṃ ‘nettaṃ mama, nesohamasmi, na meso attā’-ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabban”ti. “Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”-ti? “Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”-ti. Atha kho āyasmā rāhulo “ko najja § bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatī”-ti tato paṭinivattitvā aññatarasmiṃ rukkhamaṇe nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamaṇe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. Disvāna āyasmantaṃ rāhulaṃ āmantesi- “ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati, rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisamsā”-ti.

114. Atha kho āyasmā rāhulo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā rāhulo bhagavantaṃ etadavoca- “kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahā-

nisamsā”ti? “Yaṃ kiñci, rāhula, ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upā-
dinnaṃ, seyyathidaṃ- kesā lomā nakhā dantā taco maṃsaṃ nhāru § aṭṭhi aṭṭhi-
miñjaṃ vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ anta-
guṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ
kakkhaḷaṃ kharigataṃ upādinnaṃ- ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu

§. Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūrevesā. Taṃ 'netam mama, nesohamasmi, na meso attā'ti- evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti”.

115. “Katamā (2.0085) ca, rāhula, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ- pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ- ayaṃ vuccati, rāhula, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūrevesā. Taṃ 'netam mama, nesohamasmi, na meso attā'ti- evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

116. “Katamā ca, rāhula, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ- yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ- ayaṃ vuccati, rāhula, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūrevesā. Taṃ 'netam mama, nesohamasmi, na meso attā'ti- evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

117. “Katamā ca, rāhula, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ- uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayaṃ § vātā, aṅgamaṅgānusārino vātā, assāso passāso, iti yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ- ayaṃ vuccati, rāhula, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūrevesā. Taṃ 'netam mama, nesohamasmi (2.0086), na meso attā'ti- evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

118. “Katamā ca, rāhula, ākāsadhātu? Ākāsadhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ upādinnaṃ, seyyathidaṃ- kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ § nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asamphuṭṭhaṃ, maṃsalohitehi upādinnaṃ §- ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūrevesā. Taṃ 'netam mama, nesohamasmi, na meso attā'ti- evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ

yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

119. “Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Āposamaṃ, rāhula, bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, āpasmimṃ sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭiyati (2.0087) vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, āposamaṃ bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Tejosamaṃ, rāhula, bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, tejosamaṃ bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Ākāsasamaṃ, rāhula, bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito; evameva kho tvaṃ, rāhula, ākāsa-samaṃ bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

120. “Mettaṃ, rāhula, bhāvanaṃ bhāvehi. Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahiyissati. Karuṇaṃ, rāhula, bhāvanaṃ bhāvehi. Karuṇañhi te, rāhula, bhāvanaṃ bhāvayato yā vihesā sā pahiyissati. Muditaṃ, rāhula, bhāvanaṃ bhāvehi. Muditañhi te, rāhula, bhāvanaṃ bhāvayato yā arati sā pahiyi-

ssati. Upekkhaṃ (2.0088), rāhula, bhāvanaṃ bhāvehi. Upekkhañhi te, rāhula, bhāvanaṃ bhāvayato yo paṭigho so pahiyissati. Asubhaṃ, rāhula, bhāvanaṃ bhāvehi. Asubhañhi te, rāhula, bhāvanaṃ bhāvayato yo rāgo so pahiyissati. Aniccasaññaṃ, rāhula, bhāvanaṃ bhāvehi. Aniccasaññañhi te, rāhula, bhāvanaṃ bhāvayato yo asmimāno so pahiyissati.

121. “Ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati hi te, rāhula, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca, rāhula, ānāpānassati, kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā? Idha, rāhula, bhikkhu araññaḡato vā rukkhamaḡlagato vā suññaḡāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova § passasati.

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

“Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

“Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

“Aniccānupassī (2.0089) assasissāmī’ti sikkhati; ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāḡānupassī assasissāmī’ti sikkhati; ‘virāḡānupassī passasissāmī’ti sikkhati; ‘nirodhānupassī assasissāmī’ti sikkhati; ‘nirodhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati; ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

“Evaṃ bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulikatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulikatāya yepi te carimakā assāsā tepi viditāva nirujjhanti no aviditā”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinaṇḡiti.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Cūḡamālukyasuttaṃ

122. Evaṃ me sutam- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmato mālukya puttassa § rahogatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi- “yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni- ‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṃ’tipi, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi- tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na rucati, taṃ me nakkhamati. Sohaṃ bhagavantam upasaṅkamtivā etamattaṃ pucchissāmi. Sace me bhagavā byākarissati- ‘sassato loko’ti vā ‘asassato loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā- evāhaṃ bhagavati brahmacariyaṃ (2.0090) carissāmi; no ce me bhagavā byākarissati- ‘sassato loko’ti vā ‘asassato loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā- evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmi”ti.

123. Atha kho āyasmā mālukya putto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mālukya putto bhagavantam eta-davoca-

124. “Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi- yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni- ‘sassato loko’tipi, ‘asassato loko’tipi ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi- tāni me bhagavā na byākaroti. Yāni me

bhagavā na byākaroti taṃ me na rucati, taṃ me nakkhamati. Sohaṃ bhagavantaṃ upasaṅkamtīvā etamatthaṃ pucchissāmi. Sace me bhagavā byākarissati- ‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā- evāhaṃ bhagavati, brahmacariyaṃ carissāmi. No ce me bhagavā byākarissati- ‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā- evāhaṃ sikkhaṃ paccakkhāya hīnāyāvatti-ssāmīti. 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 etadeva ujukaṃ hoti yadidaṃ- ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti- ‘antavā loko’ti, ‘anantavā 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 etadeva (2.0091) ujukaṃ hoti yadidaṃ- ‘na jānāmi, na passāmī’ti. 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 etadeva ujukaṃ hoti yadidaṃ- ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti- ‘hoti tathāgato paraṃ maraṇā’ti, ‘hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu; sace bhagavā jānāti- ‘na hoti tathāgato paraṃ maraṇā’ti, ‘na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu. No ce bhagavā jānāti- ‘hoti tathāgato paraṃ maraṇā’-ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ- ‘na jānāmi na passāmī’ti. Sace bhagavā jānāti- ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu; sace bhagavā jānāti- ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu. No ce bhagavā jānāti- ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ- ‘na jānāmi, na passāmī’”ti.

125. “Kiṃ nu § tāhaṃ, mālukyaputta, evaṃ avacaṃ- ‘ehi tvam, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi- ‘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 paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’”ti? “No hetam, bhante”. “Tvam vā pana maṃ evaṃ avaca- ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi (2.0092) bhagavā me 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 paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’”ti? “No hetam, bhante”. “Iti kira, mālukyaputta, nevāhaṃ taṃ vadāmi-

ehi tvam, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi-
‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato
paraṃ maraṇāti vā’ti; napi kira maṃ tvam vadesi- ahaṃ, bhante, bhagavati
brahmacariyaṃ carissāmi, bhagavā me byākarissati- ‘sassato loko’ti vā ‘asassato
loko’ti vā ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā”ti. Evaṃ
sante, moghapurisa, ko santo kaṃ paccācikkhasi?

126. “Yo kho, mālukyaputta, evaṃ vadeyya- ‘na tāvāhaṃ bhagavati brahma-
cariyaṃ carissāmi yāva me bhagavā na byākarissati- “sassato loko”ti vā, “asassato
loko”ti vā ...pe... “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti, abyākata-
meva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.
Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gāḷhapalepanena.
Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ. So evaṃ
vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi
yenamhi viddho, khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti; so evaṃ vadeyya-
‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi
viddho, evaṃnāmo evaṃgotto iti vā’ti; so evaṃ vadeyya- ‘na tāvāhaṃ imaṃ
sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, dīgho vā rasso vā
majjhimo vā’ti; so evaṃ vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na
taṃ purisaṃ jānāmi yenamhi viddho, kāḷo vā sāmo vā maṅguracchavī vā’ti; so
evaṃ vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ
jānāmi yenamhi viddho, amukasmimṃ gāme (2.0093) vā nigame vā nagare vā’ti; so
evaṃ vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ
jānāmi yenamhi viddho, yadi vā cāpo yadi vā kodaṇḍo’ti; so evaṃ vadeyya- ‘na
tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyam jānāmi yāyamhi viddho, yadi
vā akkassa yadi vā saṅhassa § yadi vā nhārussa yadi vā maruvāya yadi vā khīra-
paṇṇino’ti; so evaṃ vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ
kaṇḍaṃ jānāmi yenamhi viddho, yadi vā gacchaṃ yadi vā ropimaṃ’ti; so evaṃ
vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi
yenamhi viddho, yassa pattehi vājitaṃ § yadi vā gijjhassa yadi vā kaṅkassa yadi
vā kulalassa yadi vā morassa yadi vā sithilahanuno’ti; so evaṃ vadeyya- ‘na
tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,
yassa nhārunā parikkhittaṃ yadi vā gavassa yadi vā mahimsassa yadi vā bhera-
vassa § yadi vā semhārassā’ti; so evaṃ vadeyya- ‘na tāvāhaṃ imaṃ sallaṃ āha-
rissāmi yāva na taṃ sallaṃ jānāmi yenamhi viddho, yadi vā sallaṃ yadi vā
khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā
karavīrapattaṃ’ti- aññātameva taṃ, mālukyaputta, tena purisena assa, atha so
puriso kālaṃ kareyya. Evameva kho, mālukyaputta, yo evaṃ vadeyya- ‘na
tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati-
“sassato loko”ti vā “asassato loko”ti vā ...pe... “neva hoti na na hoti tathāgato
paraṃ maraṇā”ti vā’ti- abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha
so puggalo kālaṃ kareyya.

127. ““Sassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavi-

ssāti, evaṃ ‘no asassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no sassato loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘asassato loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi (2.0094). ‘Antavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no anantavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no antavā loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘anantavā loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Taṃ jīvaṃ taṃ sarīraṃ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no taṃ jīvaṃ taṃ sarīraṃ’ti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā diṭṭhiyā sati attheva jāti ...pe... nighātaṃ paññapemi. ‘Hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no hoti tathāgato paraṃ maraṇā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ...pe... yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no neva hoti na na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ...pe... yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

128. “Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhāretha. Kiñca, mālukyaputta, mayā abyākataṃ? ‘Sassato loko’ti mālukyaputta, 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 paraṃ maraṇā’ti- mayā abyākataṃ; ‘na hoti tathāgato paraṃ (2.0095) maraṇā’ti- mayā abyākataṃ; ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti- mayā abyākataṃ; ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti- mayā abyākataṃ. Kasmā cetaṃ, mālukyaputta, mayā abyākataṃ? Na hettaṃ, mālukyaputta, atthasaṃhitāṃ na ādibrahmacariyakaṃ na § nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Tasmā taṃ mayā abyākataṃ. Kiñca, mālukyaputta, mayā byākataṃ? ‘Idaṃ dukkhaṃ’ti, mālukyaputta, mayā byākataṃ; ‘ayaṃ dukkhasamudayo’ti- mayā byākataṃ; ‘ayaṃ dukkhanirodho’ti- mayā byākataṃ; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti- mayā byākataṃ. Kasmā cetaṃ, mālukyaputta, mayā byākataṃ? Etañhi, mālukyaputta, atthasaṃhitāṃ etaṃ ādibrahmacariyakaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tasmā taṃ mayā byākataṃ. Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me

byākatato dhārethā”ti.

Idamavoca bhagavā. Attamano āyasmā mālukyaputto bhagavato bhāsitaṃ abhinandīti.

Cūḷamālukyāsuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Mahāmālukyāsuttaṃ

129. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi- “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca- “dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

Evaṃ vutte, āyasmā mālukyaputto bhagavantaṃ etadavoca- “ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti. “Yathā kathaṃ pana tvaṃ, mālukyaputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti? “Sakkāyadiṭṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ (2.00 saṃyojanaṃ desitaṃ dhāremi; vicikicchaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; kāmaccandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

“Kassa kho nāma tvaṃ, mālukyaputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi? Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti? Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi? Anusettevassa § sakkāyadiṭṭhānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā? Anusettevassa vicikicchānusayo. Daharassa

hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso? Anusettevassa sīlabbataparāmāsānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando? Anusettevassa kāmarāgānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo? Anusettevassa byāpādānusayo. Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti”ti? Evaṃ vutte, āyasmā ānando bhagavantam etadavoca- “etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti. “Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca-

130. “Idhānanda (2.0097), assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena; uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so sīlabbataparāmāso thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so kāmarāgo thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so byāpādo thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ.

131. “Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena; uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā sakkāyadiṭṭhi sānusayā pahiyati. Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā vicikicchā sānusayā pahiyati. Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so sīlabbataparāmāso sānusayo pahiyati. Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so kāmarāgo sānusayo pahiyati (2.0098). Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so byāpādo sānusayo pahiyati.

132. “Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti- netaṃ ṭhānaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ acchetvā phegguṃ acchetvā sārachedo bhavissatīti- netaṃ ṭhānaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti- netaṃ ṭhānaṃ vijjati.

“Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti- ṭhānametaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ chetvā phegguṃ chetvā sārachedo bhavissatīti- ṭhānametaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti- ṭhānametaṃ vijjati. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha dubbalako puriso āgaccheyya- ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ti §; so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci § sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati; seyyathāpi so dubbalako puriso evamete daṭṭhabbā. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha balavā puriso āgaccheyya- ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya (2.0099) sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ti; so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati; seyyathāpi so balavā puriso evamete daṭṭhabbā.

133. “Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ 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 taṇhākkhayo virāgo nirodho nibbāna’ti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ

orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākā-sānañcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ (2.0100) saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso ākā-sānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyā”ti.

“Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcarahi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino”ti? “Ettha kho panesāhaṃ §, ānanda, indriyavemattataṃ vadāmi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhindaṇḍiti.

Mahāmālukyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bhaddālisuttaṃ

134. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi- “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca- “ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhañca sañjānāmi (2.0101) appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihāra-

ñcā”ti. Evaṃ vutte, āyasmā bhaddāli bhagavantam etadavoca- “ahaṃ kho, bhante, na ussahāmi ekāsanabhojanam bhuñjitum; ekāsanabhojanañhi me, bhante, bhuñjato siyā kukkucam, siyā vippaṭisāro”ti. “Tena hi tvaṃ, bhaddāli, yattha nimaṅtito assasi tattha ekadesam bhuñjitvā ekadesam nīharitvāpi bhuñjeyyāsi. Evampi kho tvaṃ, bhaddāli, bhuñjamāno ekāsano yāpessasī”ti §. “Evampi kho ahaṃ, bhante, na ussahāmi bhuñjitum; evampi hi me, bhante, bhuñjato siyā kukkucam, siyā vippaṭisāro”ti. Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesi. Atha kho āyasmā bhaddāli sabbam tam temāsam na bhagavato sammukhībhavam adāsi, yathā tam satthusāsane sikkhāya aparipūrakārī.

135. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti- niṭṭhitacīvaro bhagavā temāsaccayena cārikam pakkamissatīti. Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamtivā tehi bhikkhūhi saddhiṃ sammodi. Sammodaniyam katham saraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocum- “idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati §. Niṭṭhitacīvaro bhagavā temāsaccayena cārikam pakkamissati. Inghāvuso bhaddāli, etaṃ dosakam sādhu kam manasi karohi, mā te pacchā dukkarataram ahosi”ti. “Evamāvuso”ti kho āyasmā bhaddāli tesam bhikkhūnam paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā bhaddāli bhagavantam etadavoca- “accayo maṃ, bhante, accagamā yathābālam yathāmūḷham yathā-akusalam, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesiṃ. Tassa me, bhante, bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyā”ti.

“Taggha (2.0102) tvaṃ, bhaddāli, accayo accagamā yathābālam yathāmūḷham yathā-akusalam, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘bhagavā kho sāvattiyam viharati, bhagavāpi maṃ jānissati- bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘sambahulā kho bhikkhu sāvattiyam vassam upagatā, tepi maṃ jānissanti- bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli,

samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘sambahulā kho bhikkhuniyo sāvattthiyaṃ vassaṃ upagatā, tāpi maṃ jānissanti- bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘sambahulā kho upāsakā sāvattthiyaṃ paṭivasanti, tepi maṃ jānissanti- bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘sambahulā kho upāsikā sāvattthiyaṃ paṭivasanti, tāpi maṃ jānissanti- bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi- ‘sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvattthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti- bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi”ti.

“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti. “Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade (2.0103) paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi”.

136. “Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ- ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

“No hetam, bhante”.

“Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu paññāvimutto... kāyasakkhi... diṭṭhippatto... saddhāvimutto... dhammānusārī... saddhānusārī, tamahaṃ evaṃ vadeyyaṃ- ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

“No hetam, bhante”.

“Taṃ kiṃ maññasi, bhaddāli, api nu tvaṃ, bhaddāli, tasmim samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā”ti?

“No hetam, bhante”.

“Nanu tvaṃ, bhaddāli, tasmim samaye ritto tuccho aparaddho”ti?

“Evaṃ, bhante. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti. “Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhaddāli, ariyassa vinaye

yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati”.

137. “Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti. Tassa evaṃ hoti- ‘yaṃnūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari § manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyan’ti. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ (2.0104) kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati. So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

138. “Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti. Tassa evaṃ hoti- ‘yaṃnūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyan’ti. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati. So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito, devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

139. “Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti- ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ (2.0105) upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ

abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam- ekampi jātim dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati. Tam kissa hetu? Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya paripūrakārissa.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātaññāya 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 ...pe... vinipātam nirayam upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ...pe... sugatiṃ saggam lokam upapannā’ti iti dibbena cakkhunā visuddhena atikkantamānusakena ...pe... yathākammūpage satte pajānāti. Tam kissa hetu? Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya paripūrakārissa.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayaññāya cittaṃ abhininnāmeti. So ‘idam dukkhan’ti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayam dukkhanirodho’ti yathābhūtam pajānāti, ‘ayam dukkhanirodhagāminī paṭipadā’ti yathābhūtam pajānāti; ‘ime āsavā’ti yathābhūtam pajānāti, ‘ayam (2.0106) āsavasamudayo’ti yathābhūtam pajānāti, ‘ayam āsavanirodho’ti yathābhūtam pajānāti, ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti nāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇiyam, nāparam ittha ttāyā’ti pajānāti. Tam kissa hetu? Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya paripūrakārissā”ti.

140. Evam vutte, āyasmā bhaddāli bhagavantam etadavoca- “ko nu kho, bhante, hetu, ko paccayo yena midhekaccam bhikkhum pasayha pasayha § kāraṇam karonti? Ko pana, bhante, hetu, ko paccayo yena midhekaccam bhikkhum no tathā pasayha pasayha kāraṇam karonti”ti? “Idha, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno aññenaññam paṭicarati, bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātuka-roti, na sammā vattati, na lomaṃ pātetī, na netthāram vattati, ‘yena saṅgho attamano hoti tam karomī’ti nāha. Tatra, bhaddāli, bhikkhūnam evam hoti- ayam kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno aññenaññam paṭicarati, bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātuka-roti, na sammā vattati, na lomaṃ pātetī, na netthāram vattati, ‘yena saṅgho attamano hoti tam karomī’ti nāha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidam § adhikaraṇam na khippameva vūpasameyyāti. Tassa kho evam, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidam adhikaraṇam na khippameva vūpasammati.

141. “Idha pana, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So

bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, 'yena saṅgho attamano (2.0107) hoti taṃ karomī'ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti- ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

142. "Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti- ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

143. "Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno

nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti-ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho (2.0108) attamano hoti taṃ karomī’ti āha. Sādhu vatāya-smanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

144. “Idha, bhaddāli, ekacco bhikkhu saddhāmattakena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti- ‘ayaṃ kho, āvuso, bhikkhu saddhāmattakena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma- mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī’ti. Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittā-maccā ñātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ- ‘mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī’ti; evameva kho, bhaddāli, idhekacco bhikkhu saddhāmattakena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti- ‘ayaṃ kho, āvuso, bhikkhu saddhāmattakena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma- mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī’ti. Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti” ti.

145. “Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṅghahimsu? Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahanti’ti? “Evametaṃ, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahanti. Na tāva, bhaddāli, satthā sāvakānaṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Yato ca kho, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce (2.0109) āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva

āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

146. “Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ. Taṃ sarasi § bhaddāli”ti?

“No hetuṃ, bhante”.

“Tatra, bhaddāli, kaṃ hetuṃ paccesi”ti?

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī aho-sin”ti.

“Na kho, bhaddāli, eseva hetu, esa paccayo. Api ca me tvaṃ, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito- ‘na cāyaṃ moghapuriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetaso § samannāharitvā ohitasoto dhammaṃ suṇāti”ti. Api ca te ahaṃ, bhaddāli, ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi. Taṃ suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā bhaddāli bhagavato paccassosi. Bhagavā etadavoca-

147. “Seyyathāpi, bhaddāli, dakkho assadamako bhadrāṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti. Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari kāraṇaṃ kāreti yugādhāne. Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati (2.0110). Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari kāraṇaṃ kāreti anukkame maṇḍale khurakāse § dhāve davatte § rājaguṇe rājavamse uttame jave uttame haye uttame sākhalīye. Tassa uttame jave uttame haye uttame sākhalīye kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari vaṇṇiyañca pāṇiyañca § anuppavecchati. Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo rañño aṅganteva saṅkhyāṃ gacchati.

“Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Katamehi dasahi? Idha, bhaddāli, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappaṇa samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti- imehi kho, bhaddāli, dasahi dhammehi samannāgato

bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñña-kkhettaṃ lokassā”ti.

Idamavoca bhagavā. Attamano āyasmā bhaddāli bhagavato bhāsitaṃ abhina-ndīti.

Bhaddālisuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Laṭukikopamasuttaṃ

148. Evaṃ (2.0111) me suttaṃ- ekaṃ samayaṃ bhagavā aṅguttarāpesu viha-rati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṇhasa-mayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvīsi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇḍikkanto yenaññataro vanasaṇḍo tenupasa-ṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe divāvihāraṃ nisīdi. Āyasmāpi kho udāyī pubbaṇhasamayaṃ nivāsetvā pattacīvara-mādāya āpaṇaṃ piṇḍāya pāvīsi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-ṇḍikkanto yena so vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe divāvihāraṃ nisīdi. Atha kho āyasmato udāyissa rahogataṃsa paṭisallīnaṃsa evaṃ cetaso parivitaṅko udapādi- “bahūnaṃ Ṣ vata no bhagavā dukkhadhammaṇaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammaṇaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammaṇaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammaṇaṃ upa-hattā”ti. Atha kho āyasmā udāyī sāyanaṃsamayaṃ paṭisallānaṃ vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtvaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

149. Ekamantaṃ nisīno kho āyasmā udāyī bhagavantaṃ etadavoca- “idha mayhaṃ, bhante, rahogataṃsa paṭisallīnaṃsa evaṃ cetaso parivitaṅko udapādi- ‘bahūnaṃ vata no bhagavā dukkhadhammaṇaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammaṇaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammaṇaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammaṇaṃ upa-hattā’ti. Mayañhi, bhante, pubbe sāyañceva bhujjāma pāto ca divā ca vikāle. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi- ‘iṅgha tumhe, bhikkhave, etaṃ divāvikaḷabhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva Ṣ domanassaṃ- ‘yampi no saddhā gahapatikā divā vikāle paṇitaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamaṇhā’ti. Te (2.0112) mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamaṇā evaṃ taṃ divāvikaḷabhojanaṃ pajahimhā. Te mayaṃ, bhante, sāyañceva bhujjāma pāto ca. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi- ‘iṅgha tumhe, bhikkhave, etaṃ rattiṃvi-kālabhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ- ‘yampi no imesaṃ dvinnaṃ bhattānaṃ paṇitasaṅkhātataṃ

tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā'ti. Bhūta-
pubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha- 'handā ca
imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā'ti. Yā kāci, bhante,
saṅkhatiyō sabbā tā rattim, appā divā. Te mayaṃ, bhante, bhagavati pemañca
gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ rattimvikālabhojanaṃ
pajahimhā. Bhūtapubbaṃ, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya
carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi § ārohani,
suttampi gāviṃ ārohani, māṇavehipi samāgacchanti katakammehipi akataka-
mmehipi, mātuḡāmopi te § asaddhammena nimanteti. Bhūtapubbāhaṃ, bhante,
rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ, bhante, aññatarā itthi
vijjantarikāya bhājanaṃ dhovanti. Disvā maṃ bhītā vissaramakāsi- 'abhumme §
pisāco vata maṃ'ti! Evaṃ vutte, ahaṃ, bhante, taṃ itthim etadavocaṃ- 'nāhaṃ,
bhagini, pisāco; bhikkhu piṇḍāya ṭhito'ti. 'Bhikkhusa ātumārī, bhikkhusa mātu-
mārī §! Varaṃ te, bhikkhu, tiṇhena govikantanena kucchi parikanto, na tveva
varaṃ yaṃ § rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasī'ti §. Tassa
mayhaṃ, bhante, tadanussarato evaṃ hoti- 'bahūnaṃ vata no bhagavā dukkha-
dhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;
bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no
bhagavā kusalānaṃ dhammānaṃ upahattā"ti.

150. "Evameva panudāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā
vuccamānā te evamāhaṃsu- 'kiṃ panimassa appamattakassa oramattakassa
adhisallikhatevāyaṃ samaṇo'ti. Te tañceva nappajahanti, mayi (2.0113) ca appa-
ccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ
bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo,
kaliṅgaro- seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā
tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti. Yo nu kho, udāyi, evaṃ
vadeyya- 'yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva
vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā abalaṃ bandhanaṃ,
dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ'ti; sammā nu
kho so, udāyi, vadamāno vadeyyā"ti? "No hetam, bhante. Yena sā, bhante, laṭu-
kikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā
maraṇaṃ vā āgameti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ,
thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro"ti. "Evameva kho,
udāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā vuccamānā te evamā-
haṃsu- 'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ
samaṇo'ti? Te tañceva

nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”.

151. “Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu- ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā § migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ- seyyathāpi, udāyi, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati. Yo nu kho, udāyi, evaṃ vadeyya- ‘yehi so rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ (2.0114) bandhanaṃ, thūlo, kaliṅgaro’ti; sammā nu kho so, udāyi, vadamāno vadeyyā”ti? “No hetam, bhante. Yehi so, bhante, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ ...pe... asāraṃ bandhanan”ti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu- ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ”.

152. “Seyyathāpi, udāyi, puriso daliddo assako anāḷhiyo; tassa’ssa ekaṃ agāraṃ oluggaviluggaṃ kākātidāyiṃ § naparamarūpaṃ, ekā khaṭopikā § oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā. So āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa- ‘sukhaṃ vata, bho, sāmaññaṃ, ārogyaṃ vata, bho, sāmaññaṃ! So vatassaṃ § yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So na sakkuṇeyya ekaṃ agāraṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya- ‘yehi so puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ

oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ (2.010) ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ'ti; sammā nu kho so, udāyi, vadamāno vadeyyā"ti? "No hetam, bhante. Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro"ti. "Evameva kho, udāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu- 'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro".

153. "Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhañnagaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa- 'sukhaṃ vata, bho, sāmāññaṃ, ārogyaṃ vata, bho, sāmāññaṃ! So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti. So sakuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhañnagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya- 'yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhañnagaṇāni pahāya, nekāni (2.0116) khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro'ti; sammā nu kho so, udāyi, vadamāno vadeyyā"ti? "No hetam, bhante. Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhañnagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ

bandhanaṃ, asāraḥkaṃ bandhanaṃ”ti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu- ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha yassa, no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā para-dattavuttā migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraḥkaṃ bandhanaṃ”.

154. “Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te adhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti. Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi (2.0117), puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Seyyathāpi, udāyi, puriso divasaṃsantatte § ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya; dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya. Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo ‘upadhi dukkhassa mūlan’ti- iti veditvā nirupadhi hoti, upadhisaṅkhaye vimutto. Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘visaṃyutto’ti vadāmi no ‘saṃyutto’ti. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā. Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

155. “Pañca kho ime, udāyi, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, udāyi, pañca kāma-

guṇā. Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ miḥhasukhaṃ § puthujjanasukhaṃ anariyasukhaṃ, na sevitaḥḥaṃ, na bhāvetabaḥḥaṃ, na bahulīkātabbaṃ; ‘bhāyitabaḥḥaṃ etassa sukhaḥḥa’ti vadāmi.

156. “Idhudāyi (2.0118), bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā... tatiyaṃ jhānaṃ upasampajja viharati, sukhaḥḥa ca pahānā... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, āsevitabaḥḥaṃ, bhāvetabaḥḥaṃ, bahulīkātabbaṃ; ‘na bhāyitabaḥḥaṃ etassa sukhaḥḥa’ti vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu sukhaḥḥa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu pītiyā ca virāgā... tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sukhaḥḥa ca pahānā... catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja

viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti (2.0119) vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo; iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanaṃ pahānaṃ vadāmi. Passasi no tvaṃ, udāyi, taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmi”ti? “No hetuṃ, bhante”ti.

Idamavoca bhagavā. Attamano āyasmā udāyī bhagavato bhāsitaṃ abhinandīti.

Laṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Cātumasuttaṃ

157. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane. Tena kho pana samayena sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni 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 panete, ānanda, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti? “Etāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ (2.0120) anuppattāni bhagavantaṃ dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti. “Tenahānanda, mama vacanena te bhikkhū āmantehi- ‘sathā āyasmante āmanteti”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca- “sathā āyasmante āmanteti”ti. “Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamisū; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdisū. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca- “kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti? “Imāni, bhante, sārīputtamoggallānappamukhāni pañca-

mattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantaṃ dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti. “Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabban”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkaṃmiṃsu.

158. Tena kho pana samayena cātumeyyakā sakyā santhāgāre § sannipatitā honti kenacideva karaṇīyena. Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante; disvāna yena te bhikkhū tenupasaṅkamimṃsu; upasaṅkamitvā te bhikkhū etadavocuṃ- “handā, kahaṃ pana tumhe āyasmanto gacchathā”-ti? “Bhagavatā kho, āvuso, bhikkhusaṅgho paṇāmito”ti. “Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakuṇeyyāma bhagavantaṃ pasādetun”ti. “Evaṃāvuso”ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosuṃ. Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantaṃ etadavocuṃ- “abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante (2.0121), bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bijānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghan”ti.

159. Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya-seyyathāpi nāma balavā puriso samiñjitaṃ § vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva- brahmaloke antarahito bhagavato purato pātura-hosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca- “abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bijānaṃ taru-

ṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā (2.0122) acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghan”ti.

160. Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantaṃ pasādetuṃ bijūpamena ca taruṇūpamena ca. Atha kho āyasmā mahāmo-ggallāno bhikkhū āmantesi- “uṭṭhethāvuso, gaṇhatha pattacīvaraṃ. Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bijūpamena ca taruṇūpamena cā”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paṭissutvā uṭṭhāyāsanaṃ pattacīvaramādāya yena bhagavā tenupasaṅkamhiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca- “kinti te, sārīputta, ahosi mayā bhikkhusaṅghe paṇāmite”ti? “Evaṃ kho me, bhante, ahosi- ‘bhagavatā bhikkhusaṅgho paṇāmito. Appossukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni appossukkā diṭṭhadhammasukhavihāraṃ anuyuttā viharissāmā”ti. “Āgamehi tvaṃ, sārīputta, āgamehi tvaṃ, sārīputta, diṭṭhadhammasukhavihāraṃ”ti. Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi- “kinti te, moggallāna, ahosi mayā bhikkhusaṅghe paṇāmite”ti? “Evaṃ kho me, bhante, ahosi- ‘bhagavatā bhikkhusaṅgho paṇāmito. Appossukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca sārīputto bhikkhusaṅghaṃ pariharissāmā”ti. “Sādhu sādhu, moggallāna! Ahaṃ vā hi, moggallāna, bhikkhusaṅghaṃ parihareyyaṃ sārīputta-moggallānā vā”ti.

161. Atha kho bhagavā bhikkhū āmantesi- “cattārimāni, bhikkhave, bhayāni udakorohante pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ §, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ- imāni, bhikkhave, cattāri bhayāni udakorohante pāṭikaṅkhitabbāni. Evameva kho, bhikkhave, cattārimāni bhayāni (2.0123) idhekacce puggale imasmīṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

162. “Katamañca, bhikkhave, ūmibhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti- ‘otiṇṇomhi jātiyā jarāyamaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā”ti. Tameṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti, anusāsanti- ‘evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te ālokitabbaṃ, evaṃ te

vilokitabbaṃ, evaṃ te samiññitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghātipattacīvaraṃ dhāretabbaṃ'ti. Tassa evaṃ hoti- 'mayaṃ kho pubbe agāriyabhūtā samānā aññe ovadāma, anusāsāma §. Ime panamhākaṃ puttamattā maññe, nattamattā maññe, amhe § ovaditabbaṃ anusāsitabbaṃ maññanti'ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, ūmibhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Ūmibhayan'ti kho, bhikkhave, kodhupāyāsassetam adhivacanaṃ.

163. "Katamañca, bhikkhave, kumbhīlabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti- 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. Tameva tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti anusāsanti- 'idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ; idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ; idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ; idaṃ te pātabbaṃ, idaṃ te na pātabbaṃ; kappiyaṃ te khāditabbaṃ, akappiyaṃ te na khāditabbaṃ; kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na bhuñjitabbaṃ; kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na sāyitabbaṃ; kappiyaṃ te pātabbaṃ, akappiyaṃ te na pātabbaṃ; kāle te khāditabbaṃ, vikāle te na khāditabbaṃ; kāle te bhuñjitabbaṃ, vikāle te (2.0124) na bhuñjitabbaṃ; kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ; kāle te pātabbaṃ, vikāle te na pātabbaṃ'ti. Tassa 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 sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma §, yaṃ na icchāma na taṃ pivāma; kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma, vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma. Yampi no saddhā gahapatikā divā vikāle paṇitaṃ khādaniyaṃ bhojaniyaṃ denti tatthapime mukhāvaraṇaṃ maññe karonti'ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, kumbhīlabhayaṃ bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Kumbhīlabhayan'ti kho, bhikkhave, odarikattassetam adhivacanaṃ.

164. "Katamañca, bhikkhave, āvaṭṭabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti- 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ §. Tassa evaṃ hoti- 'mayaṃ

kho pubbe agāriyabhūtā samānā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārimhā. Saṃvijjanti kho pana me kule § bhogā. Sakkā bhoge ca bhuñjituṃ puññāni ca kātun'ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Āvaṭṭabhayan'ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

165. “Katamañca (2.0125), bhikkhave, susukābhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti- 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkho-tiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiri-yā paññāyethā'ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti. So rāgānuddham-sena § cittaṃ sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Susukābhayan'ti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ. Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agāasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbāni”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Naḷakapānasuttaṃ

166. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kosalesu viharati naḷakapāne palāsavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā bhagavantaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā honti- āyasmā ca anuruddho, āyasmā ca bhaddiyo §, āyasmā ca kimilo §, āyasmā ca bhagu, āyasmā ca koṇḍañño §, āyasmā ca revato, āyasmā ca ānando, aññe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena bhagavā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā te kulaputte (2.0126) ārabba bhikkhū āmantesi- “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”- ti? Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ. Dutiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi- “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti? Dutiyampi kho te bhikkhū tuṇhī ahesuṃ. Tatiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi- “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti? Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

167. Atha kho bhagavato etadahosi- “yaṃnūnāhaṃ te kulaputte puccheyyan”ti! Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi- “kacci tumhe, anuruddhā, abhiratā brahmacariye”ti? “Taggha mayaṃ, bhante, abhiratā brahmacariye”ti. “Sādhu sādhu, anuruddhā! Etaṃ kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agāasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe anuruddhā, bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha tena tumhe, anuruddhā, bhadrenapi yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agāasmā anagāriyaṃ pabbajitā. Te ca kho pana tumhe, anuruddhā, neva rājābhinitā agāasmā anagāriyaṃ pabbajitā, na corābhinitā agāasmā anagāriyaṃ pabbajitā, na iṇaṭṭā agāasmā anagāriyaṃ pabbajitā, na bhayaṭṭā agāasmā anagāriyaṃ pabbajitā, nājīvikāpakatā agāasmā anagāriyaṃ pabbajitā. Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti- nanu tumhe, anuruddhā, evaṃ saddhā agāasmā anagāriyaṃ pabbajitā”ti? “Evaṃ, bhante”. “Evaṃ pabbajitena ca pana, anuruddhā, kulaputtana kimassa karaṇiyaṃ? Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā § tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādopi cittaṃ (2.0127) pariyādāya tiṭṭhati, thīnamiddhampi § cittaṃ pariyādāya tiṭṭhati uddhaccakukkuccampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ”.

“Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ na pariyādāya tiṭṭhati, byāpādopi cittaṃ na pariyādāya tiṭṭhati, thīnamiddhampi cittaṃ na pariyādāya tiṭṭhati, uddhaccakukkuccampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ.

168. “Kinti vo, anuruddhā, mayi hoti- ‘ye āsavā saṃkilesikā ponobbhavikā § sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti”ti? “Na kho no, bhante, bhagavati evaṃ hoti- ‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti”ti. “Sādhu sādhu, anuruddhā! Tathāgatassa, anuruddhā, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā,

pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi, anuruddhā, tālo matthakacchinno abhabbo punavirūḥiyā; evameva kho, anuruddhā (2.0128), tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti”.

“Taṃ kiṃ maññasi, anuruddhā, kaṃ atthavasam sampassamāno tathāgato sāvake abbatte kālaṅkate upapattisu byākaroti- ‘asu amutra upapanno; asu amutra upapanno’”ti? “Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressanti”ti. “Na kho, anuruddhā, tathāgato janakuhanattham na janalapanattham na lābhasakkārasilokānisam-sattham na ‘iti maṃ jano jānātū’ti sāvake abbatte kālaṅkate upapattisu byākaroti- ‘asu amutra upapanno, asu amutra upapanno’ti. Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā uḷārapāmojjā. Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesam taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāya”.

169. “Idhānuruddhā, bhikkhu suṇāti- ‘itthannāmo bhikkhu kālaṅkato §; so bhagavatā byākato- aññāya saṅṭhahī’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā- ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipi’ti. So tassa saddhañca silañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti- ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato- pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā (2.0129)- ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahosi itipi’ti. So tassa saddhañca silañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti- ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato- tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā- ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahosi itipi’ti. So tassa saddhañca silañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti- ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato- tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussava-

ssuto vā- ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahosi itipī’ti. So tassa saddhañca silañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

170. “Idhānuruddhā, bhikkhunī suṇāti- ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā- aññāya saṅṭhahī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipī’ti. Sā tassā saddhañca silañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā (2.0130), bhikkhunī suṇāti- ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā- pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ...pe... evaṃpaññā... evaṃvihārinī... evaṃvimuttā sā bhaginī ahosi itipī’ti. Sā tassā saddhañca silañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā, bhikkhunī suṇāti- ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā- tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā saka-dāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ...pe... evaṃpaññā... evaṃvihārinī... evaṃvimuttā sā bhaginī ahosi itipī’ti. Sā tassā saddhañca silañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā, bhikkhunī suṇāti- ‘itthannāmā bhikkhunī

kālaṅkatā; sā bhagavatā byākatā- tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārinī... evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

171. "Idhānuruddhā, upāsako suṇāti- 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato- pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapā'tiko tattha parinibbāyī anāvattidhammo tasmā lokā'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā- 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo (2.0131) so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

"Idhānuruddhā, upāsako suṇāti- 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato- tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā- 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

"Idhānuruddhā, upāsako suṇāti- 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato- tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā- 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

172. "Idhānuruddhā, upāsikā suṇāti- 'itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā- pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapā'tikā tattha parinibbāyini anāvattidhammā tasmā lokā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārinī... evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ (2.0132) upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

"Idhānuruddhā, upāsikā suṇāti- 'itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā- tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā- 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārinī... evaṃvimuttā sā bhaginī ahosi itipī'ti.

pī'ti. Sā tassā saddhañca silañca sutañca cāgañca paññañca anussaranti taddatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

“Idhānuruddhā, upāsikā suṇāti- ‘itthannāmā upāsikā kālañkatā; sā bhagavatā byākatā- tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussava-ssutā vā- ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipi’ti. Sā tassā saddhañca silañca sutañca cāgañca paññañca anussaranti taddatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

“Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbatite kālañkate upapattisu byākaroti- ‘asu amutra upapanno, asu amutra upapanno’ti. Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā uḷārapāmojjā. Te taṃ sutvā taddatthāya cittaṃ upasaṃharanti. Tesam taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā’ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Goliyānisuttaṃ

173. Evaṃ (2.0133) me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena goliyāni § nāma bhikkhu ārañṇiko § padasamācāro § saṅghamajjhe osaṭṭho hoti kenacideva karaṇīyena. Tatra kho āyasmā sārīputto goliyāniṃ bhikkhuṃ ārabha bhikkhū āmantesi-

“Ārañṇikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. Sace, āvuso, ārañṇiko bhikkhu saṅghagato saṅghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato ārañṇikassa ekassārañṇe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ti- tassa § bhavanti vattāro. Tasmā ārañṇikena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

“Ārañṇikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ- ‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmi’ti. Sace, āvuso, ārañṇiko bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato ārañṇikassa ekassārañṇe serivihārena, yo ayamāyasmā āsanakusalo na hoti’ti §- tassa bhavanti vattāro. Tasmā ārañṇikena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ (2.0134) na jānāti’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo §.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo nātidivā § paṭikkamitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamati’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro. ‘Ayaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahulikatā, tamenāṃ saṅghagatampi samudācarati’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro. ‘Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulikataṃ, tamenāṃ saṅghagatampi samudācarati’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

“Āraññikenāvuso (2.0135), bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena suvacena § bhavitabbaṃ kalyāṇamittena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

“Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ. Sace, āvuso,

āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ. Sace, āvuso, āraññiko bhojane amattaññū hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa (2.0136) bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā āraddhavīriyena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā āraddhavīriyena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā upaṭṭhitassatinā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu muṭṭhassatī hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā muṭṭhassatī’ti- tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā upaṭṭhitassatinā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā pañnavatā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā pañnavatā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati’ti- tassa bhavanti vattāro. Tasmā (2.0137) āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

“Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

“Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassatthāya pabbajito tamatthaṃ na jānāti’ti- tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo”ti.

Evaṃ vutte, āyasmā mahāmoggallāno § āyasmantaṃ sārīputtaṃ etadavoca- “āraññikeneva nu kho, āvuso sārīputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpi”ti? “Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā pageva gāmantavihārinā”ti.

Goliyānisuttaṃ niṭṭhitam navamaṃ.

10. Kīṭāgirisuttaṃ

174. Evaṃ (2.0138) me suttaṃ- ekaṃ samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tatra kho bhagavā bhikkhū āmantesi- “ahaṃ

kho, bhikkhave, aññatreva rattibhojanā § bhuñjāmi. Aññatra kho panāhaṃ, bhikkhave, rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha. Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kiṭāgiri nāma kāsīnaṃ nigamo tadavasari. Tatra sudaṃ bhagavā kiṭāgiriṃ viharati kāsīnaṃ nigame.

175. Tena kho pana samayena assajipunabbasukā nāma bhikkhū kiṭāgiriṃ āvāsikā honti. Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasañkamimṃsu; upasañkamitvā assajipunabbasuke bhikkhū etadavocum- “bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti. Evaṃ vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocum- “mayaṃ kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle”-ti.

Yato kho te bhikkhū nāsakkhimṃsu assajipunabbasuke bhikkhū saññāpetum, atha yena bhagavā tenupasañkamimṃsu; upasañkamitvā bhagavantaṃ abhivādetvā (2.0139) ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum- “idha mayaṃ, bhante, yena assajipunabbasukā bhikkhū tenupasañkamimha; upasañkamitvā assajipunabbasuke bhikkhū etadavocumha- ‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca; aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti. Evaṃ vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocum- ‘mayaṃ kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle’-ti. Yato kho mayaṃ, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetum, atha mayaṃ etamatthaṃ bhagavato ārocemā”ti.

176. Atha kho bhagavā aññataraṃ bhikkhum āmantesi- “ehi tvam, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi- ‘sathā āyasmante āma-

nteti”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami; upasaṅkamtivā assajipunabbasuke bhikkhū etadavoca- “satthā āyasmante āmanteti”ti. “Evaṃāvuso”ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca- “saccaṃ kira, bhikkhave, sambahulā bhikkhū tumhe upasaṅkamtivā etadavocum- ‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’ti. Evaṃ vutte (2.0140) kira §, bhikkhave, tumhe te bhikkhū evaṃ avacuttha- ‘mayaṃ kho panāvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle”ti. “Evaṃ, bhante”.

177. “Kiṃ nu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”ti? “No hetam, bhante”. “Nanu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha idhekaccassa yaṃ evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”ti? “Evaṃ, bhante”.

178. “Sādhu, bhikkhave! Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya- ‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti? “No hetam, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya- ‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadāmi. Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ (2.0141) aphasitaṃ paññāya- ‘idhekaccassa

evārūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'ti, evāhaṃ ajānanto 'evārūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā'ti? "No hetam, bhante". "Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya- 'idhekaccassa evārūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti, tasmāhaṃ 'evārūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

179. "Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya- 'idhekaccassa evārūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti'ti, evāhaṃ ajānanto 'evārūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā'ti? "No hetam, bhante". "Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya- 'idhekaccassa evārūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti'ti, tasmāhaṃ 'evārūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadāmi. Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya- 'idhekaccassa evārūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'ti, evāhaṃ ajānanto 'evārūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā'ti? "No hetam, bhante". "Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya- 'idhekaccassa evārūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'ti, tasmāhaṃ 'evārūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

180. "Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya- 'idhekaccassa evārūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti'ti, evāhaṃ ajānanto 'evārūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā'ti? "No hetam, bhante". "Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya (2.0142)- 'idhekaccassa evārūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti'ti, tasmāhaṃ 'evārūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi". Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya- 'idhekaccassa evārūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'ti, evāhaṃ ajānanto

‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti? “No hetuṃ, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya- ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato aku- salā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

181. “Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘appamādena karaṇīyaṃ’- ti vadāmi; na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘na appamādena karaṇīyaṃ’ti vadāmi. Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā samma- daññā vimuttā, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘na appamādena karaṇī- yaṃ’ti vadāmi. Taṃ kissa hetu? Kataṃ tesaṃ appamādena. Abhabbā te pama- jjituṃ. Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yoga- kkhemaṃ pathayamānā viharanti, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīyaṃ’tntti vadāmi. Taṃ kissa hetu? Appeva nāmime āya- smanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṃ- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyunti! Imaṃ kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’- tntti vadāmi.

182. “Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame satta? Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

“Katamo (2.0143) ca, bhikkhave, puggalo ubhatobhāgavimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā § viharati paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto imassa kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyaṃ’ti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjituṃ.

“Katamo ca, bhikkhave, puggalo paññāvimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viha- rati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamā- dena karaṇīyaṃ’ti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjituṃ.

“Katamo ca, bhikkhave, puggalo kāyasakkhi? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi. Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena kara- ṇīyaṃ’ti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsa- nāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ- yassa-

tthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamāda-phalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ntti vadāmi.

“Katamo ca, bhikkhave, puggalo diṭṭhippatto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi. Taṃ kissa (2.0144) hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamāda-phalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ntti vadāmi.

“Katamo ca, bhikkhave, puggalo saddhāvimutto. Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. Ayaṃ vuccati, bhikkhave, puggalo saddhāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ntti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamāda-phalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ntti vadāmi.

“Katamo ca, bhikkhave, puggalo dhammānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā § honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa ime dhammā honti, seyyathidaṃ- saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti (2.0145)! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamāda-phalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi.

“Katamo ca, bhikkhave, puggalo saddhānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā § honti, tathāgate cassa

saddhāmatam hoti pemamattam, api cassa ime dhammā honti, seyyathidam-
saddhindriyam, vīriyindriyam, satindriyam, samādhindriyam, paññindriyam. Ayam
vuccati, bhikkhave, puggalo saddhānusārī. Imassapi kho aham, bhikkhave,
bhikkhuno ‘appamādena karaṇīyan’tntti vadāmi. Tam kissa hetu? Appeva nāma
ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno
indriyāni samannāyayamāno- yassatthāya kulaputtā sammadeva agāasmā ana-
gāriyam pabbajanti tadanuttaram- brahmacariyapariyosānam diṭṭheva dhamme
sayam abhiññā sacchikatvā upasampajja vihareyyāti! Imam kho aham, bhikkhave,
imassa bhikkhuno appamādaphalam sampassamāno ‘appamādena karaṇī-
n’tntti vadāmi.

183. “Nāham, bhikkhave, ādikeneva aññārādhanam vadāmi; api ca, bhikkhave,
anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti. Kathañca,
bhikkhave, anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā
hoti? Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati,
payirupāsanto sotam odahati, ohitasoto dhammam suṇāti, sutvā dhammam
dhāreti, dhatānam § dhammānam attham upaparikkhati, attham upaparikkhato
dhammā nijjhānam khamanti, dhammanijjhānakkhantiyā sati chando jāyati,
chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena
ceva paramasaccam sacchikaroti, paññāya ca nam ativijha passati. Sāpi nāma,
bhikkhave, saddhā nāhosi; tampi nāma, bhikkhave, upasaṅkamanam nāhosi;
sāpi nāma, bhikkhave, payirupāsana nāhosi; tampi nāma, bhikkhave, sotāva-
dhānam nāhosi (2.0146); tampi nāma, bhikkhave, dhammassavanam nāhosi;
sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi; sāpi nāma, bhikkhave, atthūpa-
parikkhā nāhosi; sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi; sopi nāma,
bhikkhave, chando nāhosi; sopi nāma, bhikkhave, ussāho nāhosi; sāpi nāma,
bhikkhave, tulanā nāhosi; tampi nāma, bhikkhave, padhānam nāhosi. Vippari-
pannāttha, bhikkhave, micchāpariannāttha, bhikkhave. Kīva dūrevime, bhikkhave,
moghapurisā apakkantā imamah dhammavinayā.

184. “Atthi, bhikkhave, catuppadam veyyākaraṇam yassuddiṭṭhassa viññū
puriso nacirasseva paññāyattham ājāneyya. Uddisissāmi vo §, bhikkhave, ājāni-
ssatha me tan’ti? “Ke ca mayam, bhante, ke ca dhammassa aññātāro”ti? Yopi so,
bhikkhave, satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassa
pāyam evarūpī paṇopaṇaviyā na upeti- ‘evañca no assa atha nam kareyyāma, na
ca no evamassa na nam kareyyāmā’ti, kiṃ pana, bhikkhave, yam tathāgato
sabbaso āmisehi visamsaṭṭho viharati. Saddhassa, bhikkhave, sāvakassa satthu-
sāsane pariyogāhiya § vattato ayamanudhammo hoti- ‘satthā bhagavā, sāvako ha-
masmi; jānāti bhagavā, nāham jānāmī’ti. Saddhassa, bhikkhave, sāvakassa satthu-
sāsane pariyogāhiya vattato ruḥhanīyam § satthusāsanam hoti ojavantam.
Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanu-
dhammo hoti- ‘kāmam taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu §
maṃsalohitam, yam tam purisathāmena purisavīriyena purisaparakkamena
pattabbam na tam apāpuṇitvā vīriyassa saṅghānam § bhavissatī’ti. Saddhassa,

bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnam phalanam aññataram phalam pāṭikaṅkham- diṭṭheva dhamme aññā, sati vā upādisese anā-gāmitā”ti.

Idamavoca (2.0147) bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhina-nduntī.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Tassuddānaṃ-

Kuñjara-rāhula-sassataloko, mālukyaputto ca bhaddāli-nāmo;
khudda-dijātha-sahampatiyācaṃ, nāḷaka-raññikiṭāgirināmo.

3. Paribbājakavaggo

1. Tevijjavacchasuttaṃ

185. Evaṃ (2.0148) me suttaṃ- ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena vacchagotto paribbājako ekapuṇḍarīke paribbājakārāme paṭivasati. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacivaramādāya vesāliyaṃ piṇḍāya pāvisi. Atha kho bhagavato etada-hosi- “atippago kho tāva vesāliyaṃ piṇḍāya carituṃ; yaṃnūnāhaṃ yena ekapu-ṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkameyyaṃ”ti. Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbā-jako tenupasaṅkami. Addasā kho vacchagotto paribbājako bhagavantaṃ dūra-tova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca- “etu kho, bhante, bhagavā. Svāgataṃ §, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāya-makāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā idamāsaṇaṃ pañña-ttan”ti. Nisīdi bhagavā paññatte āsane. Vacchagottopi kho paribbājako aññataram nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vacchagotto paribbājako bhagavantaṃ etadavoca- “suttaṃ metaṃ, bhante- ‘samaṇo gotamo sabbaññū sabbadassāvī, aparise+saṃ

ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ'ti. Ye te, bhante, evamaḥṃsu- 'samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ'ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī"ti? "Ye te, vaccha, evamaḥṃsu- 'samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ'ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā"ti.

186. "Kathaṃ (2.0149) byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā"ti?

"Tevijjo samaṇo gotamo'ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya. Ahañhi, vaccha, yāvadeva ākañkhāmi anekavihitaṃ pubbenivāsaṃ anussarāmi, seyya- thidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ahañhi, vaccha, yāvadeva ākañkhāmi dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajja- māne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāmi. Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā- vimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharāmi.

"Tevijjo samaṇo gotamo'ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā"ti.

Evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca- "atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro"ti? "Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro"ti.

"Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpago"ti? "Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihī gihisaṃyojanaṃ appa- hāya kāyassa bhedaṃ saggūpagā"ti §.

"Atthi (2.0150) nu kho, bho gotama, koci ājīvako § kāyassa bhedaṃ dukkhassa- ntakaro"ti? "Natthi kho, vaccha, koci ājīvako kāyassa bhedaṃ dukkhassantakaro"ti.

"Atthi pana, bho gotama, koci ājīvako kāyassa bhedaṃ saggūpago"ti? "Ito kho so, vaccha, ekanavuto kappo § yamahaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena; sopāsi kammavādī kiriyavādī"ti. "Evaṃ sante, bho gotama, suññaṃ aduṃ tiṭṭhāyatanaṃ antamaso saggūpagenapī"ti? "Evaṃ,

vaccha, suññaṃ aduṃ tiṭṭhāyatanaṃ antamaso saggūpāgenapī”ti.

Idamavoca bhagavā. Attamano vacchagotto paribbājako bhagavato bhāsitaṃ abhinandīti.

Tevijjavacchasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Aggivacchasuttaṃ

187. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vacchagotto paribbājako yena bhagavā tenu-pasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca-

“Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi § bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘sassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘asassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ (2.0151) nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘antavā loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘anantavā loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti- evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi- ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

188. “Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na (2.0152) kho ahaṃ, vaccha, evaṃdiṭṭhi- sassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi. §. ‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- asassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- antavā loko, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- anantavā loko, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti vadesi.

“Kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi- hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti vadesi. ‘Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti- evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho (2.0153) ahaṃ, vaccha, evaṃdiṭṭhi- neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti vadesi.

“Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato”ti?

189. “Sassato loko’ti kho, vaccha, diṭṭhigatametam diṭṭhigahanaṃ diṭṭhikantāro § diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhaṃ savighātaṃ sa-upāyāsaṃ sapaṇiṭṭhāsaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. ‘Asassato loko’ti kho,

vaccha ...pe... ‘antavā loko’ti kho, vaccha ...pe... ‘anantavā loko’ti kho, vaccha ...pe... ‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, vaccha ...pe... ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’-
ti kho, vaccha ...pe... ‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha ...pe... ‘na hoti
tathāgato paraṃ maraṇā’ti kho, vaccha ...pe... ‘hoti ca na ca hoti tathāgato paraṃ
maraṇā’ti kho, vaccha ...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho,
vaccha, diṭṭhigatametam diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivippha-
nditaṃ diṭṭhisamyojanaṃ sadukkhaṃ savighātaṃ sa-upāyāsaṃ sapariḷāhaṃ, na
nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya
na nibbānāya samvattati. Imaṃ kho ahaṃ, vaccha, ādīnavaṃ sampassamāno
evaṃ imāni sabbaso diṭṭhigatāni anupagato”ti.

“Atthi pana bhoto gotamassa kiñci diṭṭhigatan”ti? “Diṭṭhigatanti kho, vaccha, apa-
nītametam tathāgatassa. Diṭṭhañhetam, vaccha, tathāgatena- ‘iti rūpaṃ, iti
rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti
vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti
viññāṇam, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tasmā tathā-
gato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahaṃkāramamaṃkāramānānu-
sayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmi”ti.

190. “Evaṃ (2.0154) vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajja-
tī”ti? “Upapajjatīti kho, vaccha, na upeti”. “Tena hi, bho gotama, na upapajjati”ti?
“Na upapajjatīti kho, vaccha, na upeti”. “Tena hi, bho gotama, upapajjati ca na ca
upapajjati”ti? “Upapajjati ca na ca upapajjatīti kho, vaccha, na upeti”. “Tena hi,
bho gotama, neva upapajjati na na upapajjatī”ti? “Neva upapajjati na na upapajja-
tīti kho, vaccha, na upeti”.

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati’ti iti puṭṭho samāno ‘upapajjati’ kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, na upapajjati’ti iti puṭṭho samāno ‘na upapajjati’ kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, upapajjati ca na ca upapajjati’ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjati’ kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, neva upapajjati na na upapajjati’ti iti puṭṭho samāno ‘neva upapajjati na na upapajjati’ kho, vaccha, na upeti’ti vadesi. Etthāhaṃ, bho gotama, aññāṇamāpādiṃ, ettha sammohamāpādiṃ. Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā”ti. “Alañhi te, vaccha, aññāṇāya, alaṃ sammohāya. Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. So tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena § aññatrācariyakena” §.

191. “Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, vaccha, sace te purato aggi jaleyya, jāneyyāsi tvaṃ- ‘ayaṃ me purato aggi jalati’”ti? “Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ- ‘ayaṃ me purato aggi jalati’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya- ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalati’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi”ti? “Sace maṃ, bho gotama, evaṃ puccheyya- ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalati’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ (2.0155)- ‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakaṭṭhupādānaṃ paṭicca jalati’”ti.

“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 dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi”ti? “Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakaṭṭhupādānaṃ paṭicca ajali § tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto tveva saṅkhaṃ gacchatī”ti.

192. “Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnaṃ āyatiṃ anuppadadhammaṃ. Rūpasāṅkhaṃ vimutto § kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho- seyyathāpi mahāsamuddo. Upapajjati na upeti, na upapajjati na upeti, upapajjati ca na ca upapajjati na upeti, neva upapajjati na na upapajjati na upeti.

“Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnaṃ āyatiṃ anuppadadhammā. Vedanāsaṅkhaṃ vimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho- seyyathāpi mahāsamuddo. Upapajjati na upeti, na upapajjati na upeti, upapajjati ca na ca upapajjati na upeti, neva upapajjati na na upapajjati na upeti.

“Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāga-

tassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim̄ anuppāda-
dhammā. Saññāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo
duppariyogāḷho- seyyathāpi mahāsamuddo. Upapajjatīti (2.0156) na upeti, na upa-
pajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na
upapajjatīti na upeti.

“Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathā-
gatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim̄ anuppāda-
dhammā. Saṅkhārasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appa-
meyyo duppariyogāḷho- seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upa-
pajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na
upapajjatīti na upeti.

“Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ
tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatim̄
anuppādadhammaṃ. Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho- seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na
upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na
upapajjatīti na upeti”.

Evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca- “seyyathāpi,
bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho. Tassa aniccatā
sākhāpalāsā palujjeyyūṃ §, tacapapaṭikā palujjeyyūṃ, pheggū palujjeyyūṃ §; so
aparena samayena apagatasākhāpalāso apagatatapapaṭiko apagataphegguko
suddho assa, sāre patiṭṭhito; evameva bhoto gotamassa pāvacaṇaṃ apagatasā-
khāpalāsaṃ apagatatapapaṭikaṃ apagatapheggukaṃ suddhaṃ, sāre pati-
ṭṭhitaṃ. Abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo
dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Aggivacchasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Mahāvaccasuttaṃ

193. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kala-
ndakanivāpe. Atha kho vacchagotto paribbājako yena bhagavā (2.0157) tenupasa-
ṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ
sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vacchagotto
paribbājako bhagavantaṃ etadavoca- “dīgharattāhaṃ bhotā gotamena sahakathī.
Sādhu me bhavaṃ gotamo saṃkhittena kusalākusalaṃ desetū”ti. “Saṃkhitte-
napi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārenapi kho te ahaṃ,
vaccha, kusalākusalaṃ deseyyaṃ; api ca te ahaṃ, vaccha, saṃkhittena kusalāku-
salaṃ desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ,
bho”ti kho vacchagotto paribbājako bhagavato paccassosi. Bhagavā etadavoca-

194. “Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ; doso kho, vaccha, aku-

salaṃ, 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; kāmesumicchā-cāro kho, vaccha, akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ; musāvādo kho, vaccha, akusalaṃ, musāvādā veramaṇī kusalaṃ; pisuṇā vācā kho, vaccha, akusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ; pharusā vācā kho, vaccha, akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ; samphappalāpo kho, vaccha, akusalaṃ, samphappalāpā veramaṇī kusalaṃ; abhijjhā kho, vaccha, akusalaṃ, abhijjhā kusalaṃ; byāpādo kho, vaccha, akusalaṃ, abyāpādo kusalaṃ; micchā-diṭṭhi kho, vaccha, akusalaṃ sammādiṭṭhi kusalaṃ. Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

“Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvattukatā anabhāvaṃkatā āyatim̐ anuppādadhammā, so hoti bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto” ti.

195. “Tiṭṭhatu bhavaṃ gotamo. Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā § anāsavaṃ cetovimuttiṃ paññāvimuttiṃ (2.0158) diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī” ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī” ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū. Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī” ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī” ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā” ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye upāsakā mama sāvakā gihī odātavasanaṃ brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā” ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanaṃkarō ovādappaṭikaro yo tiṇṇavici-kiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī” -

ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye upāsakā mama sāvakā gihī odātavasanā kāmabhogino sāsanaṅkarā ovādappaṭṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharanti” ti.

“Tiṭṭhatu (2.0159) bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino. Atthi pana bhoto gotamassa ekupāsikāpi sāvika gihinī odātavasanā brahmacārini yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā” ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā upāsikā mama sāvika gihiniyo odātavasanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā” ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanā brahmacāriniyo. Atthi pana bhoto gotamassa ekupāsikāpi sāvika gihinī odātavasanā kāmabhogini sāsanaṅkarā ovādappaṭṭikarā yā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharati” ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā upāsikā mama sāvika gihiniyo odātavasanā kāmabhoginiyo sāsanaṅkarā ovādappaṭṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharanti” ti.

196. “Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhaviṣṣa, no ca kho bhikkhū ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako bhikkhū ca ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū (2.016 ca ārādhakā, bhikkhuniyo ca ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā (2.017 brahmacāriniyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu, no ca kho upāsikā

gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhavissaṃsu; evamidam brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā; evamidam brahmacariyaṃ paripūraṃ tenaṅgena.

197. “Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evamevāyaṃ bhoto gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ, bho gotama ...pe... esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca mettha puggalavematatā veditā”ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhatā pabbajjaṃ, ākaṅkhatā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti. Alatta kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alatta upasampadaṃ.

Acirūpasampanno (2.0162) kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā vacchagotto bhagavantaṃ etadavoca- “yāvatakaṃ, bhante, sekkena ñāṇena sekhāya vijjāya pattabbaṃ, anuppattaṃ taṃ mayā; uttari ca me § bhagavā dhammaṃ desetū”ti. “Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi- samathaṃca vipassanaṃca. Ime kho te, vaccha, dve dhammā uttari bhāvitā- samatho ca vipassanā ca- aneka-dhātupaṭivedhāya saṃvattissanti.

198. “So tvaṃ, vaccha, yāvadeva § ākaṅkhissasi- ‘anekavihitam iddhividham paccanubhaveyyaṃ- ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udake; udakepi abhiijamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimaseyyaṃ, parimajjeyyaṃ; yāvabrahmalokāpi kāyena vasaṃ vatteyyan’ti, tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati sati-āyatane.

“So tvaṃ, vaccha, yāvadeva ākaṅkhissasi- ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ- dibbe ca mānuse ca, ye dūre

santike cā'ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati sati-āyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi- ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ- sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ (2.0163) cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyan'ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati sati-āyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi- ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññā-sampi jātiyo jātisatampi jātisahassampi jātisatasahassampi; anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe- amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyan'ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati sati-āyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi- ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ- ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-sucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte (2.0164) passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan'ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati sati-āyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi- ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan'ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati sati-āyatane”ti.

199. Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha

kho āyasmā vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva- yassathāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā vacchagotto arahataṃ ahosi.

200. Tena kho pana samayena sambahulā bhikkhū bhagavantaṃ dassanāya gacchanti. Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante. Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca- “handā! Kahaṃ pana tumhe āyasmanto gacchathā”ti? “Bhagavantaṃ kho mayaṃ, āvuso, dassanāya gacchāmā”ti. “Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evañca vadetha- ‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evañca vadeti- pariciṇṇo me bhagavā, pariciṇṇo me sugato’”ti. “Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa paccassosum. Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum- “āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati, evañca vadeti- ‘pariciṇṇo me bhagavā, pariciṇṇo me sugato’”ti. “Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito- ‘tevijjo vacchagotto (2.0165) bhikkhu mahiddhiko mahānubhāvo’ti. Devatāpi me etamatthaṃ ārocesum- ‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāvachchasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Dīghanakhasuttaṃ

201. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ. Atha kho dīghanakho paribbājako yena bhagavā tenu-pasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ

aṭṭhāsi. Ekamantaṃ t̥hito kho dīghanakho paribbājako bhagavantaṃ etadavoca- “ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi- ‘sabbam me nakkhamatī’” ti. “Yāpi kho te esā, aggivessana, diṭṭhi- ‘sabbam me nakkhamatī’ ti, esāpi te diṭṭhi nakkhamatī”- ti? “Esā ce § me, bho gotama, diṭṭhi khameyya, taṃpassa tādīsameva, taṃpassa tādīsamevā” ti. “Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamā- haṃsu- ‘taṃpassa tādīsameva, taṃpassa tādīsamevā’ ti. Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti. Ato kho te, aggivessana, tanū hi tanu- tarā lokasmiṃ ye evamāhaṃsu- ‘taṃpassa tādīsameva, taṃpassa tādīsamevā’ ti. Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti. Santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘sabbam me khamatī’ ti; santa- ggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘sabbam me nakkhamatī’ ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ ti. Tatraggivessana, ye te sama- ṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘sabbam me khamatī’ ti tesamayaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike ajjhosānāya santike (2.0166) upādānāya santike; tatraggivessana ye te samaṇabrāhmaṇā evaṃvā- dino evaṃdiṭṭhino- ‘sabbam me nakkhamatī’ ti tesamayaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādā- nāya santike” ti.

202. Evaṃ vutte, dīghanakho paribbājako bhagavantaṃ etadavoca- “ukkaṃ- seti § me bhavaṃ gotamo diṭṭhigataṃ, samukkaṃseti § me bhavaṃ gotamo diṭṭhigataṃ” ti. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdi- ṭṭhino- ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ ti. Yā hi tesam khamati sāyaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjho- sānāya santike, upādānāya santike; yā hi tesam nakkhamati sāyaṃ diṭṭhi asārā- gāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvā- dino evaṃdiṭṭhino- ‘sabbam me khamatī’ ti tattha viññū puriso iti paṭisañcikkhati- ‘yā kho me ayaṃ diṭṭhi- sabbam me khamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parā- māsā abhinivissa vohareyyaṃ- idameva saccaṃ moghamaññanti; dvīhi me assa viggaho- yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi- sabbam me nakkhamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi- ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti- imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighā- tañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhinaṃ pahānaṃ hoti, evametāsaṃ diṭṭhinaṃ paṭini- ssaggo hoti.

203. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘sabbam me nakkhamatī’ ti tattha viññū puriso iti paṭisañcikkhati- ‘yā kho me ayaṃ diṭṭhi- sabbam me nakkhamatī’ ti, imañce ahaṃ diṭṭhiṃ thāmasā parā- māsā abhini- vissa vohareyyaṃ- idameva saccaṃ moghamaññanti; dvīhi me assa viggaho- yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi (2.0167)- sabbam me

khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi- ekaccaṃ me khamati ekaccaṃ me nakkhamatīti- imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭini-ssaggo hoti.

204. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino- ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamati’ ti tattha viññū puriso iti paṭisañci-kkhati- ‘yā kho me ayaṃ diṭṭhi- ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ- idameva saccaṃ moghamaññanti; dvīhi me assa viggaho- yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi- sabbaṃ me khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi- sabbaṃ me nakkhamatīti- imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

205. “Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūtikō § mātāpettikasambhavo odanakummāsupacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmīṃ kāyachando kāyasneho kāyanvayatā sā pahīyati.

“Tisso kho imā, aggivessana, vedanā- sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Yasmiṃ, aggivessana, samaye sukhaṃ vedanaṃ vedeti (2.0168), neva tasmīṃ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; sukhaṃyeva tasmīṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye dukkhaṃ vedanaṃ vedeti, neva tasmīṃ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; dukkhaṃyeva tasmīṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmīṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti; adukkhamasukhaṃyeva tasmīṃ samaye vedanaṃ vedeti. Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; dukkhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; adukkhamasukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ, vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ittha-

ttāyā'ti pajānāti. Eṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena voharati, aparāmasan"ti.

206. Tena kho pana samayena āyasmā sārīputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bijayamāno §. Atha kho āyasmato sārīputtassa etadahosi- "tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā"ti. Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhasa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi- "yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman"ti. Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo vidadhammo pariyogāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca- "abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ (2.0169) ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti- evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan"ti.

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Māgaṇḍiyasuttaṃ

207. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kurūsu viharati kammāsa-dhammaṃ nāma kurūnaṃ nigamo, bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasanthārake §. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kammāsadhammaṃ piṇḍāya pāvīsi. Kammāsadhammaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto yena aññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Atha kho māgaṇḍiyo § paribbājako jaṅghāvihāraṃ anucaṅkamaṃ anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami. Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasanthāraṃ paññattaṃ. Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca- "kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇṇasanthāraṃ paññatto, samaṇaseyyānurūpaṃ § maññe"ti? "Atthi, bho māgaṇḍiya, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- 'itipi so bhagavā arahaṃ sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. Tassesā bhoto gotamassa seyyā paññattā"ti. "Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma; duddiṭṭhaṃ vata, bho bhāradvāja, addasāma! Ye mayaṃ tassa bhoto gotamassa bhūnahuno § seyyaṃ

addasāmā”ti. “Rakkhassetam, māgaṇḍiya, vācam; rakkhassetam (2.0170), māgaṇḍiya, vācam. Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā vinītā ariye ñāye dhamme kusale”ti. “Sammukhā cepi mayam, bho bhāradvāja, tam bhavantam gotamam passeyyāma, sammukhāpi nam vadeyyāma- ‘bhūnahu § samaṇo gotamo’ti. Tam kissa hetu? Evañhi no sutte ocaratī”ti. “Sace tam bhoto māgaṇḍiyassa agaru āroceyyāmi tam § samaṇassa gotamassā”ti. “Apposukko bhavam bhāradvājo vuttova nam vadeyyā”ti.

208. Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusi-kāya bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyāgāram tenupasaṅkami; upasaṅkamitvā nisīdi bhagavā paññatte tiṇasanthārake. Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇam bhagavā etadavoca- “ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imaṃyeva tiṇasanthā-rakam ārabha kocideva kathāsallāpo”ti? Evaṃ vutte, bhāradvājagotto brāhmaṇo saṃviggo lomahaṭṭhajāto bhagavantam etadavoca- “etadeva kho pana mayam bhoto gotamassa ārocetukāmā. Atha ca pana bhavam gotamo anakkhātamyeva akkhāsī”ti. Ayañca hi § bhagavato bhāradvājagottena brāhmaṇena saddhiṃ anta-rākathā vipakatā hoti. Atha kho māgaṇḍiyo paribbājako jaṅghāvihāram anuca-ṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāram yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyam paribbājakaṃ bhagavā etadavoca-

209. “Cakkhum (2.0171) kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditaṃ. Tam tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’ti. Tam kissa hetu? Evañhi no sutte ocaratī”ti. “Sotaṃ kho, māgaṇḍiya, saddārāmaṃ ...pe... ghānam kho, māgaṇḍiya gandhārāmaṃ... jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā. Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’ti. Tam kissa hetu? Evañhi no sutte ocaratī”ti. “Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato ...pe... mano kho,

māgaṇḍiya, dhammārāmo dhammarato dhammasammudito. So tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ- ‘bhūnahu samaṇo gotamo’”ti. Taṃ kissa hetu? Evañhi no sutte ocaratī”ti.

210. “Taṃ kiṃ maññasi, māgaṇḍiya- ‘idhekacco cakkhaviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi, so aparena samayena rūpānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ viditvā rūpataṇhaṃ pahāya rūpapaṇḍitaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ”ti? “Na kiñci, bho gotama”. “Taṃ kiṃ maññasi, māgaṇḍiya- ‘idhekacco sotaviññeyyehi saddehi ...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ viditvā phoṭṭhabbataṇhaṃ pahāya phoṭṭhabbapaṇḍitaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ”ti? “Na kiñci, bho gotama”.

211. “Ahaṃ (2.0172) kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇḍehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi, sotaviññeyyehi saddehi ...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi. Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesuṃ- eko vassiko, eko hemantiko, eko gimhiko. So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro § māse nippurisehi tūriyehi § paricārayamāno § na heṭṭhāpāsādaṃ orohāmi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapaṇḍitaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapaṇḍitena pariḍayhamāne kāme paṭisevante. So tesam na pihemi, na tattha abhiraṃmāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi- api dibbaṃ sukhaṃ samadhigayha tiṭṭhati- tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃmāmi.

212. “Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmagaṇḍehi samappito samaṅgībhūto paricāreyya cakkhaviññeyyehi rūpehi ...pe... phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi. So kāyena sucariṃ caritvā vācāya sucariṃ caritvā manasā sucariṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya devānam tāvatimsānam saḥabyataṃ. So tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmagaṇḍehi samappito samaṅgībhūto paricāreyya. So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇḍehi

samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

“Taṃ (2.0173) kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya, mānusa-kānaṃ vā pañcannaṃ kāmaguṇānaṃ mānusakehi vā kāmehi āvaṭṭeyyā”ti? “No hidaṃ, bho gotama”. Taṃ kissa hetu? Mānusakehi, bho gotama, kāmehi dibba-kāmā abhikkantatarā ca paṇītatarā cā”ti. “Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi ...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante, so tesam na pihemi, na tattha abhiraṃmāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi dhammehi- api dibbaṃ sukhaṃ samadhigayha tiṭṭhati- tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃmāmi.

213. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vā”ti? “No (2.0174) hidaṃ, bho gotama. Taṃ kissa hetu? Roge hi, bho gotama, sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hoti”ti. “Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim, cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi ...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante. So tesam na pihemi, na tattha abhiraṃmāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi- api dibbaṃ sukhaṃ samadhigayha tiṭṭhati- tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃmāmi.

214. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo. Tameṇaṃ dve balavanto purisā nānābhāsu gahetvā aṅgārakāsuṃ upakadḍheyyuṃ.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso iti citiceva kāyaṃ sannāmeyyā”-ti? “Evaṃ, bho gotama”. “Taṃ kissa hetu”? “Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti. “Taṃ kiṃ maññasi, māgaṇḍiya, idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti? “Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo (2.0175) ca mahāpariḷāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca. Asu ca §, bho gotama, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyyeva aggismiṃ sukhamiti viparītasāññaṃ paccalatthā”ti. “Eva-meva kho, māgaṇḍiya, atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesuyeva kāmesu sukhamiti viparītasāññaṃ paccalatthuṃ.

215. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. Yathā yathā kho, māgaṇḍiya, asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā’ssa § tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca, hoti ceva kāci sātammattā assādamattā- yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu; evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti. Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti tathā tathā tesam tesam sattānaṃ kāmataṇhā ceva pavaḍḍhati, kāmapariḷāhena ca pariḍayhanti, hoti ceva sātammattā assādamattā- yadidaṃ pañcakāmaguṇe paṭicca.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā”ti (2.0176)? “No hidaṃ, bho gotama”. “Sādhu, māgaṇḍiya! Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭhaṃ na sutam rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapariḷāhaṃ appaṭivinodetvā vigatapipāso

ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā. Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā viharanti vā viharissanti vā sabbe te kāmānaṃyeva samudayañca atthaṅga- mañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā viharanti vā viharissanti vā”ti. Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi-

“Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;
atthaṅgiko ca maggānaṃ, khemaṃ amatagāminan”ti.

216. Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca- “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena- ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti. Mayāpi kho etaṃ, bho gotama, suttaṃ pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamā- nānaṃ- ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti; tayidaṃ, bho gotama, sameti”ti. “Yaṃ pana te etaṃ, māgaṇḍiya, suttaṃ pubbakānaṃ paribbāja- kānaṃ ācariyapācariyānaṃ bhāsamānānaṃ- ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti, katamaṃ taṃ ārogyaṃ, katamaṃ taṃ nibbānan”ti? Evaṃ vutte, māgaṇḍiyo paribbājako sakāneva sudaṃ gattāni pāṇinā anomajjati- “idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ. Ahañhi, bho gotama, etarahi arogo sukhī, na maṃ kiñci ābādhati”ti.

217. “Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjiṭṭhakāni Ṣ rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato bhāsamānassa- ‘chekaṃ vata, bho (2.0177), odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti! So odātapariyesanaṃ careyya. Tameṃ aññataro puriso tela- malikatena sāhuḷicīrena

§ vañceyya- ‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’-
ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamana-
vācaṃ nicchāreyya- ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
suci’ti!

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so jaccandho puriso jānanto passanto
amuṃ telamalikataṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārū-
petvā attamano attamanavācaṃ nicchāreyya- ‘chekaṃ vata, bho, odātaṃ vatthaṃ
abhirūpaṃ nimmalaṃ suci’ti udāhu cakkhumato saddhāyā”ti? “Ajānanto hi, bho
gotama, apassanto so jaccandho puriso amuṃ telamalikataṃ sāhuḷicīraṃ paṭigga-
ṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchā-
reyya- ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti, cakkhu-
mato saddhāyā”ti. “Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakā andhā aca-
kkhukā ajānantā ārogyaṃ, apassantā nibbānaṃ, atha ca panimaṃ gāthaṃ
bhāsanti- ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti. Pubbakehesā,
māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsitā-

‘Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;
aṭṭhaṅgiko ca maggānaṃ, khemaṃ amatagāminan’ti.

218. “Sā etarahi anupubbena puthujjanagāthā §. Ayaṃ kho pana, māgaṇḍiya,
kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto, so tvaṃ imaṃ
kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ-
‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānan’ti vadesi. Tañhi te, māgaṇḍiya,
ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ
passeyyāsi”ti. “Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me bhavaṃ
gotamo tathā dhammaṃ desetumaṃ yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passe-
yyan”ti.

219. “Seyyathāpi (2.0178), māgaṇḍiya, jaccandho puriso; so na passeyya
kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni,
na passeyya lohitaṅkāni rūpāni, na passeyya maññiṭṭhakāni rūpāni, na passeyya
samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye. Tassa
mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so
bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma na cakkhūni
uppādeyya, na cakkhūni visodheyya. Taṃ kiṃ maññasi, māgaṇḍiya, nanu so vejjo
yāvadeva kilamathassa vighātassa bhāgī assā”ti? “Evaṃ, bho gotama”. “Eva-
meva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ- ‘idantaṃ ārogyaṃ,
idantaṃ nibbānan’ti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. So
mamassa kilamatho, sā mamassa vihesā”ti. “Evaṃ pasanno ahaṃ bhoto gota-
massa. Pahoti me bhavaṃ gotamo tathā dhammaṃ desetumaṃ yathāhaṃ ārogyaṃ
jāneyyaṃ, nibbānaṃ passeyyan”ti.

220. “Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni
rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya
lohitaṅkāni rūpāni, na passeyya maññiṭṭhakāni rūpāni, na passeyya samavisamaṃ,
na passeyya tāraṅkarūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato

bhāsamānassa- ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti! So odātapariyesanaṃ careyya. Tameṇaṃ aññataro puriso telamalikatena sāhuḷicīrena vañceyya- ‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya- uddhaṃvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ. So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya. Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhuḷicīre chanda- rāgo so pahiyetha. Tañca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitaṃ voropetabbaṃ maññeyya- ‘dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhuḷicīrena nikato vañcito paluddho- idaṃ te, ambho purisa, odātaṃ vatthaṃ (2.0179) abhirūpaṃ nimmalaṃ suci’ti. Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ- ‘idantaṃ ārogyaṃ, idantaṃ nibbānaṃ’ti. So tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahiyetha; api ca te evamassa- ‘dīgharattaṃ vata, bho, ahaṃ iminā cittaṇa nikato vañcito paluddho §. Ahañhi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ. Tassa me upādānapaccayā bhavo, bhava- paccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti; evametassa kevalassa dukkhakkhandhassa samudayo hoti”ti. “Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ imamhā āsanā anandho vuṭṭhaheyyan”ti.

221. “Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi. Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ, māgaṇḍiya, saddhammaṃ sossasi; yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ, māgaṇḍiya, dhammānu- dhammaṃ paṭipajjissasi; yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipa- jjissasi tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi- ime rogā gaṇḍā sallā; idha rogā gaṇḍā sallā aparisesā nirujjhanti. Tassa me upādānani- rodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokapari- devadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkha- ndhassa nirodho hoti”ti.

222. Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca- “abhi- kkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikku- jjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ āci- kkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca (2.0180). Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Yo kho, māgaṇḍiya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati; catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhā-

vāya. Api ca mettha puggalavemattatā veditā”ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ, ākaṅkhantā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti. Alatta kho māgaṇḍiyo paribbājako bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva- yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmaccariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmaccariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahoṣīti.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Sandakasuttaṃ

223. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitā-rāme. Tena kho pana samayena sandako paribbājako pilakkhaguhāyaṃ paṭivasati mahatīyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito bhikkhū āmantesi- “āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā”ti. “Evaṃāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosaṃ. Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami. Tena kho pana samayena sandako paribbājako mahatīyā (2.0181) paribbājakaparisāya saddhiṃ nisinnō hoti unnādinīyā uccāsaddamahāsaddāya anekavihitāṃ tiracchānakathaṃ kathentiya, seyyathidaṃ- rājakathaṃ corakathaṃ mahā-mattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūra-kathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisāṃ saṅghāpesi- “appasaddā bhonto hontu, mā bhonto saddamakatta; ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando. Yāvatā kho pana samaṇassa gotamassa sāvakā kosambiyaṃ paṭivasanti, ayaṃ tesāṃ aññataro samaṇo ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino; appeva nāma appasaddaṃ parisāṃ veditvā upasaṅkamitabbaṃ maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesaṃ.

224. Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami. Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca- “etu kho bhavaṃ

ānando, svāgataṃ bho ānandassa. Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu bhavaṃ ānando, idamāsanam paññattan”ti. Nisīdi kho āyasmā ānando paññatte āsane. Sandakopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sandakaṃ paribbājakaṃ āyasmā ānando etadavoca- “kāyanuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Tiṭṭhatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā bho ānandassa kathā dullabhā bhavissati pacchāpi savanāya. Sādhū vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā”ti. “Tena hi, sandaka, suṇāhi, sādhukaṃ manasi karohi, bhāssissāmi”ti. “Evaṃ bho”ti kho sandako paribbājako āyasmato ānandassa paccassosi. Āyasmā ānando etadavoca- “cattārome (2.0182), sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca § nārādheyya ñāyaṃ dhammaṃ kusalan”ti. “Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

225. “Idha, sandaka, ekacco sathā evaṃvādī hoti evaṃdiṭṭhi- ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi huttaṃ, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loka, natthi paroloka, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātumahābhūtika ayaṃ puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipaṅcamā purisā mataṃ ādāya gacchanti, yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesam tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā”ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati- ‘ayaṃ kho bhavaṃ sathā evaṃvādī evaṃdiṭṭhi- natthi dinnaṃ, natthi yiṭṭhaṃ, natthi huttaṃ, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loka, natthi paroloka, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātumahābhūtika ayaṃ puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo

āpokāyaṃ (2.0183) anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipañcamā purisā mataṃ ādāya gacchanti, yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesāṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā'ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi 'ubho kāyassa bheda ucchijjissāma, vinassissāma, na bhavissāma paraṃ maraṇā'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ § ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso ayaṃ'ti- iti veditvā tasmā brahmacariyā nibbijja pakkamati §. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

226. "Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi- 'karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na kariyati pāpaṃ. Khurapariyanta cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi (2.0184) pāpassa āgamo. Uttaraṃ cepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

"Tatra, sandaka, viññū puriso iti paṭisañcikkhati- 'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi- karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na kariyati pāpaṃ khurapariyanta cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṃ cepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti. Sace imassa bhoto satthuno saccaṃ

vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na kariyati pāpaṃ’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso ayaṃ’ti iti veditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

227. “Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi-‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā (2.0185) saṃkilissanti; natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti; natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati- ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi- natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmā’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso ayaṃ’ti- iti veditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

228. “Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi-‘sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame- ime sattakāyā akaṭā akaṭavidhā animmitā (2.0186) animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa

sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṅhena satthena sīsaṃ chindati, na koci kañci § jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṅghi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṅghipaṭipadā, dvaṅghantarakappā, chaḷābhijātiyo, aṅgha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṅghigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti § mahākappino § satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi. Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṅghiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti’ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati- ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṅghi- sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṅghā esikaṅghāyīṅghitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame- ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṅghā esikaṅghāyīṅghitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā (2.0187) ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṅhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṅghi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṅghipaṭipadā, dvaṅghantarakappā, chaḷābhijātiyo, aṅgha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṅghigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi, hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṅghiyamānameva paleti, evameva

bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti. Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi. 'Ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmā'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanāṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādīyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso ayan'ti- iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

"Ime (2.0188) kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti.

"Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā 'abrahmacariyavāsā'ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti. Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti?

229. "Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti- 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan'ti. So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purissaṃsapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati. So 'kimidan'ti puṭṭho samāno 'suññaṃ me agāraṃ pavisitabbaṃ ahosi', tena pāvisiṃ; 'piṇḍampi aladdhabbaṃ ahosi', tena nālatthaṃ; 'kukkurena ḍaṃsitaṃ ahosi', tenamhi § daṭṭho; 'caṇḍena hatthinā samāgantabbaṃ ahosi', tena samāgamim; 'caṇḍena assena samāgantabbaṃ ahosi', tena samāgamim; 'caṇḍena goṇena samāgantabbaṃ

ahosi', tena samāgamiṃ; 'itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahosi', tena pucchiṃ; 'gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi', tena pucchinti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati- 'ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti ...pe... 'gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi, tena pucchin'ti (2.0189). So 'anassāsikaṃ idaṃ brahmacariyan'ti- iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

230. "Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussava-sacco. So anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati- 'ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti'. So 'anassāsikaṃ idaṃ brahmacariyan'ti- iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

231. "Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. So takkapa-riyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati- 'ayaṃ kho bhavaṃ satthā takkī vīmaṃsī. So takkapa-riyāhataṃ vīmaṃsānucaritaṃ sayampa-ṭibhānaṃ dhammaṃ deseti. Takkissa kho pana satthuno vīmaṃsissa sutakki-tampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti'. So 'anassāsikaṃ idaṃ brahmacariyan'ti- iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

232. "Puna (2.0190) caparaṃ, sandaka, idhekacco satthā mando hoti momūho. So mandattā momūhattā tattha tattha § pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ- 'evantipi § me no, tathātipi § me no, aññathātipi § me no, notipi me no, no notipi me no'ti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati- 'ayaṃ kho bhavaṃ satthā mando momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ- evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti. So 'anassāsikaṃ idaṃ brahmacariyan'ti- iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambu-

ddhena catuttham anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Imāni kho, (tāni sandaka, tena bhagavatā jānatā passatā arahatā sammāsa-
mbuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso
sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ
kusalan”ti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhaga-
vatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva
brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso
sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ
kusalaṃ. So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso
sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ
kusalan”ti.

233. “Idha, sandaka, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjāca-
raṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanu-
ssānaṃ buddho bhagavā ...pe... § so ime pañca nīvaraṇe pahāya cetaso upakki-
lese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi (2.0191)
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasa-
mpajja viharati. Yasmiṃ kho §, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ
adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca
ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā ...pe.. dutiyaṃ
jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ
uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya,
vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati ...pe...
tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako e-
varūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ
vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu sukhasa ca pahānā ...pe... catuttham
jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ
uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya,
vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese
mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ
abhininnāmeti. So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi
jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ
anussarati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhi-
gacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārā-
dheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese

mudubhūte kammaniye ðhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati (2.0192) tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ðhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmeti. So ‘idaṃ dukkhaṇ’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 āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ittha-ttāyā’ti pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

234. “Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto paribhuñjeyya so kāme”ti? “Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto abhabbo so pañcaṭṭhānāni ajjhācaritum. Abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasañkhātaṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agāriyabhūto. Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto abhabbo so imāni pañcaṭṭhānāni ajjhācaritun”ti.

235. “Yo (2.0193) pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ- ‘khīṇā me āsavā”ti? “Tena hi, sandaka, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, sandaka, purisassa hatthapādā chinnā; tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (jānāti- ‘chinnā me hatthapādā’ti, udāhu paccavekkhamāno jānāti- ‘chinnā me hatthapādā”ti? “Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti- ‘chinnā me hatthapādā’ ti.) § Api ca kho pana naṃ paccavekkhamāno jānāti- ‘chinnā me hatthapādā”ti. “Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro

anuppattasadattho parikkhīṇabhavasamaṃyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (ñāṇadassanaṃ na paccupaṭṭhitaṃ- ‘khīṇā me āsavā’ti;) § api ca kho pana naṃ paccavekkhamāno jānāti- ‘khīṇā me āsavā’”ti.

236. “Kīvabahukā pana, bho ānanda, imasmiṃ dhammavinaye niyyātāro”ti? “Na kho, sandaka, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova 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 panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññapenti, seyyathidaṃ- nandaṃ vacchaṃ, kisaṃ saṃkiccaṃ, makkhaliṃ gosālan”ti. Atha kho sandako paribbājako sakaṃ parisāṃ āmantesi- “carantu bhonto samaṇe gotame brahmacariyavāso. Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti. Iti hidaṃ sandako paribbājako sakaṃ parisāṃ uyyojesi bhagavati brahmacariyeti.

Sandakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Mahāsakuludāyisuttaṃ

237. Evaṃ (2.0194) me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ- annabhāro varadharo sakuludāyī ca paribbājakō aññe ca abhiññātā abhiññātā paribbājakā. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagaḥaṃ piṇḍāya pāvīsi. Atha kho bhagavato etadahosi- “atippago kho tāva rājagaḥe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī

paribbājako tenupasaṅkameyyan”ti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami. Tena kho pana samayena sakuludāyī paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahā-saddāya anekavihitam tiracchānakatham kathentiya, seyyathidaṃ- rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham ñātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā. Addasā kho sakuludāyī paribbājako bhagavantam dūratova āgacchantam. Disvāna sakaṃ parisam saṅghāpeti- “appasaddā bhonto hontu; mā bhonto saddamakattha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddam parisam viditvā upasaṅkamitabbam mañṇeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantam etadavoca- “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhā-gamanāya. Nisīdatu, bhante, bhagavā; idamāsanam paññattan”ti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca-

238. “Kāyanuttha (2.0195), udāyī, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni, bhante, divasāni purimatarāni nānātitthiyānam samaṇabrāhmaṇānam kutūhalasālāyaṃ sannisinnānam sannipatitānam ayamantarākathā udapādi- ‘lābhā vata, bho, aṅgamagadhānam, suladdhalābhā vata, bho, aṅgamagadhānam! Tatrime § samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yassa sino titthakarā sādhusammata bahujanassa rājagahaṃ vassāvāsaṃ osaṭā. Ayampi kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho makkhali gosālo ...pe... ajito kesakambalo... pakudho kaccāyano... saṅjāyo belatṭhaputto... nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānam saṅghīnam gaṇīnam gaṇācariyānam ñātānam yasassīnam titthakarānam sādhusammataṃ bahujanassa sāvakānam sakkato garukato mānito pūjito, kañca pana sāvakā sakkatvā garuṃ katvā § upanissāya viharanti”ti?

239. “Tatrekacce evamāhaṃsu- ‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho

sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti. Tatraññatāro pūraṇassa kassapassa sāvako saddamakāsi- “mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmā”ti. Bhūtapubbaṃ pūraṇo kassapo (2.0196) bāhā paggayha kandanto na labhati- “appasaddā bhonto hontu, mā bhonto saddamakattha. Nete, bhavante, pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”ti. Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā- “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti. Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana pūraṇo kassapo dhammakosenā”ti.

“Ekacce evamaḥṃsu- ‘ayampi kho makkhali gosālo ...pe... ajito kesakambalo... pakudho kaccāyano... sañjāyo belatṭhaputto... nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti. Tatraññatāro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi- mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmāti. Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati- “appasaddā bhonto hontu, mā bhonto saddamakattha. Nete bhavante pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”ti. Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā- “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi (2.0197) vā sace pahosī”ti. Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana nigaṇṭho nāṭaputto dhammakosenā”ti.

240. “Ekacce evamaḥṃsu- ‘ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ samaṇo gotamo anekasatāya parisāya dhammaṃ desesi. Tatraññatāro samaṇassa gotamassa

sāvako ukkāsi. Tamenāññataro sabrahmacārī jaṇṇukena § ghaṭṭesi- “appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ desesi”ti. Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmिṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā. Tarenaṃ mahājanakāyo paccāsīsamānarūpo § paccupaṭṭhito hoti- “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti. Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ § anelakaṃ piḷeyya §. Tarenaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa. Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmिṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā. Tarenaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti- “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti. Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti tepi satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ (2.0198) paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun”ti. Te ārāmikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti. Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti”ti.

241. “Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ § sāvakā sakkaronti garuṃ karonti § mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti? “Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī. Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati dutiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ (2.0199) kho ahaṃ,

bhante, bhagavati catutthaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī. Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

242. “Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiiyopi bhuñjāmi. ‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni § uccinitvā § saṅghāṭiṃ karitvā dhārenti. Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi (2.0200) daḷhāni satthalūkhāni alābuloma-sāni. ‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena,

itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakā sakka-
reyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya
vihareyyuṃ, santi kho pana me, udāyi, sāvakā piṇḍapātikā sapadānacārino uñchā-
sake vate ratā, te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na
sādiyanti. Ahaṃ kho panudāyi, appekadā nimantanepi § bhuñjāmi sālīnaṃ
odanaṃ vicitakālakāṃ anekasūpaṃ anekabyañjanaṃ. 'Santuṭṭho samaṇo gotamo
itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī'ti, iti ce maṃ,
udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā
garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā piṇḍapātikā
sapadānacārino uñchāsake vate ratā te antaragharaṃ pavitṭhā samānā āsane-
napi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ
garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya viha-
reyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantu-
ṭṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ
māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho
pana me, udāyi, sāvakā rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na
upenti. Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivā-
tesu phusitaggaḷesu § pihitavātapānesu. 'Santuṭṭho samaṇo gotamo itarītarena (2.02
senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi,
sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ
katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā rukkhāmūlikā abbhokā-
sikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ
garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya viha-
reyyuṃ.

“Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī'ti, iti ce maṃ, udāyi,
sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ
katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā āraññikā pantase-
nāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvad-
dhamāsaṃ saṅghamajjhe osaranti pātimokkhuddesāya. Ahaṃ kho panudāyi,
appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rāja-
mahāmattehi titthiyehi titthiyasāvakehi. 'Pavivitto samaṇo gotamo, pavivekassa ca
vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ
pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama
sāvakā āraññakā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjho-
gāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuddesāya,
na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,
sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Iti kho, udāyi, na mamaṃ sāvakā imehi pañcahi dhammehi sakkaronti garuṃ
karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

243. “Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi dhammehi mamaṃ
sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upani-

ssāya viharanti. Katame pañca? Idhudāyi, mamaṃ sāvakā adhisīle sambhāventi-
'sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato'ti. Yampudāyi §,
mamaṃ sāvakā adhisīle sambhāventi- 'sīlavā samaṇo gotamo paramena sīlakkha-
ndhena samannāgato'ti, ayaṃ kho, udāyi (2.0202), paṭhamo dhammo yena
mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā
upanissāya viharanti.

244. “Puna caparaṃ, udāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhā-
venti- 'jānaṃyevāha samaṇo gotamo- jānāmīti, passaṃyevāha samaṇo gotamo-
passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sani-
dānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo
gotamo dhammaṃ deseti no appāṭihāriyan'ti. Yampudāyi, mamaṃ sāvakā abhi-
kkante ñāṇadassane sambhāventi- 'jānaṃyevāha samaṇo gotamo- jānāmīti,
passaṃyevāha samaṇo gotamo- passāmīti; abhiññāya samaṇo gotamo
dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti
no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyan'-
ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ
karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

245. “Puna caparaṃ, udāyi, mamaṃ sāvakā adhipaññāya sambhāventi-
'paññavā samaṇo gotamo paramena paññākkhandhena samannāgato; taṃ vata
anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadha-
mmena suniggahitaṃ niggaṇhissatīti- netamaṃ ṭhānaṃ vijjati'. Taṃ kiṃ maññasi,
udāyi, api nu me sāvakā evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāte-
yyun'ti?

“No hetamaṃ, bhante”.

“Na kho panāhaṃ, udāyi, sāvakesu anusāsaniṃ paccāsīsāmi §; aññadatthu
mamayaeva sāvakā anusāsaniṃ paccāsīsanti.

“Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi- 'paññavā samaṇo
gotamo paramena paññākkhandhena samannāgato; taṃ vata anāgataṃ vāda-
pathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggaṇhitaṃ
niggaṇhissatīti- netamaṃ ṭhānaṃ vijjati'. Ayaṃ kho, udāyi, tatiyo dhammo yena
mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā
upanissāya viharanti.

246. “Puna (2.0203) caparaṃ, udāyi, mama sāvakā yena dukkhena dukkho-
tiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti,
tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi
pañhassa veyyākaraṇena; te maṃ dukkhasamudayaṃ... dukkhanirodhaṃ...
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaniro-
dhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārā-
dhemi pañhassa veyyākaraṇena. Yampudāyi, mama sāvakā yena dukkhena
dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ
pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārā-
dhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ ... dukkhaniro-

dhamṃ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi. Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

247. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā cattāro satipaṭṭhāne bhāventi. Idhudāyi, bhikkhu kāye kāyānu-passī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; veda-nāsu vedanānupassī viharati... citte cittānupassī viharati... dhammesu dhammā-nupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā cattāro sammappadhāne bhāventi. Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppannānaṃ pāpakānaṃ akusa-lānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppa-nnānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ pagga-ṇhāti, padahati. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viha-ranti.

“Puna (2.0204) caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā cattāro iddhipāde bhāventi. Idhudāyi, bhikkhu chandasamādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasa-ṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasama-nnāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannā-gataṃ iddhipādaṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosānapāra-mippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā pañcindriyāni bhāventi. Idhudāyi, bhikkhu saddhindriyaṃ bhāveti upasa-magāmiṃ sambodhagāmiṃ; vīriyindriyaṃ bhāveti ...pe... satindriyaṃ bhāveti... samādhindriyaṃ bhāveti... paññindriyaṃ bhāveti upasamagāmiṃ sambodha-gāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā pañca balāni bhāventi. Idhudāyi, bhikkhu saddhābalaṃ bhāveti upasama-gāmiṃ sambodhagāmiṃ; vīriyabalaṃ bhāveti ...pe... satibalaṃ bhāveti... samā-dhibalaṃ bhāveti... paññābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā sattabojjhaṅge bhāventi. Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavica-

yasambojjhaṅgaṃ bhāveti ...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi. Idhudāyi, bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammā-ājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ (2.0205) bhāveti, sammāsamaḍhiṃ bhāveti. Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

248. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ aṭṭha vimokkhe bhāventi. Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho; ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkho; subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññāyatanāṃ upasampajja viharati, ayaṃ catuttho vimokkho; sabbaso ākāsaññāyatanāṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇaññāyatanāṃ upasampajja viharati, ayaṃ pañcamaṃ vimokkho; sabbaso viññāṇaññāyatanāṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanāṃ upasampajja viharati, ayaṃ chaṭṭho vimokkho; sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati, ayaṃ sattamaṃ vimokkho; sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamaṃ vimokkho. Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

249. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ aṭṭha abhibhāyatanāni bhāventi. Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ paṭhamaṃ abhibhāyatanāṃ.

“Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ dutiyaṃ abhibhāyatanāṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati

parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

“Ajjhattaṃ (2.0206) arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. Seyyathāpi nāma bandhujīvakaṃ pupphaṃ lohitaṅkaṃ lohitaṅkavaṇṇaṃ lohitaṅkanidassanaṃ lohitaṅkanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaṅkaṃ lohitaṅkavaṇṇaṃ lohitaṅkanidassanaṃ lohitaṅkanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātānidassanā odātānibhāsā, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātāni odātavaṇṇaṃ odātānidassanaṃ odātānibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. ‘Tāni abhibhuyya jānāmi (2.0207), passāmi’ti evaṃ saññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanaṃ. Tatra ca pana me sāvaka bahū abhiññāvosaṇapāramippattā viharanti.

250. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭi-pannā me sāvakaṇaṃ dasa kasiṇāyatanaṇi bhāventi. Pathavīkasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ; āpokasiṇameko sañjānāti ...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti... pītakasiṇameko sañjānāti... lohitaṅkasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsaṅkasiṇameko sañjānāti ... viññāṇakasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ. Tatra ca pana me sāvakaṇaṃ bahū abhiññāvosaṇapāramippattā viharanti.

sānapāramippattā viharanti.

251. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-pannā me sāvakā cattāri jhānāni bhāventi. Idhudāyi, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi, udāyi, dakkho nhāpako § vā nhāpakantevāsī vā kaṃsathāle nhāniyacunṇāni § ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhāniyapiṇḍi § snehānugatā snehapareto santarabāhirā phuṭā snehena na ca pagghariṇi; evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

“Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampa-sādanaṃ ...pe... dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samā-dhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti (2.0208). Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako §. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āya-mukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa § kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

“Puna caparaṃ, udāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasa-mpajja viharati. So imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbā-vataṃ, uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippīti-kena sukkena apphuṭaṃ hoti.

“Puna caparaṃ, udāyi, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsa-tipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisud-dhena cetasā pariyodātena pharitvā nisinna hoti, nāssa kiñci sabbāvato kāyassa

parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi, udāyi, puriso odā-
tena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa
odātena vatthena (2.0209) apphuṭaṃ assa; evameva kho, udāyi, bhikkhu ima-
meva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci
sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tatra ca
pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

252. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-
pannā me sāvaka evaṃ pajānanti- ‘ayaṃ kho me kāyo rūpī cātumahābhūtikō
mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhe-
danavidhamaṃsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭi-
baddhaṃ’. Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikamma-
kato accho vipasanno sabbākārasaṃpanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā
pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso
hatthe karitvā paccavekkheyya- ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso
suparikammakato accho vipasanno sabbākārasaṃpanno; tatridaṃ suttaṃ
āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti. Evameva kho,
udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvaka evaṃ pajā-
nanti- ‘ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpettikasambhavo odanaku-
mmāsūpacayo aniccucchādanaparimaddanabhedanavidhamaṃsanadhammo;
idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti. Tatra ca pana me
sāvaka bahū abhiññāvosānapāramippattā viharanti.

253. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-
pannā me sāvaka imama kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ
sabbaṅgapaccaṅgiṃ ahīndriyaṃ. Seyyathāpi, udāyi, puriso muñjama īsikaṃ
pabbāheyya; tassa evamaṃsa- ‘ayaṃ muñjo, ayaṃ īsikā; añño muñjo, añña īsikā;
muñjamaṭveva īsikā pabbāḥa’ti. Seyyathā vā panudāyi, puriso asiṃ kosiya
pabbāheyya; tassa evamaṃsa- ‘ayaṃ asi, ayaṃ kosi; añño asi añña kosi; kosiya-
ṭveva asi pabbāḥo’ti. Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya;
tassa evamaṃsa- ‘ayaṃ ahi, ayaṃ karaṇḍo; añño (2.0210) ahi, añño karaṇḍo;
karaṇḍaṭveva ahi ubbhato’ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭi-
padā, yathāpaṭipannā me sāvaka imama kāyā aññaṃ kāyaṃ abhinimminanti
rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīndriyaṃ. Tatra ca pana me sāvaka
bahū abhiññāvosānapāramippattā viharanti.

254. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭi-
pannā me sāvaka aneka vihitā iddhi vihaṃ paccanubhonti- ekopi hutvā
bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiro-
pākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi
ummujjanimujjaṃ karonti, seyyathāpi uduke; udukepi abhijjamāne § gacchanti,
seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo;
imepi candimasūriye evamaṃmahiddhike evamaṃmahānubhāve paṇinā parimasanti
parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Seyyathāpi, udāyi,
dakkho kumbhakāro vā kumbhakāraṇṭevāsī vā suparikammakatāya mattikāya

yaṃ yadeva bhājanavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmim yaṃ yadeva dantavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmim yaṃ yadeva suvaṇṇavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitam iddhividham paccañubhonti- ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi uduke; udukepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena (2.0211) vasaṃ vattenti. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

255. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti- dibbe ca mānuse ca, ye dūre santike ca. Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti- dibbe ca mānuse ca, ye dūre santike ca. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

256. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasaṃ ceto paricca pajānanti- sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānanti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānanti; sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānanti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānanti; samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānanti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānanti; saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṃ’ti pajānanti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānanti; mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānanti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānanti; sa-uttaraṃ vā cittaṃ ‘sa-uttaraṃ

cittan'ti pajānanti, anuttaram vā cittaṃ 'anuttaram cittaṃ'ti pajānanti; samāhitam vā cittaṃ 'samāhitam cittaṃ'ti pajānanti, asamāhitam vā cittaṃ 'asamāhitam cittaṃ'ti pajānanti; vimuttam vā cittaṃ 'vimuttam cittaṃ'ti pajānanti, avimuttam vā cittaṃ 'avimuttam cittaṃ'ti pajānanti. Seyyathāpi, udāyi, itthi vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittam paccavekkhamāno sakaṇikaṃ vā 'sakaṇikan'ti § jāneyya, akaṇikaṃ vā 'akaṇikan'ti § jāneyya; evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṇaṃ parasattānaṃ parapuggalānaṃ cetasaṃ ceto paricca pajānanti- sarāgaṃ (2.0212) vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānanti, vīta-rāgaṃ vā cittaṃ ...pe... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṅkhittaṃ vā cittaṃ... vikkhittaṃ vā cittaṃ... mahaggataṃ vā cittaṃ... amahaggataṃ vā cittaṃ... sa-uttaram vā cittaṃ... anuttaram vā cittaṃ... samāhitam vā cittaṃ... asamāhitam vā cittaṃ... vimuttam vā cittaṃ... avimuttam vā cittaṃ 'avimuttam cittaṃ'ti pajānanti. Tatra ca pana me sāvakaṇaṃ bahū abhiññāvosaṇapāramippattā viharanti.

257. “Puna caparam, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṇaṃ anekavihitam pubbenivāsam anussaranti, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jāti-sahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe- 'amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya; tassa evamassa- 'ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchiṃ, tatra evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ, somhi tamhā gāmā sakamyeva gāmaṃ paccāgato'ti. Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṇaṃ anekavihitam pubbenivāsam anussaranti, seyyathidaṃ- ekampi jātiṃ ...pe... iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussaranti. Tatra ca pana me sāvakaṇaṃ bahū abhiññāvosaṇapāramippattā viharanti.

258. “Puna caparam, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaṇaṃ dibbena cakkhunā visuddhena atikkantamānusakena satte (2.021) passantī cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti- 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto

sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamā-dānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti. Seyyathāpi, udāyi, dve agārā sadvārā §. Tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkama-ntepi anuvarantepi; evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti ...pe... tatra ca pa me sāvakā bahū abhiññāvosānapāramippattā viharanti.

259. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭi-pannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Seyyathāpi, udāyi, pabbataṅkhepe udakarahado accho vipassanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi § sakkharaṅgaṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa- ‘ayaṃ kho udakarahado accho vipassanno anāvilo, tatrime sippisambukāpi sakkharaṅgaṭhalāpi macchagumbāpi carantipi tiṭṭhantipi’ti. Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovi-muttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana me (2.0214) sāvakā bahū abhiññāvosānapāramippattā viharanti. Ayaṃ kho, udāyi, pañcama dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

Idamavoca bhagavā. Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Samaṇamuṇḍikasuttaṃ

260. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto § samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbāja-kasatehi. Atha kho pañcakaṅgo thapati sāvattiyā nikkhami divā divassa bhaga-vantaṃ dassanāya. Atha kho pañcakaṅgassa thapatissa etadahosi- “akālo kho tāva bhagavantaṃ dassanāya; paṭisallīno bhagavā. Manobhāvanīyānampi

bhikkhūnaṃ asamayo dassanāya; paṭisallīnā manobhāvanīyā bhikkhū. Yaṃnū-
nāhaṃ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena
uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyya”ti. Atha kho
pañcakaṅgo thapati yena samayappavādako tindukācīro ekasālako mallikāya
ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto
mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādīnīyā uccāsaddamahā-
saddāya anekavihitāṃ tiracchānakathaṃ kathentiya, seyyathidaṃ- rājakathaṃ
corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ (2.0215)
annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandha-
kathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ jana-
padakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubba-
petakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhava-
kathaṃ iti vā.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ
thapatiṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisāṃ saṅghāpesi- “appa-
saddā bhonto hontu, mā bhonto saddamakatta; ayaṃ samaṇassa gotamassa
sāvako āgacchati pañcakaṅgo thapati. Yāvata kho pana samaṇassa gotamassa
sāvakā gihī odātavasanā sāvattiyāṃ paṭivasanti ayaṃ tesāṃ aññataro pañca-
kaṅgo thapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasa-
ddassa vaṇṇavādino; appeva nāma appasaddaṃ parisāṃ viditvā upasaṅkami-
tabbaṃ maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

261. Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamu-
ṇḍikāputto tenupasaṅkami; upasaṅkamitvā uggāhamānena paribbājakena sama-
ṇamuṇḍikāputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisā-
retvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatiṃ uggā-
hamāno paribbājako samaṇamuṇḍikāputto etadavoca- “catūhi kho ahaṃ, gaha-
pati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ
paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Katamehi catūhi? Idha,
gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na
pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati- imehi kho ahaṃ,
gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampa-
nnakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikā-
puttassa bhāsitaṃ neva abhinandi nappaṭikkosi. Anabhinanditvā appaṭikkositvā
uṭṭhāyāsānā pakkāmi- “bhagavato santike etassa bhāsitassa atthaṃ ājānissā-
mi”ti. Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami; upasaṅka-
mitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
pañcakaṅgo thapati yāvata kho hosi uggāhamānena (2.0216) paribbājakena sama-
ṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

262. Evaṃ vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca- “evaṃ sante kho,
thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati para-

makusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbāja-kassa samaṇamuṇḍikāputtassa vacanaṃ. Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikū-jitamattā §! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājivo-tipi na hoti, kuto pana pāpakaṃ ājivaṃ ājivissati, aññatra mātuthaññā! Evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbāja-kassa samaṇamuṇḍikāputtassa vacanaṃ.

263. “Catūhi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati. Katamehi catūhi? Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājivaṃ ājivati- imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

“Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Ime akusalā sīlā; tamahaṃ §, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā (2.0217) sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati,

veditabbanti vadāmi.

“Ime kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

264. “Katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājivo- ime vuccanti, thapati, akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ aneka-vidhaṃ nānappakāraṃ. Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ (2.0218) bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti- etthete akusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anup- pādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ up- pādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ pagga- ṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyo- bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ āra- bhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

265. “Katame ca, thapati, kusalā sīlā? Kusalaṃ kāyakammaṃ, kusalaṃ vacī- kammaṃ, ājīvaparissuddhampi kho ahaṃ, thapati, sīlasmiṃ vadāmi. Ime vuccanti, thapati, kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ aneka-vidhaṃ nānappakāraṃ. Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamu- ṭṭhānā kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo, tañca cetovimuttiṃ paññāvi- muttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anu- pādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati (2.02 uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppa- nnānaṃ kusalānaṃ dhammānaṃ up- pādāya ...pe... uppannānaṃ kusalānaṃ

dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

266. “Katame ca, thapati, akusalā saṅkappā? Kāmasaṅkappo, byāpādasasaṅkappo, vihiṃsāsaṅkappo- ime vuccanti, thapati, akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Saññāsamuṭṭhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakārakā. Kāmasaññā, byāpādasaññā, vihiṃsāsaññā- itosamuṭṭhānā akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; etthete akusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

267. “Katame ca, thapati, kusalā saṅkappā? Nekkhammasaṅkappo, abyāpādasasaṅkappo, avihīmsāsaṅkappo- ime vuccanti, thapati, kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Saññāsamuṭṭhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā (2.0220) nānappakārakā. Nekkhammasaññā, abyāpādasaññā, avihīmsāsaññā- itosamuṭṭhānā kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati; etthete kusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

268. “Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ? Idha, thapati, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, ase-

kkena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti- imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

Idamavoca bhagavā. Attamano pañcakaṅgo thapati bhagavato bhāsitaṃ abhinandīti.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Cūḷasakuludāyisuttaṃ

269. Evaṃ (2.0221) me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi- “atippago kho tāva rājagahe piṇḍāya caritaṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinna hoti unnādinīyā uccāsaddamahāsaddāya anekavihitāṃ tiracchānakathaṃ kathentiya, seyyathidaṃ- rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisāṃ saṅghāpesi- “appasaddā bhonto hontu, mā bhonto saddamakatha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisāṃ veditvā upasaṅkamitabbaṃ maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

270. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca- “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyama-kāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā; idamāsaṇaṃ paññattan”ti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca- “kāya nuttha, udāyi, etarahi (2.0222) kathāya

sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Tiṭṭhatesā, bhante, kathā yāya mayam etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Yadāham, bhante, imam parisam anupasaṅkanto homi athāyam parisā anekavihitam tiracchānakatham kathenti nisinnā hoti; yadā ca kho aham, bhante, imam parisam upasaṅkanto homi athāyam parisā mamaññeva mukham ulloketi nisinnā hoti- ‘yam no samaṇo udāyī dhammam bhāsi-ssati tam § sossāmā’ti; yadā pana, bhante, bhagavā imam parisam upasaṅkanto hoti athāhañceva ayañca parisā bhagavato mukham ulloketā § nisinnā homa-‘yam no bhagavā dhammam bhāsi-ssati tam sossāmā’”ti.

271. “Tenahudāyi, taṃyevettha paṭibhātu yathā maṃ paṭibhāseyyā”si. “Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam ñāṇadassanam paccupaṭṭhitan’ti. So mayā § pubbantam ārabha pañham puṭṭho samāno aññenaññam paṭicari, bahiddhā katham apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Tassa mayham, bhante, bhagavantam-yeva ārabha sati udapādi- ‘aho nūna bhagavā, aho nūna sugato! Yo imesam dhammānam sukusalo’”ti. “Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam ñāṇadassanam paccupaṭṭhitan’ti, yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññam paṭicari, bahiddhā katham apanāmesi kopañca dosañca appaccayañca pātvākāsi”ti? ‘Nigaṇṭho, bhante, nāṭaputto’-ti.

“Yo kho, udāyi, anekavihitam pubbenivāsam anussareyya, seyyathidaṃ-ekampi jātiṃ dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussareyya, so vā maṃ pubbantam ārabha pañham puccheyya, tam vāham pubbantam ārabha pañham puccheyyam; so vā me pubbantam ārabha pañhassa (2.0223) veyyākaraṇena cittaṃ ārādheyya, tassa vāham pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyam.

“Yo § kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā

maṃ aparantaṃ ārabba pañhaṃ puccheyya, taṃ vāhaṃ aparantaṃ ārabba pañhaṃ puccheyyaṃ; so vā me aparantaṃ ārabba pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāhaṃ aparantaṃ ārabba pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

“Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Dhammaṃ te desessāmi- imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati”ti.

“Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtaṃ tampi nappahomi sākāraṃ sa-uddesaṃ anussarituṃ, kuto panāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathāpi bhagavā? Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi, kuto panāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena satte passissāmi cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānissāmi, seyyathāpi bhagavā? Yaṃ pana maṃ, bhante, bhagavā eva- māha- ‘api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto; dhammaṃ te dese- ssāmi- imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’ti tañca pana me bhiyyosomattāya na pakkhāyati. Appeva nāmāhaṃ, bhante, sake ācariyake bhagavato cittaṃ ārā- dheyyaṃ pañhassa veyyākaraṇenā”ti.

272. “Kinti pana te, udāyi, sake ācariyake hoti”ti? “Amhākaṃ, bhante, sake āca- riyake evaṃ hoti- ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’”ti.

“Yaṃ (2.0224) pana te etaṃ, udāyi, sake ācariyake evaṃ hoti- ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti, katamo so paramo vaṇṇo”ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītaro vā natthi so paramo vaṇṇo”ti.

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇīta- taro vā natthi”ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītaro vā natthi so paramo vaṇṇo”ti.

“Dīghāpi kho te esā, udāyi, phareyya- ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttari- taro vā paṇītaro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na pañña- pesi. Seyyathāpi, udāyi, puriso evaṃ vadeyya- ‘ahaṃ yā imasmiṃ janapade jana- padakalyāṇī taṃ icchāmi, taṃ kāmeme’ti. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ- khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ- evaṃnāmā evaṃgottāti vāti ...pe... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti... amukasmiṃ gāme vā nigame vā nagare vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi’”ti? Iti puṭṭho ‘āmā’ti vadeyya.

“Taṃ kiṃ maññasi, udāyi- nanu evaṃ sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihī-

rakataṃ bhāsitam sampajjati”ti.

“Evameva kho tvam, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇam na paññapesi”ti.

“Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā”ti.

273. “Taṃ (2.0225) kiṃ maññasi, udāyi, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, rattandhakāratimisāya mahā-aggikkhandho- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, udāyi, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido § adḍharattasamayaṃ cando- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido (2.0226) adḍharattasamayaṃ cando- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, udāyi, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido adḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo- imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi- ‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi’ti. Atha ca pana tvam, udāyi, ‘yvāyaṃ

vaṇṇo kiminā khajjopanakena nihīnataro § ca patikiṭṭhataro ca so paramo vaṇṇo'ti vadesi, tañca vaṇṇaṃ na paññapesi'ti. "Acchidaṃ § bhagavā kathaṃ, acchidaṃ sugato kathan"ti!

"Kiṃ pana tvaṃ, udāyi, evaṃ vadesi- 'acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ"ti? "Amhākaṃ, bhante, sake ācariyake evaṃ hoti- 'ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo'ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuññiyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā"ti.

274. "Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā"ti? "Amhākaṃ, bhante, sake ācariyake evaṃ hoti- 'atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā"ti.

"Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā"ti? "Idha, bhante, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato (2.0227) hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapoguṇaṃ samādāya vattati. Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā"ti.

"Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, ekantasukhī vā tasmिṃ samaye attā hoti sukhadukkhī vā"ti? "Sukhadukkhī, bhante".

"Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmिṃ samaye attā hoti sukhadukkhī vā"ti? "Sukhadukkhī, bhante".

"Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmिṃ samaye attā hoti sukhadukkhī vā"ti? "Sukhadukkhī, bhante".

"Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmिṃ samaye attā hoti sukhadukkhī vā"ti? "Sukhadukkhī, bhante".

"Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye aññataraṃ tapoguṇaṃ samādāya vattati, ekantasukhī vā tasmिṃ samaye attā hoti sukhadukkhī vā"ti? "Sukhadukkhī, bhante".

"Taṃ kiṃ maññasi, udāyi, api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgamma ekantasukhassa lokassa sacchikiriyā hoti"ti §? "Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan"ti!

"Kiṃ pana tvaṃ, udāyi, vadesi- 'acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ"ti? "Amhākaṃ, bhante, sake ācariyake evaṃ hoti- 'atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā"ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuññiyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā"ti §.

275. "Kiṃ (2.0228) pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭi-

padā ekantasukhassa lokassa sacchikiriyāyā”ti? “Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti? “Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamam jhānam upasampajja viharati; vitakkavicārānam vūpasamā... dutiyam jhānam upasampajja viharati; pītiyā ca virāgā... tatiyam jhānam upasampajja viharati- ayam kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

“Na § kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā, sacchikato hissa, bhante, ettāvatā ekantasukho loko hoti”ti. “Na khvāssa, udāyi, ettāvatā ekantasukho loko sacchikato hoti; ākāravatīveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

Evaṃ vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahā-saddā ahosi- “ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma § sācariyakā! Na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā”ti.

Atha kho sakuludāyī paribbājako te paribbājake appasadde katvā bhagavantam etadavoca- “kittāvatā panāssa, bhante, ekantasukho loko sacchikato hotī”ti? “Idhudāyī, bhikkhu sukhasa ca pahānā ...pe... catuttham jhānam... upasampajja viharati. Yā tā devatā ekantasukham lokam upapannā tāhi devatāhi saddhim santi- tṭhati sallapati sākaccham samāpajjati. Ettāvatā khvāssa, udāyī, ekantasukho loko sacchikato hotī”ti.

276. “Etassa nūna, bhante, ekantasukhasa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyam caranti”ti? “Na kho, udāyī, ekantasukhasa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti. Atthi kho, udāyī (2.0229), aññeva dhammā uttaritarā ca paṇītatarā ca yesam sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti”ti.

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca yesam sacchikiriyāhetu bhikkhū bhagavati brahmacariyam caranti”ti? “Idhudāyī, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicceva kāmehi ...pe... paṭhamam jhānam upasampajja viharati. Ayampi kho, udāyī, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti”.

“Puna caparam, udāyī, bhikkhu vitakkavicārānam vūpasamā ...pe... dutiyam jhānam... tatiyam jhānam... catuttham jhānam upasampajja viharati. Ayampi kho, udāyī, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati. Ayampi kho, udāyī, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte sattānam cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti. Ayampi kho, udāyī, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte āsavānam khayañāṇāya (2.0230) cittaṃ abhininnāmeti. So ‘idaṃ dukkhan’ti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ti ...pe... ‘ayam dukkhanirodho’ti... ‘ayam dukkhanirodhagāminī paṭipadā’ti... ‘ime āsavā’ti yathābhūtam pajānāti, ‘ayam āsavasamudayo’ti... ‘ayam āsavanirodho’ti... ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ

vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

277. Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca- “abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- ‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ etadavocaṃ- “mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsivāsaṃ vasi. Seyyathāpi nāma udakamaṇiko § hutvā udañcaniko § assa, evaṃ sampadamidaṃ § bhoto udāyissa bhavissati. Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsivāsaṃ vasi”ti. Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ antarāyamakāsi bhagavati brahmacariyeti.

Cūḷasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

10. Vekhanasasuttaṃ

278. Evaṃ (2.0231) me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vekhanaso § paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi- “ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo”ti.

“Kiṃ pana tvaṃ, kaccāna, evaṃ vadesi- ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti? Katamo, kaccāna, so paramo vaṇṇo”ti?

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Dīghāpi kho te esā, kaccāna, phareyya- ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ

na paññapesi. Seyyathāpi, kaccāna, puriso evaṃ vadeyya- ‘ahaṃ yā imasmim janapade janapadakalyāṇi, taṃ icchāmi taṃ kāmemi’ti. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim- khattiyi vā brāhmaṇi vā vessi vā suddi vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim ‘evaṃnāmā evaṃgottāti vāti ...pe... dighā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti... amukasmim gāme vā nigame vā nagare vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ- ‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi’”ti? Iti puṭṭho ‘āmā’ti vadeyya.

“Taṃ kiṃ maññasi, kaccāna, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ (2.0232) bhāsitaṃ sampajjati”ti. “Evameva kho tvaṃ, kaccāna, ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītaro vā natthi so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi”ti. “Seyyathāpi, bho gotama, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā”ti.

279. “Taṃ kiṃ maññasi, kaccāna, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītaro cā”ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītaro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītaro cā”ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītaro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītaro cā”ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya mahā-aggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītaro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītaro cā”ti? “Yvāyaṃ, bho gotama, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītaro cā”ti. “Taṃ kiṃ maññasi, kaccāna, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake (2.0233) deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītaro cā”ti? “Yvāyaṃ, bho gotama, tadahuposathe

pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti. “Taṃ kiṃ maññasi, kaccāna, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo- ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti. “Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi- ‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthi’ti. Atha ca pana tvaṃ, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi”.

280. “Pañca kho ime, kaccāna, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā- ime kho, kaccāna, pañca kāmaguṇā. Yaṃ kho, kaccāna, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ. Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyati”ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca- “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena- ‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyati’ti. (‘kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyati’ti) §- “dujjānaṃ kho etaṃ, kaccāna, tayā (2.0234) aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena- kāmā § vā kāmasukhaṃ vā kāmaggasukhaṃ vā. Ye kho te, kaccāna, bhikkhū arahanto khīṇā-savā

vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññā vimuttā te kho etaṃ jāneyyumaṃ- kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”ti.

281. Evaṃ vutte, vekhanaso paribbājako kupito anattamano bhagavantamaṃyeva khamṣento bhagavantamaṃyeva vambhento bhagavantamaṃyeva vadamāno “samaṇo § gotamo pāpito bhavissati”ti bhagavantaṃ etadavoca- “evameva panidhekacce § samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ atha ca pana ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti- pajānāmā’ti- paṭijānanti §. Tesamidaṃ bhāsitaṃ hassakamaṃyeva sampajjati, nāmakamaṃyeva sampajjati, rittakamaṃyeva sampajjati, tucchakamaṃyeva sampajjati”ti. “Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti- pajānāmā’ti- paṭijānanti; tesamaṃ soyeva § sahadhammiko niggaho hoti. Api ca, kaccāna, tiṭṭhatu pubbantaṃ, tiṭṭhatu aparantaṃ. Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamāno § nacirasseva sāmāññeva ñassati sāmamaṃ dakkhiti- evamaṃ kira sammā § bandhanā vipkamokkho hoti, yadidaṃ avijjā bandhanā. Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi; tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyumaṃ; so mokkhamhīti kho jāneyya no ca bandhanaṃ. Evameva kho, kaccāna, etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi; yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññe ñassati (2.0235), sāmamaṃ dakkhiti- ‘evamaṃ kira sammā bandhanā vipkamokkho hoti, yadidaṃ avijjā bandhanā”ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca- “abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇu-petaṃ saraṇaṃ gatan”ti.

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Tassuddānaṃ-

Puṇḍarī-aggisaha-kathināmo, dīghanakho puna bhāradvājagotto;
sandaka-udāyimuṇḍikaputto, maṇiko tathākaccāno varavaggo.

4. Rājavaggo

1. Ghaṭikārasuttaṃ

282. (2.0236) Evaṃ me sutam- ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho bhagavā maggā okkamma aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi- “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena § tathāgatā sitaṃ pātukarontī”ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ § katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca- “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. “Bhūtapubbaṃ, ānanda, imasmiṃ padese vegaliṅgaṃ § nāma gāmanigamo ahosi iddho ceva phīto ca bahujaṇo ākiṇṇamanusso. Vegaliṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati”ti. Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ paññapetvā bhagavantam etadavoca- “tena hi, bhante, bhagavā nisīdatu ettha. Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddhehi paribhutto bhavissati”ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi-

“Bhūtapubbaṃ, ānanda, imasmiṃ padese vegaliṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujaṇo ākiṇṇamanusso. Vegaliṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati.

283. “Vegaliṅge kho, ānanda, gāmanigame ghaṭikāro § nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi (2.0237) aggupaṭṭhāko. Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo saḥāyo ahosi piyasahāyo. Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi- ‘āyāma, samma jotipāla, kassapaṃ bhagavantam arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Dutiyampi kho, ānanda ...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca- ‘āyāma, samma jotipāla, kassapaṃ bhagavantam arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? ‘Tena hi, samma jotipāla, sottisināniṃ § ādāya § nadiṃ gamissāma sināyitun’ti. ‘Evaṃ sammā’ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisināniṃ ādāya nadiṃ agamaṃsu sināyitum’.

284. “Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi-
‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa
avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ
sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me
tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Evaṃ vutte,
ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘alaṃ, samma
ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Dutiyampi kho,
ānanda ...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ
etadavoca- ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambu-
ddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ ara-
hantaṃ sammāsambuddhaṃ dassanāya (2.0238) upasaṅkamissāma. Sādhusa-
mmatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Tati-
yampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘alaṃ,
samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Atha kho,
ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā eta-
davoca- ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambu-
ddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ ara-
hantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi
me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Atha kho,
ānanda, jotipālo māṇavo ovaṭṭikaṃ vinivaṭṭetvā § ghaṭikāraṃ kumbhakāraṃ eta-
davoca- ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhe-
nā’ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ sīsaṃnhātaṃ
§ kesesu parāmasitvā etadavoca- ‘ayaṃ, samma jotipāla, kassapassa bhagavato
arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ
bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.
Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddha-
ssā’ti. Atha kho, ānanda, jotipālassa māṇavassa etadahosi- ‘acchariyaṃ vata, bho,
abbhutaṃ vata, bho! Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno
amhākaṃ sīsaṃnhātānaṃ kesesu parāmasitabbaṃ maññissati; na vatidaṃ kira
orakaṃ maññe bhavissati’ti; ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘yāvatādohipi
§, samma ghaṭikārā’ti? ‘Yāvatādohipi, samma jotipāla. Tathā hi pana me sādhusa-
mmataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. ‘Tena hi,
samma ghaṭikāra, muñca; gamissāmā’ti.

285. “Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena
kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅka-
mitvā ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsa-
mbuddhaṃ abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo kassapena (2.023
bhagavatā arahatā sammāsambuddhena saddhiṃ sammodi. Sammodaniyaṃ
kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, ānanda,
ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ
etadavoca- ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imassa
bhagavā dhammaṃ desetū’ti. Atha kho, ānanda, kassapo bhagavā arahaṃ

sammāsambuddho ghaṭikārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsānā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

286. “Atha kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca- ‘imaṃ nu tvaṃ, samma ghaṭikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī’ti? ‘Nanu maṃ, samma jotipāla, jānāsī, andhe jiṇṇe mātāpitaro posemi’ti? ‘Tena hi, samma ghaṭikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmi’ti. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinna kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca- ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imaṃ bhagavā pabbājetū’ti. Alatta kho, ānanda, jotipālo māṇavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alatta upasampadaṃ.

287. “Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho acirūpa-sampanne jotipāle māṇave aḍḍhamāsupasampanne vegaḷiṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari. Tatra sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye (2.0240). Assosi kho, ānanda, kiki kāsirājā- ‘kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye’ti. Atha kho, ānanda, kiki kāsirājā bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ § yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsī mahaccarājānubhāvena § kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkami; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, ānanda, kiki kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā

kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca- ‘adhivāsetu me, bhante, bhagavā svātanāya bhantaṃ saddhiṃ bhikkhusaṅghena’ti. Adhivāsesi kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho tuṅhībhāvena. Atha kho, ānanda, kikkī kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsanaṃ viditvā uṭṭhāyāsanaṃ kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho, ānanda, kikkī kāsirājā tassā rattiyā accayena sake nivesane paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā paṇḍupuṭakassa § sāliṇo vigatakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesi- ‘kālo, bhante, niṭṭhitaṃ bhanta’ti.

288. “Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena kikkissa kāsirañño nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho, ānanda, kikkī kāsirājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha (2.0241) kho, ānanda, kikkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāviṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho, ānanda, kikkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca- ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissati’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Dutiyampi kho, ānanda... tatiyampi kho, ānanda, kikkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca- ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissati’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Atha kho, ānanda, kikkissa kāsirañño ‘na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsaṃ’ti ahudeva aññathattaṃ, ahu domanassaṃ. Atha kho, ānanda, kikkī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca- ‘atthi nu kho, bhante, añño koci mayā upaṭṭhākataro’ti?

“Atthi, mahārāja, vegaḷiṅgaṃ nāma gāmanigamo. Tattha ghaṭikāro nāma kumbhakāro; so me upaṭṭhāko aggupaṭṭhāko. Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsaṃ santi attheva § aññathattaṃ, atthi domanassaṃ. Tayidaṃ ghaṭikārassa kumbhakārassa § natthi ca na ca bhavissati. Ghaṭikāro kho, mahārāja, kumbhakāro buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. Ghaṭikāro kho, mahārāja, kumbhakāro paṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. Ghaṭikāro kho, mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṅghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkaṅkho, dukkhasamudaye nikkaṅkho, dukkhanirodhe

nikkaṅkho, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho. Ghaṭikāro kho, mahārāja, kumbhakāro ekabhaddiko brahmacārī silavā kalyāṇadhammo. Ghaṭikāro kho, mahārāja, kumbhakāro nikkhittamaṇḍisuvāṇṇo apetajātarūparajato (2.0242). Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati §. Yaṃ hoti kūlapaluggaṃ vā mūsikukkaro § vā taṃ kājena āharitvā bhājanam karitvā evamāha- “ettha yo icchati taṇḍulapaṭibhastāni § vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchati taṃ haratū”ti. Ghaṭikāro kho, mahārāja, kumbhakāro andhe jiṅṅhe mātāpitaro poseti. Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā.

289. “Ekamidāhaṃ, mahārāja, samayaṃ vegalīṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamim; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ- “handa, ko nu kho ayaṃ bhaggavo gato”ti? “Nikkhanto kho te, bhante, upaṭṭhāko antokumbhiyā odanaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjā”ti. Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamim §. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca- “ko kumbhiyā odanaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto”ti? “Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto”ti? Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi- “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati §, sattāhaṃ mātāpitūnaṃ.

290. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegalīṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena (2.0243) ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamim; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ- “handa, ko nu kho ayaṃ bhaggavo gato”ti? “Nikkhanto kho te, bhante, upaṭṭhāko anto kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjā”ti. Atha khvāhaṃ, mahārāja, kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamim. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca- “ko kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto”ti? “Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi- “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.

291. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegāṅge nāma gāmani-game viharāmi. Tena kho pana samayena kuṭi Ṣ ovassati. Atha khvāhaṃ, mahārāja, bhikkhū āmantesiṃ- “gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā”ti. Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocuṃ- “natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesane Ṣ tiṇacchadana” Ṣ nti. “Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karothā”ti. Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇamakamsu. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitaro te bhikkhū etadavocuṃ- “ke āvesanaṃ uttiṇaṃ karonti”ti? “Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi ovassati”ti. “Haratha, bhante, haratha, bhadrāmukhā”ti. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca- “ke āvesanaṃ uttiṇamakamsū”ti? “Bhikkhū, tāta, kassapassa kira bhagavato (2.0244) arahato sammāsambuddhassa kuṭi ovassati”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi- “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahamaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ. Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na devotivassi Ṣ. Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro”ti. ‘Lābhā, bhante, ghaṭikārassa kumbhakārassa, suladdhā, bhante, ghaṭikārassa kumbhakārassa yassa bhagavā evaṃ abhivissattho”ti.

292. “Atha kho, ānanda, kiki kāsirājā ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamitvā etadavocuṃ- ‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Tāni, bhante, paṭiggaṇhatthā”ti Ṣ. ‘Rājā kho bahukicco bahukaraṇiyo. Alaṃ me! Rañño va hotū”ti. Siyā kho pana te, ānanda, evamassa- ‘añño nūna tena samayena jotipālo māṇavo aho”ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena jotipālo māṇavo aho”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinaṇḍīti.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Raṭṭhapālasuttaṃ

293. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thullakoṭṭhikaṃ Ṣ nāma kurūnaṃ nigamo tadavasari. Assosumaṃ kho thullakoṭṭhikā Ṣ brāhmaṇagahapatikā- “samaṇo

(2.0245) khalu, bho, gotamo sakyaputto sakyakulā pabbajito kurūsu cārikaṃ cara-
māno mahatā bhikkhusaṅghena saddhiṃ thullakoṭṭhikaṃ anuppatto. Taṃ kho
pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā
arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisa-
dammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sade-
vakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajam sadevama-
nussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam
majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanaṃ, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ
dassanaṃ hoti”ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā
tenupasaṅkamiṃsu; upasaṅkamtivā appekacce bhagavantam abhivādetvā eka-
mantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodaniyam
katham sāraṇiyam vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā
tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāma-
gottaṃ sāvetaṃ ekamantaṃ nisīdiṃsu; appekacce tuṅhībhūtā ekamantaṃ nisi-
diṃsu. Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā
dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahaṃsesi.

294. Tena kho pana samayena raṭṭhapālo nāma kulaputto tasmimyeva thullako-
ṭṭhike aggakulassa § putto tissaṃ parisāyam nisinno hoti. Atha kho raṭṭhapālassa
kulaputtassa etadahosi- “yathā yathā khvāham bhagavatā dhammam desitam ājā-
nāmi §, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇam ekantapari-
suddham saṅkhalikhitaṃ brahmacariyam caritaṃ. Yaṃnūnāham kesamassuṃ
ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan”ti.
Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya
sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhina-
nditvā anumoditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā
pakkamiṃsu. Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu (2.0246)
brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamtivā bhaga-
vantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kula-
putto bhagavantam etadavoca- “yathā yathāham, bhante, bhagavatā dhammam
desitam ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇam eka-
ntaparisuddham saṅkhalikhitaṃ brahmacariyam caritaṃ. Icchāmaham, bhante,
kesamassuṃ

ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ. Pabbājetu maṃ bhagavā”ti §. “Anuññātosī pana tvaṃ, raṭṭhapāla, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti? “Na kho, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti. “Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttamaṃ pabbājeti”ti. “Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti.

295. Atha kho raṭṭhapālo kulaputto uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitāro tenupasaṅkami; upasaṅkamtvā mātāpitāro etadavoca- “ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritūṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Evaṃ vutte, raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ- “tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato §. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ (2.0247) taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Dutiyampi kho raṭṭhapālo kulaputto ...pe... tatiyampi kho raṭṭhapālo kulaputto mātāpitāro etadavoca- “ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritūṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ- “tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

296. Atha kho raṭṭhapālo kulaputto- “na maṃ mātāpitāro anujānanti agārasmā anagāriyaṃ pabbajjāyā”ti tattheva anantarāhitāya bhūmiyā nipajji- “idheva me maraṇaṃ bhavissati pabbajjā vā”ti. Atha kho raṭṭhapālo kulaputto ekampi bhattaṃ na bhuñji, dvepi bhattāni na bhuñji, tīṇipi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhattāni na bhuñji. Atha kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ- “tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi §. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāyā §. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana

mayam tam jivantam anujanissama agarasmā anagāriyam pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahosi. Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro (2.0248) raṭṭhapālam kulaputtam etadavocum ...pe... dutiyampi kho raṭṭhapālo kulaputto tuṅhī ahosi. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālam kulaputtam etadavocum- “tvam khosi, tāta raṭṭhapāla, amhākam ekaputtako piyo manāpo sukhedhito sukharipibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayam akāmakā vinā bhavissāma, kiṃ pana mayam tam jivantam anujanissama agarasmā anagāriyam pabbajjāya. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na tam mayam anujānāma agarasmā anagāriyam pabbajjāya. Maraṇenapi te mayam akāmakā vinā bhavissāma. Kiṃ pana mayam tam jivantam anujanissama agarasmā anagāriyam pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahosi.

297. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamtivā raṭṭhapālam kulaputtam etadavocum- “tvam khosi §, samma raṭṭhapāla, mātāpitūnam ekaputtako piyo manāpo sukhedhito sukharipibhato. Na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te tam jivantam anujanissanti agarasmā anagāriyam pabbajjāya. Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na tam mātāpitaro anujanissanti § agarasmā anagāriyam pabbajjāya. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te tam jivantam anujanissanti agarasmā anagāriyam pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahosi. Dutiyampi kho... tatiyampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālam kulaputtam etadavocum- “tvam khosi, samma raṭṭhapāla, mātāpitūnam ekaputtako piyo manāpo sukhedhito sukharipibhato, na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te tam jivantam anujanissanti agarasmā anagāriyam pabbajjāya? Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni (2.0249) karonto abhiramassu. Na tam mātāpitaro anujanissanti agarasmā anagāriyam pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te tam jivantam anujanissanti agarasmā anagāriyam pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahosi.

298. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamimsu; upasaṅkamtivā raṭṭhapālassa kulaputtassa mātāpitaro etadavocum- “ammatātā, eso raṭṭhapālo kulaputto tattheva anantarāhitāya bhūmiyā nipanno- ‘idheva me maraṇam bhavissati pabbajjā vā’ti. Sace tumhe raṭṭhapālam kulaputtam nānujanissatha agarasmā anagāriyam pabbajjāya, tattheva § maraṇam āgamissati. Sace pana tumhe raṭṭhapālam kulaputtam anujanissatha agarasmā anagāriyam pabbajjāya, pabbajitampi nam dakkhissatha. Sace raṭṭhapālo kulaputto nābhiramissati agarasmā anagāriyam pabbajjāya, kā

tassa § aññā gati bhavissati? Idheva paccāgamissati. Anujānātha raṭṭhapālaṃ kulaputtaṃ agāraśmā anagāriyaṃ pabbajjāyā”ti. “Anujānāma, tātā, raṭṭhapālaṃ kulaputtaṃ agāraśmā anagāriyaṃ pabbajjāyā. Pabbajitena ca pana § mātāpitaro uddassetabbā”ti. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamiṃsu; upasaṅkamtivā raṭṭhapālaṃ kulaputtaṃ etadavoca- “uṭṭhehi, samma raṭṭhapāla §, anuññātosī mātāpitūhi agāraśmā anagāriyaṃ pabbajjāyā. Pabbajitena ca pana te mātāpitaro uddassetabbā”ti.

299. Atha kho raṭṭhapālo kulaputto uṭṭhahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca- “anuññāto ahaṃ, bhante, mātāpitūhi agāraśmā anagāriyaṃ pabbajjāyā. Pabbājetu maṃ bhagavā”ti. Alatta kho raṭṭhapālo kulaputto bhagavato (2.0250) santike pabbajjaṃ, alatta upasampadaṃ. Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle aḍḍhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva- yassatthāya kulaputtā sammadeva agāraśmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā raṭṭhapālo arahataṃ ahosi.

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca- “icchāmahaṃ, bhante, mātāpitaro uddassetuṃ, sace maṃ bhagavā anujānāti”ti. Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca § manasākāsi. Yathā § bhagavā aññāsi- “abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitun”ti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca- “yassadāni tvaṃ, raṭṭhapāla, kālaṃ maññāsi”ti. Atha kho āyasmā raṭṭhapālo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā pada-kkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari. Tatra sudaṃ āyasmā raṭṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre. Atha kho āyasmā raṭṭhapālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya thullakoṭṭhikaṃ piṇḍāya pāvīsi. Thullakoṭṭhike sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami. Tena kho pana samayena āyasmato raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ dūratova āgacchantaṃ. Disvāna etadavoca- “imehi muṇḍakehi samaṇakehi amhākaṃ ekaputtako piyo manāpo pabbājito”ti. Atha kho āyasmā raṭṭhapālo (2.0251) sakapitu nivesane neva dānaṃ alatta na paccakkhānaṃ; aññadatthu akkosameva alatta. Tena kho pana samayena āyasmato raṭṭhapālassa ñātidāsī ābhidosikaṃ kummāsaṃ

chaḍḍetukāmā hoti. Atha kho āyasmā raṭṭhapālo taṃ ñātidāsiṃ etadavoca-
“sacetam, bhagini, chaḍḍaniyadhammaṃ, idha me patte ākirā”ti. Atha kho āya-
smato raṭṭhapālassa ñātidāsiṃ taṃ ābhidosikaṃ kummāsaṃ āyasmato raṭṭhapā-
lassa patte ākiranti hatthānañca pādānañca sarassa ca nimittam aggaheṣi.

300. Atha kho āyasmato raṭṭhapālassa ñātidāsiṃ yenāyasmato raṭṭhapālassa
mātā tenupasaṅkami; upasaṅkamtivā āyasmato raṭṭhapālassa mātaram etada-
voca- “yaggheyye, jāneyyāsi- ‘ayyaputto raṭṭhapālo anuppatto”ti. “Sace, je,
saccam bhaṇasi, adāsiṃ taṃ karomi”ti §. Atha kho āyasmato raṭṭhapālassa mātā
yenāyasmato raṭṭhapālassa pitā tenupasaṅkami; upasaṅkamtivā āyasmato raṭṭha-
pālassa pitaram etadavoca- “yagghe, gahapati, jāneyyāsi- ‘raṭṭhapālo kira kula-
putto anuppatto”ti? Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhido-
sikaṃ kummāsaṃ aññataram kuṭṭamūlam § nissāya paribhuñjati. Atha kho āya-
smato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ raṭṭhapālam etadavoca- “atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ
kummāsaṃ paribhuñjissasi? Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabban”ti?
“Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ? Ana-
gārā mayaṃ, gahapati. Agamamha kho te, gahapati, gehaṃ, tatha neva dānaṃ
alatthamha na paccakkhānaṃ; aññadatthu

akkosameva alatthamhā”ti. “Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā”ti. “Alaṃ, gahapati, kataṃ me aḷa bhattakiccaṃ”. “Tena hi, tāta raṭṭhapāla, adhivāsehi svātānāya bhattan”ti. Adhivāsesi kho āyasmā raṭṭhapālo tuṅhībhāvena. Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhivāsanam veditvā yena sakaṃ nivesanam tenupasaṅkami; upasaṅkamitvā mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārāpetvā kilañjehi (2.0252) paṭicchādetvā āyasmato raṭṭhapālassa purāṇadutiyaikā āmantesi- “etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

301. Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi- “kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā pattacivaramādāya yena sakapitu nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca- “idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanam, aññaṃ pettikaṃ, aññaṃ pitāmahaṃ. Sakkā, tāta raṭṭhapāla, bhoge ca bhujjitaṃ puññāni ca kātuṃ. Ehi tvam, tāta raṭṭhapāla §, hīnāyāvattitvā bhoge ca bhujjassu puññāni ca karohi”ti. “Sace me tvam, gahapati, vacanam kareyyāsi, imaṃ hiraññasuvaṇṇassa puñjaṃ sakate āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa hetu? Ye uppajjissanti hi te, gahapati, tatonidānam soka-paridevadukkhadomanassupāyāsā”ti. Atha kho āyasmato raṭṭhapālassa purāṇadutiyaikā paccekam pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavocum- “kīdisā nāma tā, ayyaputta, accharāyo yāsam tvam hetu brahmacariyam carasi”ti? “Na kho mayam, bhaginī, accharānam hetu brahmacariyam carāmā”ti. “Bhaginivādena no ayyaputto raṭṭhapālo samudācarati”ti tā tattheva mucchitā papatiṃsu. Atha kho āyasmā raṭṭhapālo pitaram etadavoca- “sace, gahapati, bhogaṃ dātābbaṃ, detha; mā no viheṭṭhethā”ti. “Bhujja, tāta raṭṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

302. Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇi ṭhitakova imā gāthā abhāsi-

“Passa (2.0253) cittikataṃ bimbaṃ, arukāyam samussitaṃ;
āturaṃ bahusaṅkappaṃ, yassa natthi dhuvam ṭhiti.

“Passa cittikataṃ rūpaṃ, mañinā kuṇḍalena ca;
aṭṭhi tacena onaddhaṃ, saha vatthebhi sobhati.

“Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
alaṃ bālassa mohāya, no ca pāragavesino.

“Aṭṭhāpadakatā kesā, nettā añjanamakkhitaṃ;
alaṃ bālassa mohāya, no ca pāragavesino.

“Añjanīva navā § cittā, pūtikāyo alaṅkato;
alaṃ bālassa mohāya, no ca pāragavesino.

“Odahi migavo pāsaṃ, nāsadā vākaraṃ migo;
bhutvā nivāpaṃ gacchāma §, kandante migabandhake”ti.

Atha kho āyasmā raṭṭhapālo ṭhitakova imā gāthā bhāsivā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamaṃle divāvihāraṃ nisīdi.

303. Atha kho rājā korabyo migavaṃ āmantesi- “sodhehi, samma migava, migacīraṃ uyyānabhūmiṃ; gacchāma subhūmiṃ dassanāyā”ti. “Evaṃ, devā”ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ raṭṭhapālaṃ aññatarasmiṃ rukkhamaṃle divāvihāraṃ nisinnaṃ. Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadavoca- “suddhaṃ kho te, deva, migacīraṃ. Atthi cettha raṭṭhapālo nāma kulaputto imasmiṃyeva thullakoṭṭhike aggakulassa putto yassa tvaṃ abhiṅhaṃ kittayamāno ahosi, so aññatarasmiṃ rukkhamaṃle divāvihāraṃ nisinna”ti. “Tena hi, samma migava, alaṃ dānaja uyyānabhūmiyā. Tameva dāni mayaṃ bhavantaṃ raṭṭhapālaṃ payirupā-sissāmā”ti. Atha kho rājā korabyo “yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā”ti vatvā bhadrāni bhadrāni yānāni yojāpetvā bhadrānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi (2.0254) mahaccarājānubhāvena § āyasmantaṃ raṭṭhapālaṃ dassanāya. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussaṭāya ussaṭāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmataṃ raṭṭhapālena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca- “idha bhavaṃ raṭṭhapāla hatthathare § nisīdatū”ti. “Alaṃ, mahārāja, nisīda tvaṃ; nisinna ahaṃ sake āsane”ti. Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca-

304. “Cattārimāni, bho raṭṭhapāla, pārijuññāni yehi pārijuññehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Katamāni cattāri? Jarāpārijuññaṃ, byādhipārijuññaṃ, bhogapārijuññaṃ, ñātipārijuññaṃ. Katamañca, bho raṭṭhapāla, jarāpārijuññaṃ? Idha, bho raṭṭhapāla, ekacco jiṅṅo hoti vuḍḍho mahallako addhagato vayo-anuppatto. So iti paṭisañcikkhati- ‘ahaṃ khomhi etarahi jiṅṅo vuḍḍho mahallako addhagato vayo-anuppatto. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ vā bhogaṃ phātiṃ kātuṃ §. Yaṃnūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti. So tena jarāpārijuññaṃ samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, jarāpārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrāna yobbānena samannāgato paṭhamena vayasā. Taṃ bhoto raṭṭhapālassa jarāpārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, byādhipārijuññaṃ? Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito bāḷhagilāno. So iti paṭisañcikkhati (2.0255)- ‘ahaṃ khomhi

etarahi ābādhiko dukkhito bāḷhagilāno. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti. So tena byādhipārijuññaṃ samannāgato kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, byādhipārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya. Taṃ bhoto raṭṭhapālassa byādhipārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, bhogapārijuññaṃ? Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano mahābhogo. Tassa te bhogā anupubbena parikkhayaṃ gacchanti. So iti paṭisañcikkhati- ‘ahaṃ kho pubbe aḍḍho ahosiṃ mahaddhano mahābhogo. Tassa me te bhogā anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti. So tena bhogapārijuññaṃ samannāgato kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, bhogapārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo imasmiṃyeva thullakoṭṭhike aggakulassa putto. Taṃ bhoto raṭṭhapālassa bhogapārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, ñātipārijuññaṃ? Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā ñātisālohitā. Tassa te ñatakā anupubbena parikkhayaṃ gacchanti. So iti paṭisañcikkhati- ‘mamaṃ kho pubbe bahū ahesuṃ mittāmaccā ñātisālohitā. Tassa me te anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti. So (2.0256) tena ñātipārijuññaṃ samannāgato kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, ñātipārijuññaṃ. Bhoto kho pana raṭṭhapālassa imasmiṃyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā. Taṃ bhoto raṭṭhapālassa ñātipārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Imāni kho, bho raṭṭhapāla, cattāri pārijuññaṃ, yehi pārijuññehi samannāgatā idhekacce kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Tāni bhoto raṭṭhapālassa natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito”ti?

305. “Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ § ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Katame cattāro? ‘Upaniyyati loko addhuvo'ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā sutvā ca agārasmā

anagāriyaṃ pabbajito. ‘Atāṇo loko anabhissaro’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito. ‘Assako loko, sabbaṃ pahāya gamanīyaṃ’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito. ‘Ūno loko atitto taṇhādāso’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito. Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito”ti.

306. “‘Upaniyyati (2.0257) loko addhuvo’ti- bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthimimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti? “Aho siṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthimimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāhaṃ, bho raṭṭhapāla, iddhimāva maññe na § attano balena samasamaṃ samanupassāmī”ti. “Taṃ kiṃ maññasi, mahārāja, evameva tvaṃ etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti? “No hidaṃ, bho raṭṭhapāla. Etarahi

jiṇṇo vuḍḍho mahallako addhagato vayo-anuppatto āsītiko me vayo vattati. Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmi’ti aññeneva pādaṃ karomi”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘upaniyyati loko addhuvo’ti, yamaḥaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena- ‘upaniyyati loko addhuvo’ti. Upaniyyati hi , bho raṭṭhapāla, loko addhuvo.

“Saṃvijjante kho, bho raṭṭhapāla, imasmiṃ rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti. ‘Atāṇo loko anabhissaro’ti- bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, atthi te koci anusāyiko ābādho”ti? “Atthi me, bho raṭṭhapāla, anusāyiko ābādho. Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñātisālohitā parivāretvā tṭhitā honti- ‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissati””ti. “Taṃ kiṃ maññasi, mahārāja, labhasi tvaṃ (2.0258) te mittāmacce ñātisālohite- ‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti- udāhu tvaṃyeva taṃ vedanaṃ vediyasī”ti? “Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñātisālohite- ‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti. Atha kho ahameva taṃ vedanaṃ vediyāmi”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘atāṇo loko anabhissaro’ti, yamaḥaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena- ‘atāṇo loko anabhissaro’ti. Atāṇo hi, bho raṭṭhapāla, loko anabhissaro.

“Saṃvijjati kho, bho raṭṭhapāla, imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. ‘Assako loko, sabbaṃ pahāya gamaniyan’ti- bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, yathā tvaṃ etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi- ‘evamevāhaṃ imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremi’ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasi”ti? “Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi- ‘evameva imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremi’ti. Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ gamissāmi”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘assako loko, sabbaṃ pahāya gamaniyan’ti, yamaḥaṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambu-

ddhena- ‘assako loko, sabbaṃ pahāya gamanīyaṃ’ti (2.0259). Assako hi, bho raṭṭhapāla, loko sabbaṃ pahāya gamanīyaṃ.

“‘Uno loko atitto taṇhādāso’ti- bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitaṃ kathamaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, phītaṃ kurumaṃ ajjhāvasasi”ti? “Evaṃ, bho raṭṭhapāla, phītaṃ kurumaṃ ajjhāvasamī”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkavitvā evaṃ vadeyya- ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṃca bahujanaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ §; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena § abhivijinituṃ. Abhivijina, mahārājā’ti, kinti naṃ kareyyāsi”ti? “Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya pacchimāya disāya... uttarāya disāya... dakkhiṇāya disāya... parasamuddato saddhāyiko paccayiko. So taṃ upasaṅkavitvā evaṃ vadeyya- ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi parasamuddato? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṃca bahujanaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinituṃ. Abhivijina, mahārājā’ti, kinti naṃ kareyyāsi”ti? “Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘ūno loko atitto taṇhādāso’ti, yamaṃ ṇatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena- ‘ūno loko atitto taṇhādāso’ti. Ūno hi, bho raṭṭhapāla, loko atitto taṇhādāso”ti.

Idamavoca (2.0260) āyasmā raṭṭhapālo. Idaṃ vatvā athāparaṃ etadavoca-

307. “Passāmi loke sadhane manusse,
laddhāna vittaṃ na dadanti mohā;
luddhā dhanamaṃ § sannicayaṃ karonti,
bhiyyova kāme abhipatthayanti.
“Rājā pasayhā pathaviṃ vijitvā,
sasāgarantaṃ mahimāvasanto §.
oraṃ samuddassa atittarūpo,
pāraṃ samuddassapi patthayetha.
“Rājā ca aññe ca bahū manussā,
avītataṇhā § maraṇaṃ upenti.
ūnāva hutvāna jahanti dehaṃ,
kāmehi lokamhi na hatthi titti.
“Kandanti naṃ ñātī pakiriya kese,
ahovatā no amarāti cāhu;

vatthena naṃ pārutam̐ nīharitvā,
citam̐ samādāya § tatoḍahanti.

“So ḍayhati sūlehi tujjamāno,
ekena vatthena pahāya bhoge;
na mīyamānassa bhavanti tāṇā,
ñātīdha mittā atha vā sahāyā.

“Dāyādakā tassa dhanam̐ haranti,
satto pana gacchati yena kammaṃ;
na mīyamānam̐ dhanamanveti kiñci,
puttā ca dārā ca dhanañca raṭṭham̐.

“Na (2.0261) dīghamāyuṃ labhate dhanena, na cāpi vittena jaram̐ vihanti;
appaṃ hidaṃ jīvitamāhu dhīrā, asassatam̐ vippariṇāmadhammaṃ.

“Aḍḍhā daliddā ca phusanti phassaṃ,
bālo ca dhīro ca tatheva phuṭṭho;
bālo ca bālyā vadhitova seti,
dhīro ca § na vedhati phassaphuṭṭho.

“Tasmā hi paññāva dhanena seyyo,
yāya vosānamidhādhigacchati;
abyositattā § hi bhavābhavesu,
pāpāni kammāni karonti mohā.

“Upeti gabbhañca parañca lokaṃ,
saṃsāramāpajja paramparāya;
tassappapañño abhisaddahanto,
upeti gabbhañca parañca lokaṃ.

“Coro yathā sandhimukhe gahito,
sakammunā haññati pāpadhammo;
evaṃ pajā pecca paramhi loke,
sakammunā haññati pāpadhammo.

“Kāmāhi citrā madhurā manoramā,
virūparūpena mathenti cittaṃ;
ādīnavam̐ kāmaguṇesu disvā,
tasmā aham̐ pabbajitomi rāja.

“Dumapphalāneva patanti māṇavā,
daharā ca vuḍḍhā ca sarīrabhedā;
etampi disvā § pabbajitomi rāja,
apaṇṇakam̐ sāmāññameva seyyo” ti.

Raṭṭhapālasuttaṃ niṭṭhitam̐ dutiyaṃ.

3. Maghadevasuttaṃ

308. Evaṃ (2.0262) me sutaṃ- ekaṃ samayaṃ bhagavā mithilāyaṃ viharati maghadeva-ambavane §. Atha kho bhagavā aññatarasmiṃ padese sitaṃ

pātvākāsi. Atha kho āyasmato ānandassa etadahosi- “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukaronti”ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca- “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukaronti”ti. “Bhūta-pubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahosi maghadevo nāma dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi- ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmiṃ palitāni jātāni. Disvāna rājānaṃ maghadevaṃ etadavoca- ‘pātubhūtā kho devassa deva-dūtā, dissanti sirasmiṃ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṅḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhukaṃ saṅḍāsena uddharitvā rañño maghadevassa añjalismiṃ patiṭṭhāpesi.

309. “Atha kho, ānanda, rājā maghadevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca- ‘pātubhūtā kho me, tāta kumāra, deva-dūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesituṃ. Ehi (2.0263) tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesāṃ antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi- yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi’ti. Atha kho, ānanda, rājā maghadevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsitvā imasmiṃyeva maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena § pharivā vihāsi. Karuṇā-sahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahaga-

tena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi.

“Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahosi.

310. “Atha (2.0264) kho rañño, ānanda, maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi- ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha kho āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmiṃ palitāni jātāni. Disvāna rañño maghadevassa puttaṃ etadavoca- ‘pātubhūtā kho devassa devadūtā; dissanti sirasmiṃ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ patiṭṭhāpesi.

“Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca- ‘pātubhūtā kho, me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesituṃ. Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesu antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi- yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi’ti. Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussitvā imasmiṃyeva maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni (2.0265) vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsa-hagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena

cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Rañño kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmimyeva maghadeva-ambavane agāasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahosi.

311. “Rañño kho panānanda, maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni § imasmimyeva maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajimṃsu. Te mettāsahagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu. Caturāsītivassasahassāni kumārakīlitaṃ kīḷimṃsu, caturāsītivassasahassāni oparajjaṃ kāresuṃ, caturāsītivassasahassāni rajjaṃ kāresuṃ, caturāsītivassasahassāni imasmimyeva maghadeva-ambavane agāasmā (2.0266) anagāriyaṃ pabbajitā brahmacariyamacariṃsu. Te cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpagā ahesuṃ. Nimi tesuṃ rājā § pacchimako ahosi dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa.

312. “Bhūtapubbaṃ, ānanda, devānaṃ tāvatimśānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi- ‘lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā’ti. Atha kho, ānanda, sakko devānamindo deve tāvatimse āmantesi- ‘iccheyyātha no tumhe, mārisā, nimiṃ rājānaṃ daṭṭhun’ti? ‘Icchāma mayaṃ, mārisa, nimiṃ rājānaṃ daṭṭhun’ti. Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsaṃnhāto § uposathiko uparipāsādavara-gato nisinno hoti. Atha kho, ānanda, sakko devānamindo- seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva- devesu tāvatimsesu antarahito nimissa rañño pamukhe pāturahosi. Atha kho, ānanda, sakko devānamindo nimiṃ rājānaṃ etadavoca- ‘lābhā te, mahārāja, suladdhaṃ te, mahārāja. Devā, mahārāja, tāvatimśā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā- ‘lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu

ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā”ti. Devā te, mahārāja, tāvatiṃsā dassanakāmā. Tassa te ahaṃ, mahārāja, sahassayuttaṃ ājaññarathaṃ paṇiṇissāmi; abhiruheyysāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti. Adhivāsesi kho, ānanda, nimi rājā tuṇhībhāvena.

313. “Atha (2.0267) kho, ānanda, sakko devānamindo nimissa rañño adhivāsanam viditvā- seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva- nimissa rañño pamukhe antarahito devesu tāvatiṃsesu pāturahosi. Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi- ‘ehi tvam, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtivā evaṃ vadehi- ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito; abhiruheyysāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti. ‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtivā etadavoca- ‘ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito; abhiruha, mahārāja, dibbaṃ yānaṃ avikampamāno. Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedenti’ti? ‘Ubhayeneva maṃ, mātali, nehī’ti. Sampavesesi § kho, ānanda, mātali, saṅgāhako nimim rājānaṃ sudhammaṃ sabhaṃ. Addasā kho, ānanda, sakko devānamindo nimim rājānaṃ dūratova āgacchantam. Disvāna nimim rājānaṃ etadavoca- ‘ehi kho, mahārāja. Svāgataṃ, mahārāja. Devā te dassanakāmā, mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā- “lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā”ti. Devā te, mahārāja, tāvatiṃsā dassanakāmā. Abhirama, mahārāja, devesu devānubhāvenā’ti. ‘Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu. Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasāmi cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā’ti.

314. “Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi- ‘ehi tvam, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimim (2.0268) rājānaṃ tattheva mithilaṃ paṭinehī’ti. ‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ tattheva mithilaṃ paṭinesī. Tatra sudam, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca

pakkhassāti. Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi- ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa rañño sirasmiṃ palitāni jātāni. Disvāna nimim rājānaṃ etadavoca- ‘pātubhūtā kho devassa devadūtā; dissanti sirasmiṃ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhuṃ saṅḍāsena uddharitvā mama añjalismiṃ patitṭhāpehi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhuṃ saṅḍāsena uddharitvā nimissa rañño añjalismiṃ patitṭhāpesi. Atha kho, ānanda, nimi rājā kappakassa gāmvaramaṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca- ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitum. Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaramaṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanūsāsitvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi- ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi’ti.

315. “Atha (2.0269) kho, ānanda, nimi rājā kappakassa gāmvaramaṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanūsāsitvā imasmimyeva maghadeva-ambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Nimi kho, panānanda, rājā caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmimyeva maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahosi. Nimissa kho panānananda, rañño kaḷārajanako nāma putto ahosi. Na so agārasmā anagāriyaṃ pabbaji. So taṃ kalyāṇaṃ vattaṃ samucchindi. So tesam antimapuriso ahosi.

316. “Siyā kho pana te, ānanda, evamassa- ‘añño nūna tena samayena rājā maghadevo ahosi, yena taṃ kalyāṇaṃ vattaṃ nihitaṃ’ti §. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena rājā maghadevo ahosiṃ. (ahaṃ taṃ kalyāṇaṃ vattaṃ nihiniṃ,) § mayā taṃ kalyāṇaṃ vattaṃ nihitaṃ; pacchimā janatā anuppavattesi. Taṃ kho panānanda, kalyāṇaṃ vattaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā. Idaṃ kho panānanda, etarahi mayā kalyāṇaṃ vattaṃ (2.0270) nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamañcānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ- sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi- ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha’. Yasmiṃ kho, ānanda, purisayuge vattamāne eva-rūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi- ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā’”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhindaṃditi.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Madhurasuttaṃ

317. Evaṃ me suttaṃ- ekaṃ samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane. Assosi kho rājā mādhuvo avantiputto- “samaṇo khalu, bho, kaccāno madhurāyaṃ § viharati gundāvane. Taṃ kho pana bhavantaṃ kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘paṇḍito viyatto medhāvī bahussuto citta-kathī kalyāṇapaṭibhāno vuddho ceva arahā ca’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti. Atha kho rājā mādhuvo avantiputto bhadrāni bhadrāni yānāni yojāpetvā bhadrāyaṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi madhurāya niyyāsi mahaccarājānubhāvena āyasmantaṃ mahākaccānaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamtvā (2.0271) āyasmatā mahākaccānena saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca- “brāhmaṇā, bho kaccāna, evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño

vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. Idha bhavaṃ kaccāno kimakkhāyī'ti? “Ghosoyeva kho eso, mahārāja, lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. Tadamināpetam, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā'ti.

318. “Taṃ kiṃ maññasi, mahārāja, khattiyassa cepi ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... brāhmaṇopissāssa... vessopissāssa... suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti? “Khattiyassa cepi, bho kaccāna, ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... brāhmaṇopissāssa... vessopissāssa... suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti.

“Taṃ kiṃ maññasi, mahārāja, brāhmaṇassa cepi ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... vessopissāssa... suddopissāssa ... khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti? “Brāhmaṇassa cepi, bho kaccāna, ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... vessopissāssa... suddopissāssa (2.0272) ... khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti.

“Taṃ kiṃ maññasi, mahārāja, vessassa cepi ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... suddopissāssa... khattiyopissāssa... brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti? “Vessassa cepi, bho kaccāna, ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... suddopissāssa... khattiyopissāssa... brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti.

“Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī... khattiyopissāssa... brāhmaṇopissāssa... vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti? “Suddassa cepi, bho kaccāna, ijheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādīti... khattiyopissāssa... brāhmaṇopissāssa... vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī'ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī'ti? “Addhā kho, bho kaccāna, evaṃ sante,

ime cattāro vaṇṇā samasamā honti. Nesaṃ § ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena vedītabbaṃ yathā ghoso yeveso lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

319. “Taṃ (2.0273) kiṃ maññasi, mahārāja, idhassa khattiyo pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhi-jjhālu byāpannacitto micchādīṭṭhi § kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Khattiyopi hi, bho kaccāna, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhi-jjhālu byāpannacitto micchādīṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutan. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo ...pe... idhassa vesso ...pe... idhassa suddo pāṇātipātī adinnādāyī ...pe... micchādīṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Suddopi hi, bho kaccāna, pāṇātipātī adinnādāyī ...pe... micchādīṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutan. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena vedītabbaṃ yathā ghoso yeveso lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

320. “Taṃ kiṃ maññasi, mahārāja, idhassa khattiyo

pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi (2.0274) § kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjeyya no vā? Kathaṃ vā te ettha hoti”ti? “Khattiyopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo, idhassa vesso, idhassa suddo pāṇātipātā paṭivirato adinnādānā paṭivirato ...pe... sammādiṭṭhi kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjeyya no vā? Kathaṃ vā te ettha hoti”ti? “Suddopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato ...pe... sammādiṭṭhi kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hoti”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmim- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

321. “Taṃ kiṃ maññasi, mahārāja, idha khattiyo sandhim vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuma- ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti. Kinti (2.0275) naṃ kareyyāsi”ti? “Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sāssa antarahitā; corotveva saṅkhaṃ § gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo sandhim vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuma- ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti. Kinti naṃ kareyyāsi”ti? “Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sāssa antarahitā; corotveva saṅkhaṃ gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hoti”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso

yeveso lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

322. “Taṃ kiṃ maññasi, mahārāja, idha khattiyo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā, virato musāvādā, rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī”ti? “Abhivādeyyāma vā Ṣ, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sāssa antarahitā; samaṇotveva saṅkhyāṃ gacchatī”ti.

“Taṃ (2.0276) kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā virato musāvādā, rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī”ti? “Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sāssa antarahitā; samaṇotveva saṅkhyāṃ gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrahmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti.

323. Evaṃ vutte, rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca- “abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna! Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- ‘cakkhumanto rūpāni dakkhantī”ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ kaccānaṃ saraṇaṃ gacchāmi dhammañc bhikkhusaṅghaṃ. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti. “Mā kho maṃ tvaṃ, mahārāja, saraṇaṃ agamāsi. Tameva tvaṃ Ṣ bhagavantaṃ saraṇaṃ gaccha yamaṃ saraṇaṃ gato”ti. “Kahaṃ pana, bho kaccāna, etarahi so (2.0277) bhagavā viharati arahaṃ sammāsambuddho”ti? “Parinibbuto kho, mahārāja, etarahi so bhagavā arahaṃ sammāsambuddho”ti. “Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ vīsatiyā yojanesu, tiṃsāya yojanesu, cattārīsāya yojanesu, paññāsāya yojanesu,

paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ bhagavantaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi mayaṃ bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇu-petaṃ saraṇaṃ gatan”ti.

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bodhirājakumārasuttaṃ

324. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā bhaggesu viharati susumāra-gire bhesakaḷāvane migadāye. Tena kho pana samayena bodhissa rājakumārassa kokanado § nāma pāsādo acirakārīto hoti anajjhāvuṭṭho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho bodhi rājakumāro sañjikāputtaṃ māṇavaṃ āmantesi- “ehi tvam, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vanda, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha- ‘bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi- ‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”-ti. “Evaṃ, bho”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ (2.027) nisīno kho sañjikāputto māṇavo bhagavantaṃ etadavoca- “bodhi kho § rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti- ‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”-ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho sañjikāputto māṇavo bhagavato adhivāsanam viditvā uṭṭhāyāsanaṃ yena bodhi rājakumāro tenupasaṅkama; upasaṅkamtivā bodhiṃ rājakumāraṃ etadavoca- “avocumha bhoto vacanena taṃ bhavantaṃ gotamaṃ- ‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti- adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivuṭṭhaṃca pana samaṇena gotamenā”ti.

325. Atha kho bodhi rājakumāro tassā rattiyaṃ accayena sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā, kokanadañca pāsādaṃ odātehi dussehi santharāpetvā yāva pacchimasopānakaḷavarā §, sañjikāputtaṃ māṇavaṃ āmantesi- “ehi tvam, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅka-

mitvā bhagavato kālaṃ ārocehi- ‘kālo, bhante, niṭṭhitaṃ bhattan’”ti. “Evaṃ, bho”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi- “kālo, bho gotama, niṭṭhitaṃ bhattan”ti. Atha kho bhagavā pubbaṅhasamayāṃ nivāsetvā pattacīvaramādāya yena bodhissa rājakumārassa nivesanaṃ tenupasaṅkami. Tena kho pana samayena bodhi rājakumāro bahidvāraḥkoṭṭhake ṭhito hoti bhagavantaṃ āgamayamāno. Addasā kho bodhi rājakumāro bhagavantaṃ dūratova āgacchantaṃ. Disvāna paccuggantvā bhagavantaṃ abhivādetvā purakkhatvā yena kokanado pāsādo tenupasaṅkami. Atha kho bhagavā pacchimaṃ sopānakaḷevaram nissāya aṭṭhāsi. Atha kho bodhi rājakumāro bhagavantaṃ etadavoca- “abhiruhatu Ṣ, bhante, bhagavā dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattaṃ hitāya (2.0279) sukhāyā”ti. Evaṃ vutte, bhagavā tuṅhī ahosi. Dutiyampi kho ...pe... tatiyampi kho bodhi rājakumāro bhagavantaṃ etadavoca- “abhiruhatu, bhante, bhagavā. Dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattaṃ hitāya sukhāyā”ti.

326. Atha kho bhagavā āyasmantaṃ ānandaṃ apalokesi. Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca- “saṃharatu, rājakumāra, dussāni; na bhagavā celapaṭikaṃ Ṣ akkamissati. Pacchimaṃ janataṃ tathāgato anukampatī”-ti Ṣ. Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde Ṣ āsanāni paññapesi. Atha kho bhagavā kokanadaṃ pāsādaṃ abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho bodhi rājakumāro bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho bodhi rājakumāro bhagavantaṃ etadavoca- “mayhaṃ kho, bhante, evaṃ hoti- ‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabban’”ti.

327. “Mayhampi kho, rājakumāra, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi- ‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabban’”ti. So kho

ahaṃ, rājakumāra, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalagavesī § anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ- ‘icchāmaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti. Evaṃ vutte, rājakumāra, āḷāro kālāmo maṃ etadavoca- ‘viharatāyasmā, tādiso (2.0280) ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyaṇim. So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ- ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti §? Evaṃ vutte, rājakumāra, āḷāro kālāmo ākiñcaññāyatanam pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyaṃ padaheyyan’ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ- ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayam abhiññā sacchikatvā (2.0281) upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ, tādiso tvaṃ; yādiso tvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, rājakumāra, āḷāro kālāmo ācariyo me samāno (attano) § antevāsim maṃ samānaṃ attanā § samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi- ‘nāyaṃ dhammo nibbidāya na virāgāya

na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

328. “So kho ahaṃ, rājakumāra, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako § rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ- ‘icchāmahaṃ, āvuso §, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti. Evaṃ vutte, rājakumāra, udako rāmaputto maṃ etadavoca- ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇa-vādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī'ti. Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ- ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi'ti? Evaṃ vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ ...pe... sati... samādhi... paññā, mayhaṃpatthi (2.0282) paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihasiṃ.

“Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ- ‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti? ‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī'ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āya-smantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā'ti. Iti kho, rājakumāra, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi- ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati,

yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

329. “So kho ahaṃ, rājakumāra, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno, magadhesu anupubbena cārikaṃ caramāno, yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikañca vana-
saṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ, ramaṇiyaṃ samantā ca gocara-
gāmaṃ. Tassa mayhaṃ, rājakumāra, etadahosi- ‘ramaṇiyo vata, bho, bhūmi-
bhāgo, pāsādiko ca vanasaṇḍo, nadiñca sandantiṃ setakā supatitthā (2.0283),
ramaṇiyā samantā § ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthi-
kassa padhānāyā'ti. So kho ahaṃ, rājakumāra, tattheva nisīdiṃ- ‘alamidaṃ padhā-
nāyā'ti. Apissu maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe
assutapubbā.

“Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ. Atha
puriso āgaccheyya uttarāraṇiṃ ādāya- ‘aggiṃ abhinibbattessāmi, tejo pātukarissā-
mī'ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ allaṃ kaṭṭhaṃ
sasnehaṃ uduke nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento § aggiṃ abhinibba-
tteyya, tejo pātukareyyā'ti? “No hidaṃ, bhante. Taṃ kissa hetu? Aduñhi, bhante,
allaṃ kaṭṭhaṃ sasnehaṃ tañca pana uduke nikkhattaṃ, yāvadeva ca pana so
puriso kilamathassa vighātassa bhāgī assā'ti. “Evameva kho, rājakumāra, ye hi
keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi avūpakaṭṭhā viha-
ranti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā
kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakka-
mikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā veda-
yanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te
bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā veda-
yanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ,
rājakumāra, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

330. “Aparāpi kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā
pubbe assutapubbā. Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ ārakā
udakā thale nikkhattaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya- ‘aggiṃ abhi-
nibbattessāmi, tejo pātukarissāmī'ti. Taṃ kiṃ maññasi, rājakumāra, api nu so
puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ
ādāya abhimanthento aggiṃ abhinibbatteyya (2.0284), tejo pātukareyyā'ti? “No
hidaṃ, bhante. Taṃ kissa hetu? Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ
kiñcāpi ārakā udakā thale nikkhattaṃ, yāvadeva ca pana so puriso kilamathassa
vighātassa bhāgī assā'ti. “Evameva kho, rājakumāra, ye hi keci samaṇā vā
brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ
kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca
ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakkamikā cepi te bhonto
samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te
ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā
opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya

dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

331. “Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, rājakumāra, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya- ‘aggiṃ abhinibbatte-ssāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhi-
manthento aggiṃ abhinibbatteyya, tejo pātukareyyā” ti? “Evaṃ, bhante”. Taṃ kissa hetu? Aduñhi, bhante, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittan” ti. “Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāma-
cchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrā-
hmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassa-
nāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā (2.0285) vedayanti, bhabbāva te ñāṇāya dassa-
nāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, tatiyā upamā paṭi-
bhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

332. “Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ dantebhidantamā-
dhāya §, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīḷeyyaṃ
abhisantāpeyyan’ ti. So kho ahaṃ, rājakumāra, dantebhidantamādhāya, jivhāya
tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīḷemi abhisantāpemi. Tassa
mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ
abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyya-
thāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe
vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya; evameva kho me,
rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhini-
ggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ
kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā,
sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena
padhānābhittunnassa sato.

333. “Tassa mayhaṃ, rājakumāra, etadahosi-

‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ’ti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā (2.0286) sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ’ti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti §. Seyyathāpi, rājakumāra, balavā puriso tiṅhena sikharena muddhani abhima-ttheyya §, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assā-sapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānā-bhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ’ti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, rājakumāra, balavā puriso daḷhena varattakkhaṇḍena § sīse sīsa-veṭhaṃ dadeyya; evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ’ti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, rājakumāra, dakkho goghātako vā goghātakantevāsī vā tiṅhena govi-kantanena kucchiṃ parikanteyya, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā, vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ’ti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca

kaṇṇato ca assāsapassāsesu uparuddhesu (2.0287) adhimatto kāyasmim̐ ḍāho hoti. Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭṭippa-ssaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

“Apissu maṃ, rājakumāra, devatā disvā evamāhaṃsu- ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhaṃsu- ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkaroti’ti. Ekaccā devatā evamāhaṃsu- ‘na kālaṅkato samaṇo gotamo, nāpi kālaṅkaroti. Arahaṃ samaṇo gotamo. Vihārotveva so § arahato evarūpo hoti’ti §.

334. “Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyaṃ’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā (2.028 etadavocuṃ- ‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma §, tāya tvaṃ yāpessasi’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘ahañceva kho pana sabbaso ajajjitaṃ § paṭijāneyyaṃ. Imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ §, tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti. So kho ahaṃ, rājakumāra, tā devatā paccācikkhāmi. ‘Halan’ti vadāmi.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ’ti. So kho ahaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresim̐ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakassimānaṃ patto kāyo hoti. Seyyathāpi nāma āsitikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷi, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitarākā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito § hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho (2.0289) ahaṃ, rājakumāra, ‘udaracchaviṃ parimasissāmi’ti piṭṭhikaṇṭakameva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmi’ti udaracchaviṃ yeva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, rājakumāra, ‘vaccaṃ vā muttaṃ vā karissāmi’ti tattheva avakuḷo papatāmi tāyevappāhāratāya. So kho ahaṃ, rājakumāra,

imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, rājakumāra, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, rājakumāra, manussā disvā evamāhaṃsu- ‘kāḷo samaṇo gotamo’ti, ekacce manussā evamāhaṃsu- ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu- ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

335. “Tassa mayhaṃ, rājakumāra, etadahosi- ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā § kharā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttarimanussa-dhammā alamariyaññadassanavisesaṃ; siyā nu kho añño maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā; siyā nu kho eso maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, satānusāri viññāṇaṃ ahosi- ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi (2.0290) dhammehi’ti? Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti.

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘na kho taṃ sukaraṃ sukhaṃ adhi-gantuṃ evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ’ti. So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhā-resiṃ odanakummāsaṃ. Tena kho pana maṃ, rājakumāra, samayena pañcava-ggiyā bhikkhū paccupaṭṭhitā honti- ‘yaṃ kho samaṇo gotamo dhammaṃ adhiga-missati taṃ no ārocessati’ti. Yato kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhā-resiṃ odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkamiṃsu- ‘bāhulliko § samaṇo gotamo padhānavibbhanto, āvatto bāhullāyā’ti.

336. “So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsiṃ. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakki- lese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmesaṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbeni- vāsaṃ anussarāmi. Ayaṃ kho me, rājakumāra, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno- yathā taṃ appamattassa ātāpino pahitattassa viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi (2.0291) ...pe... ayaṃ kho me, rājakumāra, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno- yathā taṃ appamattassa ātāpino pahitattassa viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. So ‘idaṃ dukkhaṇti yathābhūtaṃ abbhaññāsim ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim; ‘ime āsavā’ti yathābhūtaṃ abbhaññāsim ...pe... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim. Ayaṃ kho me, rājakumāra, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno- yathā taṃ appamattassa ātāpino pahitattassa viharato.

337. “Tassa mayhaṃ, rājakumāra, etadahosi- ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ- idappaccayatāpaṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ- yadidaṃ sabba- saṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ . Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumaṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, rājakumāra, imā ana- cchariyā gāthāyo paṭibhaṃsu pubbe

assutapubbā-

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;
rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;
rāgarattā na dakkhanti, tamokhandhena āvuṭṭā’ § ti.

“Itiha (2.0292) me, rājakumāra, paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya.

338. “Atha kho, rājakumāra, brahmuno sahampatissa mama cetasā cetoparivita-kkamaññāya etadahosi- ‘nassati vata, bho, loko; vinassati vata, bho, loko. Yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati § no dhammadesanāyā’ti. Atha kho, rājakumāra, brahmā sahampati-seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya, evameva- brahmaloke antarahito mama purato pāturahosi. Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca- ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā assavana-tāya dhammassa parihāyanti; bhavissanti dhammassa aññātāro’ti. Idamavoca, rājakumāra, brahmā sahampati; idaṃ vatvā athāparaṃ etadavoca-

‘Pāturahosi magadhesu pubbe,
dhammo asuddho samalehi cintito;
apāpuretaṃ § amatassa dvāraṃ,
suṇantu dhammaṃ vimalenānubuddhaṃ.

‘Sele yathā pabbatamuddhaniṭṭhito,
yathāpi passe janataṃ samantato;
tathūpamaṃ dhammamayaṃ sumedha,
pāsādamāruyha samantacakkhu.

‘Sokāvatiṇṇaṃ § janatamapetasoko,
avekkhassu jātijarābhibhūtaṃ;
uṭṭhehi vīra, vijitasaṅgāma,
satthavāha aṇaṇa §, vicara loke.
desassu § bhagavā dhammaṃ,
aññātāro bhavissanti’ti.

339. “Atha (2.0293) khvāhaṃ, rājakumāra, brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahāra-jakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-kacce paralokavajjabhayadassāvine § viharante, appekacce na paralokavajjabha-yadassāvine viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍa-rikiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānugga-tāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā

udake jātāni udake saṃvaḍḍhāni udakā accuggamma t̥hitāni § anupalittāni udakena, evameva kho ahaṃ, rājakumāra, buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṃ, rājakumāra, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ-

‘Apārutā tesam amatassa dvārā,
ye sotavanto pamuñcantu saddham;
vhiṃsasaññī paguṇaṃ na bhāsiṃ,
dhammaṃ paṇītaṃ manujesu brahme’ti.

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

“Tassa mayhaṃ, rājakumāra, etadahosi- ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissati’ti? Tassa mayhaṃ, rājakumāra, etadahosi- ‘ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ āḷārassa kālāmassa (2.029) paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissati’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca- ‘sattāhakālaṅkato, bhante, āḷāro kālāmo’ti. Nāṇaṅca pana me dassanaṃ udapādi- ‘sattāhakālaṅkato āḷāro kālāmo’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘mahājāniyo kho āḷāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissati’ti? Tassa mayhaṃ, rājakumāra, etadahosi- ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissati’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca- ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti. Nāṇaṅca pana me dassanaṃ udapādi- ‘abhidosakālaṅkato udako rāmaputto’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

341. “Tassa mayhaṃ, rājakumāra, etadahosi- ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissati’ti? Tassa mayhaṃ, rājakumāra, etadahosi- ‘bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyyaṃ’ti. Tassa mayhaṃ, rājakumāra, etadahosi- ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharanti’ti. Addasaṃ khvāhaṃ, rājakumāra, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, rājakumāra, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ.

“Addasā kho maṃ, rājakumāra, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca- ‘vipasannāni

kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesī'ti? Evaṃ vutte, ahaṃ, rājakumāra, upakaṃ ājivakaṃ gāthāhi ajjhabhāsiṃ-

‘Sabbābhibhū (2.0295) sabbavidūhamasmi,

sabbesu dhammesu anūpalitto;

sabbañjaho taṇhākkhaye vimutto,

sayam abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;

sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetaṃ, gacchāmi kāsinaṃ puraṃ;

andhībhūtasmiṃ § lokasmiṃ, āhañchaṃ § amatadundubhin'ti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi anantajino'ti.

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

jitā me pāpakā dhammā, tasmāhamupaka § jino'ti.

“Evaṃ vutte, rājakumāra, upako ājivako ‘hupeyyapāvuso'ti § vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

342. “Atha khvāhaṃ, rājakumāra, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasaṃsu kho maṃ, rājakumāra, pañcavaggiyā bhikkhū dūratova āgacchantaṃ. Disvāna aññamaññaṃ saṅghapesuṃ- ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahetabbaṃ; api ca kho āsanaṃ ṭhappetabbaṃ- sace so ākaṅkhissati nisīdissati'ti. Yathā yathā kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū upasaṅkamim §, tathā tathā pañcavaggiyā bhikkhū nāsakkhimṃsu sakāya katikāya saṅghātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Appekacce āsanaṃ paññapesuṃ. Appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena (2.0296) ca samudācaranti. Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ- ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha §; ahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatama dhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti. Evaṃ vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ- ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya § tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesaṃ'ti? Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ- ‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Ahaṃ,

bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatama-
dhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭi-
pajjamānā nacirasseva- yassatthāya kulaputtā sammadeva agāraṃ anagāriyaṃ
pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ
abhiññā sacchikatvā upasampajja viharissathā'ti. Dutiyampi kho, rājakumāra,
pañcavaggiyā bhikkhū maṃ etadavocaṃ- 'tāyapi kho tvaṃ, āvuso gotama, iriyāya
tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alama-
riyaññadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto
āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavi-
sesan'ti? Dutiyampi kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ-
'na, bhikkhave,

tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva- yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti (2.0297). Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ- 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesaṃ'ti? Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ- 'abhiññātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametā'ti §? 'No hetāṃ, bhante'. 'Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva- yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

“Asakkhiṃ kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudaṃ, rājakumāra, bhikkhū ovaḍāmi. Tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā § yāpema. Tayopi sudaṃ, rājakumāra, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

343. “Atha kho, rājakumāra, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva- yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihariṃsū'ti. Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca- “kīva cirena nu kho, bhante, bhikkhu tathāgataṃ vināyakaṃ § labhamāno- yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti? “Tena hi, rājakumāra, taṃyevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ hatthārūḷhe § aṅkusagayhe § sippe'ti? “Evaṃ, bhante, kusalo ahaṃ hatthārūḷhe aṅkusagayhe sippe'ti (2.0298). “Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya- 'bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī'ti. So cassa assaddho; yāvatakaṃ saddhena pattabbaṃ taṃ na sampāpuṇeyya. So cassa bahvābādho; yāvatakaṃ appābādhenā pattabbaṃ taṃ na sampāpuṇeyya. So cassa saṭho māyāvī; yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ na sampāpuṇeyya. So cassa kusīto; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ na sampāpuṇeyya. So cassa duppañño; yāvatakaṃ paññavatā pattabbaṃ taṃ na sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhe-

yyā”ti? “Ekamekenāpi, bhante, añgena samannāgato so puriso na mama santike hatthārūḷhaṃ añkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahañgehi”ti!

344. “Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya- ‘bodhi rājakumāro hatthārūḷhaṃ añkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūḷhaṃ añkusagayhaṃ sippaṃ sikkhissāmi’ti. So cassa saddho; yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya. So cassa appābādho; yāvatakaṃ appābādhena pattabbaṃ taṃ sampāpuṇeyya. So cassa asaṭho amāyāvī; yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ sampāpuṇeyya. So cassa āraddhavīriyo; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ sampāpuṇeyya. So cassa paññavā; yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ añkusagayhaṃ sippaṃ sikkheyyā”ti? “Ekamekenāpi, bhante, añgena samannāgato so puriso mama santike hatthārūḷhaṃ añkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahañgehi”ti! “Evameva kho, rājakumāra, pañcimāni padhāniyaṅgāni. Katamāni pañca? Idha, rājakumāra, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ- ‘itipi so bhagavā arahaṃ sammāsaṃbuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari (2.0299) vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva daḷhaparakkamo anikkhattadhuro kusalesu dhammesu; paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Imāni kho, rājakumāra, pañca padhāniyaṅgāni.

345. “Imehi, rājakumāra, pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta vassāni. Tiṭṭhantu, rājakumāra, satta vassāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya chabbassāni... pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekaṃ vassaṃ. Tiṭṭhatu, rājakumāra, ekaṃ vassaṃ. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta māsāni. Tiṭṭhantu, rājakumāra, satta māsāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya cha māsāni... pañca māsāni... cattāri māsāni... tīṇi māsāni... dve māsāni... ekaṃ

māsaṃ... aḍḍhamāsaṃ. Tiṭṭhatu, rājakumāra, aḍḍhamāso. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmaccariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyy satta rattindivāni. Tiṭṭhantu, rājakumāra, satta rattindivāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ- brahmaccariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā (2.0300) upasampajja vihareyy cha rattindivāni... pañca rattindivāni... cattāri rattindivāni... tīṇi rattindivāni... dve rattindivāni... ekaṃ rattindivaṃ. Tiṭṭhatu, rājakumāra, eko rattindivo. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissati”ti. Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca- “aho buddho, aho dhammo, aho dhammassa svākkhātātā! Yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissati”ti!

346. Evaṃ vutte, sañjikāputto māṇavo bodhiṃ rājakumāraṃ etadavoca- “eva-meva panāyaṃ bhavaṃ bodhi- ‘aho buddho, aho dhammo, aho dhammassa svākkhātātā’ti ca vadeti §; atha ca pana na taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca”ti. “Mā hevaṃ, samma sañjikāputta, avaca; mā hevaṃ, samma sañjikāputta, avaca. Sammukhā metaṃ, samma sañjikāputta, ayyāya suttaṃ, sammukhā paṭiggahitaṃ”. “Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. Atha kho me ayyā kucchimatī yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho me ayyā bhagavantaṃ etadavoca- ‘yo me ayaṃ, bhante, kucchigato kumārako vā kumārikā vā so bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti. Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā idheva bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Atha kho maṃ dhāti añkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho maṃ dhāti bhagavantaṃ etadavoca- ‘ayaṃ, bhante, bodhi rājakumāro bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti. Esāhaṃ, samma sañjikāputta, tatiyakampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti.”

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Aṅgulimālasuttaṃ

347. Evaṃ (2.0301) me sutam- ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitaṇṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyam piṇḍāya pāvīsi. Sāvattiyam piṇḍāya caritvā pacchābhataṃ piṇḍapāta- paṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena coro aṅgulimālo tenaddhānamaggaṃ paṭipajji. Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro aṅgulimālo tenaddhānamaggapaṭipannaṃ. Disvāna bhagavantaṃ etadavocuṃ- “mā, samaṇa, etaṃ maggaṃ paṭipajji. Etasmiṃ, samaṇa, magge coro aṅgulimālo nāma luddo lohitaṇṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā § paṭipajjanti. Tepi corassa aṅgulimālassa hatthattaṃ gacchanti”ti. Evaṃ vutte, bhagavā tuṇhī- bhūto agamāsi. Dutiyampi kho gopālakā ...pe... tatiyampi kho gopālakā pasupā- lakā kassakā pathāvino bhagavantaṃ etadavocuṃ- “mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa magge coro aṅgulimālo nāma luddo lohitaṇṇi hatapa- hate nivittṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi ani- gamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi corassa aṅgulimālassa hatthattaṃ gacchanti”ti.

348. Atha (2.0302) kho bhagavā tuṇhībhūto agamāsi. Addasā kho coro aṅguli- mālo bhagavantaṃ dūratova āgacchantaṃ. Disvānassa etadahosi- “acchariyam vata, bho, abbhutaṃ vata, bho! Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi mama hatthattaṃ gacchanti. Atha ca panāyam samaṇo eko adutiyo pasayha maññe āgacchati. Yaṃnūnāhaṃ imaṃ samaṇaṃ jīvitā vorope- yyan”ti. Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sanna- yhitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi § yathā coro aṅgulimālo bhagavantaṃ paka- tiyā gacchantaṃ sabbathāmena gacchantaṃ na sakkoti sampāpuṇituṃ. Atha kho corassa aṅgulimālassa etadahosi- “acchariyam vata, bho, abbhutaṃ vata, bho! Ahañhi pubbe hatthampi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anu- patitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ

anupatitvā gaṇhāmi; atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantam sabbathāmena gacchanto na sakkomi sampāpuṇitun”ti! Ṭhitova bhagavantam etadavoca- “tiṭṭha, tiṭṭha, samaṇā”ti. “Ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā”ti. Atha kho corassa aṅgulimālassa etadahosi- “ime kho samaṇā sakyaputtiyā saccavā-dino saccapaṭiññā. Atha panāyaṃ samaṇo gacchaṃ yevāha- ‘ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā’ti. Yaṃnūnāhaṃ imaṃ samaṇaṃ puccheyyan”ti.

349. Atha kho coro aṅgulimālo bhagavantam gāthāya ajjhabhāsi-

“Gacchaṃ vadesi samaṇa ṭhitomhi,
mamañca brūsi ṭhitamaṭṭhitoti;
pucchāmi taṃ samaṇa etamatthaṃ,
kathaṃ ṭhito tvaṃ ahamatṭhitomhi”ti.

“Ṭhito (2.0303) ahaṃ aṅgulimāla sabbadā,
sabbesu bhūtesu nidhāya daṇḍaṃ;
tvañca pāṇesu asaññatosi,
tasmā ṭhitohaṃ tuvamaṭṭhitosi”ti.

“Cirassaṃ vata me mahito mahesī,
mahāvanaṃ pāpuṇi saccavādī §.
sohaṃ carissāmi pahāya pāpaṃ §,
sutvāna gāthaṃ tava dhammayuttaṃ”.

Itveva coro asimāvudhañca,
sobbhe papāte narake akiri;
avandi coro sugatassa pāde,
tattheva naṃ pabbajjaṃ ayāci.
Buddho ca kho kāruṇiko mahesi,
yo satthā lokassa sadevakassa;
‘tamehi bhikkhū’ti tadā avoca,
eseva tassa ahu bhikkhubhāvoti.

350. Atha kho bhagavā āyasmataṃ aṅgulimālena pacchāsamaṇena yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti- “coro te, deva, vijite aṅgulimālo nāma luddo lohitaṇṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Taṃ devo paṭisedhetū”-ti.

Atha (2.0304) kho rājā pasenadi kosalo pañcamattehi assasatehi sāvattiyā nikkhami divā divassa. Yena ārāmo tena pāvisi. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅka-mitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca- “kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālikā vā licchavī aññe vā paṭirājāno”ti? “Na

kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālikā licchavī, nāpi aññe paṭirājāno. Coro me, bhante, vijite aṅgulimālo nāma luddo lohitaṇṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Tāhaṃ, bhante, paṭisedhissāmi”ti. “Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ pāṇātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsi”ti? “Abhivādeyyāma vā, bhante, paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Kuto panassa, bhante, dussīlassa pāpadhammassa eva-rūpo sīlasaṃyamo bhavissati”ti?

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti. Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggahetvā rājānaṃ pasenadiṃ kosalaṃ etadavoca- “eso, mahārāja, aṅgulimālo”ti. Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso. Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhitaṃ saṃviggāṃ lomahaṃṭṭhajātaṃ veditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca- “mā bhāyi, mahārāja, natthi te ito bhayan”ti. Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi. Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo (2.0305) tenupasaṅkami; upasaṅkamtivā āyasmantaṃ aṅgulimālaṃ etadavoca- “ayyo no, bhante, aṅgulimālo”ti? “Evaṃ, mahārāja”ti. “Kathaṃgotta ayyassa pitā, kathaṃgottā mātā”ti? “Gaggo kho, mahārāja, pitā, mantāṇi mātā”ti. “Abhiraṃmatu, bhante, ayyo gaggo mantāṇiputto. Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ”ti.

351. Tena kho pana samayena āyasmā aṅgulimālo āraññiko hoti piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca- “alaṃ, mahārāja, paripuṇṇaṃ me cīvaran”ti. Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca- “acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā. Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaṇḍena asattheneva § danto. Handa ca dāni § mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni, mahārāja, kālaṃ maññasī”ti. Atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyaṃ piṇḍāya pāvisi. Addasā kho āyasmā aṅgulimālo sāvattiyaṃ sapa-dānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ §.

Disvānassa etadahosi- “kilissanti vata, bho, sattā; kilissanti vata, bho, sattā”ti! Atha kho āyasmā aṅgulimālo sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍa-pātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā aṅgulimālo bhagavantam etadavoca- “idhāham, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim (2.0306) piṇḍāya pāvisim. Addasam kho aham, bhante, sāvattiyam sapadānam piṇḍāya caramāno aññataram itthim mūḷhagabbham vighātagabbham”. Disvāna mayham etadahosi- “kilissanti vata, bho, sattā; kilissanti vata, bho, sattā”ti!

“Tena hi tvam, aṅgulimāla, yena sā itthi tenupasaṅkama; upasaṅkamtivā tam itthim evam vadehi- ‘yatoham, bhagini, jāto § nābhijānāmi sañcicca paṇam jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti.

“So hi nūna me, bhante, sampajānamusāvādo bhavissati. Mayā hi, bhante, bahū sañcicca paṇā jīvitā voropitā”ti. “Tena hi tvam, aṅgulimāla, yena sā itthi tenupasaṅkama; upasaṅkamtivā tam itthim evam vadehi- ‘yatoham, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇam jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti.

“Evam, bhante”ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthi tenupasaṅkama; upasaṅkamtivā tam itthim etadavoca- “yatoham, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇam jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti. Atha khvāssā itthiyā sotthi ahosi, sotthi gabbhassa.

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva- yassatthāya kulaputtā sammadeva agāasmā anagāriyam pabbajanti tadanuttaram- brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti vusitam brahmacariyam, kataṃ karaṇiyam, nāparam itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā aṅgulimālo arahataṃ ahosi.

352. Atha kho āyasmā aṅgulimālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisi. Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi (2.0307) daḍḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati. Atha kho āyasmā aṅgulimālo bhinnena sīsena, lohiteṇa gaḷanteṇa, bhinnena pattenā, vipphālītāya saṅghāṭiyā yena bhagavā tenupasaṅkami. Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantam. Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca- “adhivāsehi tvam, brāhmaṇa, adhivāsehi tvam, brāhmaṇa. Yassa kho tvam, brāhmaṇa, kammaṃ vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi tassa tvam, brāhmaṇa, kammaṃ vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”ti. Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukham paṭisaṃvedī; tāyam velāyam imaṃ udānaṃ udānesi-

“Yo pubbeva § pamajjitvā, pacchā so nappamajjati;
somaṃ § lokaṃ pabhāseti, abbhā muttova candimā.

“Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati §.
somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
“Yo have daharo bhikkhu, yuñjati buddhasāsane;
somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
“Disā hi me dhammakathaṃ suṇantu,
disā hi me yuñjantu buddhasāsane;
disā hi me te manujā bhajantu,
ye dhammamevādapayanti santo.

“Disā hi me khantivādānaṃ, avirodhappasaṃsīnaṃ;
 suṇantu dhammaṃ kālena, tañca anuvidhiyantu.
 “Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kiñci naṃ §.
 pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.
 “Udakañhi (2.0308) nayanti nettikā, usukārā namayanti § tejanaṃ.
 dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.
 “Daṇḍeneke damayanti, aṅkusehi kasāhi ca;
 adaṇḍena asatthena, ahaṃ dantomhi tādina.
 “Ahiṃsakoti me nāmaṃ, hiṃsakassa pure sato;
 ajjāhaṃ saccaṇāmomhi, na naṃ hiṃsāmi kiñci naṃ §.
 “Coro ahaṃ pure āsiṃ, aṅgulimālotaṃ vissuto;
 vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.
 “Lohitapāṇi pure āsiṃ, aṅgulimālotaṃ vissuto;
 saraṇagamaṇaṃ passa, bhavanetti samūhatā.
 “Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ;
 phutṭho kammavipākena, aṇaṇo bhuñjāmi bhojanaṃ.
 “Pamādamanuyuñjanti, bālā dummedhino janā;
 appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.
 “Mā pamādamanuyuñjetha, mā kāmarati santhavaṃ;
 appamatto hi jhāyanto, pappoti vipulaṃ § sukhaṃ.
 “Svāgataṃ § nāpagataṃ §, nayidaṃ dummantitaṃ mama;
 saṃvibhatesu § dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.
 “Svāgataṃ nāpagataṃ, nayidaṃ dummantitaṃ mama;
 tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ”ntti.

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Piyajātikasuttaṃ

353. Evaṃ (2.0309) me suttaṃ- ekaṃ samayaṃ bhagavā sāvaththiyaṃ viharati
 jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa gaha-
 patissa ekaputtako piyo manāpo kālaṅkato hoti. Tassa kālaṃkiriyāya neva
 kammantā paṭibhanti na bhattaṃ paṭibhāti. So āḷāhanaṃ gantvā kandati- “kahaṃ,
 ekaputtaka, kahaṃ, ekaputtakā”ti! Atha kho so gahapati yena bhagavā tenupasa-
 ṅkama; upasaṅkamaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
 nisinnaṃ kho taṃ gahapatiṃ bhagavā etadavoca- “na kho te, gahapati, sake citte
 ṭhitassa indriyāni, atthi te indriyānaṃ aññathattaṃ”ti. “Kiñhi me, bhante, indriyānaṃ
 nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputto piyo manāpo kālaṅkato.
 Tassa kālaṃkiriyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti. Sohaṃ āḷā-
 hanaṃ gantvā kandāmi- ‘kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’”ti! “Evametaṃ,
 gahapati, evametaṃ, gahapati §! Piyajātikā hi, gahapati, sokaparidevadukkhado-

manassupāyāsā piyappabhavikā”ti. “Kassa kho § nāmetaṃ, bhante, evaṃ bhavissati- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā”ti. Atha kho so gahapati bhagavato bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanaṃ pakkāmi.

354. Tena kho pana samayena sambahulā akkhadhuttā bhagavato avidūre akkhehi dibbanti. Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami; upasaṅkamtivā akkhadhutte etadavoca- “idhāhaṃ, bhonto, yena samaṇo gotamo tenupasaṅkamiṃ; upasaṅkamtivā samaṇaṃ gotamaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo gotamo etadavoca- ‘na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te indriyānaṃ aññathattaṃ’ti. Evaṃ vutte, ahaṃ, bhonto, samaṇaṃ gotamaṃ etadavocaṃ- ‘kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato. Tassa kālaṃkiriyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti (2.0310) Sohaṃ ālāhanaṃ gantvā kandāmi- kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’ti! ‘Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti. ‘Kassa kho nāmetaṃ, bhante, evaṃ bhavissati- piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā’ti. Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanaṃ pakkāmi”ti. “Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, ānandasomanassā piyappabhavikā”ti. Atha kho so gahapati “sameti me akkhadhuttehi”ti pakkāmi. Atha kho idaṃ kathāvatthu anupubbena rājantepuraṃ pāvīsi.

355. Atha kho rājā pasenadi kosalo mallikaṃ devīṃ āmantesi- “idaṃ te, mallike, samaṇena gotamena bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti. “Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ, evametaṃ”ti. “Evameva panāyaṃ mallikā yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodati”. “Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametaṃ. Seyyathāpi nāma, yaññadeva ācariyo antevāsissa bhāsati taṃ tadevassa antevāsī abbhanumodati- ‘evametaṃ, ācariya, evametaṃ, ācariyā”ti. “Evameva kho tvaṃ, mallike, yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodasi”. “Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametaṃ”ti. “Carapi, re mallike, vinaṣṣā”ti. Atha kho mallikā devī nāḷijaṅghaṃ brāhmaṇaṃ āmantesi- “ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha- ‘mallikā, bhante, devī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ti. Evañca vadehi- ‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā- piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti. Yathā te bhagavā byākaroti taṃ sādhukaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”ti. “Evaṃ, bhoti”ti kho nāḷijaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā (2.0311) tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nāḷijaṅgho brāhmaṇo bhagavantaṃ etadavoca- “mallikā, bho gotama, devī bhoto gotamassa pāde sirasā vandati; appābādhaṃ appātaṅkaṃ lahu-ṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti- ‘bhāsītā nu kho, bhante, bhagavatā esā vācā- piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

356. “Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Tadamināpetam, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā. Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarissā itthiyā mātā kālamakāsi. Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ § siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha- ‘api me mātaraṃ addassatha §, api me mātaraṃ addassathā’ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarissā itthiyā pitā kālamakāsi... bhātā kālamakāsi... bhaginī kālamakāsi... putto kālamakāsi... dhītā kālamakāsi... sāmiko kālamakāsi. Sā tassa kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha- ‘api me sāmikaṃ addassatha, api me sāmikaṃ addassathā’ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa mātā kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha- ‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti (2.0312)? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa pitā kālamakāsi... bhātā kālamakāsi... bhaginī kālamakāsi... putto kālamakāsi... dhītā kālamakāsi... pajāpati kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha- ‘api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā’ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarā itthi ñātikulaṃ agamāsi. Tassā te ñātakā sāmikaṃ § acchinditvā aññassa dātukāmā. Sā ca taṃ na icchati. Atha kho sā itthi sāmikaṃ etadavoca- ‘ime, maṃ §, ayyaputta, ñātakā tvaṃ § acchinditvā aññassa dātukāmā. Ahañca taṃ na icchāmi’ti. Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ upphālesi §- ‘ubho pecca bhavissāmā’ti. Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

357. Atha kho nāḷijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsānā yena mallikā devī tenupasaṅkami; upasaṅkamtivā yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ mallikāya deviyā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamtivā rājānaṃ pasenadiṃ kosalaṃ etadavoca- “taṃ kiṃ maññasi, mahārāja, piyā te vajirī kumārī”ti? “Evaṃ, mallike, piyā me vajirī kumārī”ti. “Taṃ kiṃ maññasi, mahārāja, vajiriyā te kumārīyā vipariṇāmaññathābhāvā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti? “Vajiriyā me, mallike, kumārīyā vipariṇāmaññathābhāvā jīvitassapi siyā (2.0313) aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti? “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

“Taṃ kiṃ maññasi, mahārāja, piyā te vāsabhā khattiyā”ti?

“Evaṃ, mallike, piyā me vāsabhā khattiyā”ti. “Taṃ kiṃ maññasi, mahārāja, vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti? “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

“Taṃ kiṃ maññasi, mahārāja, piyo te viṭaṭūbho § senāpati”ti? “Evaṃ, mallike, piyo me viṭaṭūbho senāpati”ti. “Taṃ kiṃ maññasi, mahārāja, viṭaṭūbhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “Viṭaṭūbhassa me, mallike, senāpatissa vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti? “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

“Taṃ kiṃ maññasi, mahārāja, piyā te ahan”ti? “Evaṃ, mallike, piyā mesi tvan”ti. “Taṃ kiṃ maññasi, mahārāja, mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “Tuyhañhi me, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti? “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

“Taṃ (2.0314) kiṃ maññasi, mahārāja, piyā te kāsikosālā”ti? “Evaṃ, mallike, piyā me kāsikosālā. Kāsikosālānaṃ, mallike, ānubhāvena kāsikacandanaṃ pacca-nubhoma, mālāgandhavilepanaṃ dhāremā”ti. “Taṃ kiṃ maññasi, mahārāja, kāsikosālānaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “Kāsikosālānañhi, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti? “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ- ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’”ti.

“Acchariyaṃ, mallike, abbhutaṃ, mallike! Yāvañca so bhagavā paññāya ativijja maññe § passati. Ehi, mallike, ācamehi”ti §. Atha kho rājā pasenadi kosalo uṭṭhāyāsānā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi- “Namo tassa bhagavato arahato sammāsambuddhassa, Namo tassa bhagavato arahato sammāsambuddhassa, Namo tassa bhagavato arahato sammāsambuddhassa”ti.

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Bāhitikasuttaṃ

358. Evaṃ me sutam- ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyam piṇḍāya pāvīsi. Sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Tena kho pana samayena rājā pasenadi kosalo eka-puṇḍarīkam nāgam abhiruhitvā sāvattiyā niyyāti divā divassa. Addasā kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna siri-vaḍḍham mahāmatam āmantesi- “āyasmā no eso, samma sirivaḍḍha, ānando” ti (2.0315). “Evaṃ, mahārāja, āyasmā eso ānando” ti. Atha kho rājā pasenadi kosalo aññataram purisaṃ āmantesi- “ehi tvam, ambho purisa, yenāyasmā ānando tenu-pasaṅkama; upasaṅkamtivā mama vacanena āyasmato ānandassa pāde sirasā vandāhi- ‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandatī’ ti. Evañca vadehi- ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyam, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā” ti. “Evaṃ, devā” ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so puriso āyasmantaṃ ānandaṃ etadavoca- “rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandati; evañca vadeti- ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyam, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā” ti. Adhivāsesi kho āyasmā ānando tuṅhībhāvena. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca- “sace, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyam, sādhu, bhante, āyasmā ānando yena aciravatiyā nadiyā tīram tenupasaṅkamatu anukampaṃ upādāyā” ti. Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

359. Atha kho āyasmā ānando yena aciravatiyā nadiyā tīram tenupasaṅkami; upasaṅkamtivā aññatarasmiṃ rukkhamaṃle paññatte āsane nisīdi. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca- “idha, bhante, āyasmā (2.0316) ānando hatthare nisīdatū” ti. “Alaṃ, mahārāja. Nisīda tvam; nisinno aham sake āsane” ti. Nisīdi kho rājā pasenadi kosalo paññatte āsane. Nisajja kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca- “kiṃ nu kho, bhante ānanda, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi” ti §? “Na kho, mahārāja, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhi” ti.

“Kiṃ pana, bhante ānanda, so bhagavā tathārūpaṃ vacīsamācāraṃ ...pe... manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi”ti §? “Na kho, mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhi”-ti.

“Acchariyaṃ, bhante, abbhutaṃ, bhante! Yañhi mayaṃ, bhante, nāsakkhimhā pañhena paripūretuṃ taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritaṃ. Ye te, bhante, bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, na mayaṃ taṃ sārato paccāgacchāma; ye pana § te, bhante, paṇḍitā viyattā § medhāvino anuvicca pariyoḡāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, mayaṃ taṃ sārato paccāgacchāma”.

360. “Katamo pana, bhante ānanda, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhi”ti? “Yo kho, mahārāja, kāyasamācāro akusalo”.

“Katamo pana, bhante, kāyasamācāro akusalo”? “Yo kho, mahārāja, kāyasamācāro sāvajjo”.

“Katamo pana, bhante, kāyasamācāro sāvajjo”? “Yo kho, mahārāja, kāyasamācāro sabyābajjho” §.

“Katamo (2.0317) pana, bhante, kāyasamācāro sabyābajjho”? “Yo kho, mahārāja, kāyasamācāro dukkhavipāko”.

“Katamo pana, bhante, kāyasamācāro dukkhavipāko”? “Yo kho, mahārāja, kāyasamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhi”ti.

“Katamo pana, bhante ānanda, vacīsamācāro ...pe... manosamācāro opārambho samaṇehi brāhmaṇehi viññūhi”ti? “Yo kho, mahārāja, manosamācāro akusalo”.

“Katamo pana, bhante, manosamācāro akusalo”? “Yo kho, mahārāja, manosamācāro sāvajjo”.

“Katamo pana, bhante, manosamācāro sāvajjo”? “Yo kho, mahārāja, manosamācāro sabyābajjho”.

“Katamo pana, bhante, manosamācāro sabyābajjho”? “Yo kho, mahārāja, manosamācāro dukkhavipāko”.

“Katamo pana, bhante, manosamācāro dukkhavipāko”? “Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, manosamācāro opārambho samaṇehi brāhmaṇehi viññūhi”ti.

“Kiṃ nu kho, bhante ānanda, so bhagavā sabbesaṃyeva akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti”ti? “Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

361. “Katamo pana, bhante ānanda, kāyasamācāro anopārambho samaṇehi

brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, kāyasamācāro kusalo”.

“Katamo (2.0318) pana, bhante, kāyasamācāro kusalo”? “Yo kho, mahārāja, kāyasamācāro anavajjo”.

“Katamo pana, bhante, kāyasamācāro anavajjo”? “Yo kho, mahārāja, kāyasamācāro abyābajjho”.

“Katamo pana, bhante, kāyasamācāro abyābajjho”? “Yo kho, mahārāja, kāyasamācāro sukhavipāko”.

“Katamo pana, bhante, kāyasamācāro sukhavipāko”?

“Yo kho, mahārāja, kāyasamācāro nevattabyābādhāyapi saṃvattati, na para-byābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti; evarūpo kho, mahārāja, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Katamo pana, bhante ānanda, vacīsamācāro ...pe... manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, manosamācāro kusalo”.

“Katamo pana, bhante, manosamācāro kusalo”? “Yo kho, mahārāja, manosamācāro anavajjo”.

“Katamo pana, bhante, manosamācāro anavajjo”? “Yo kho, mahārāja, manosamācāro abyābajjho”.

“Katamo pana, bhante, manosamācāro abyābajjho”? “Yo kho, mahārāja, manosamācāro sukhavipāko”.

manosamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati. Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Evarūpo kho, mahārāja, manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Kiṃ pana, bhante ānanda, so bhagavā sabbesaṃyeva kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeti”ti? “Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

362. “Acchariyaṃ (2.0319), bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ §, bhante, āyasmatā ānandena. Iminā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena attamanābhiraddhā. Evaṃ attamanābhiraddhā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena. Sace, bhante, āyasmato ānandassa hatthiratanāṃ kappeyya, hatthiratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa assaratanāṃ kappeyya, assaratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa gāmavaraṃ kappeyya, gāmavarampi mayaṃ āyasmato ānandassa dadeyyāma. Api ca, bhante, mayampetaṃ § jānāma- ‘netāṃ āyasmato ānandassa kappatī’ti. Ayaṃ me, bhante, bāhitikā raññā māgadhenā ajātasattunā vedehiputtena vatthanañiyā § pakkhipitvā pahitā soḷasasamā āyāmena, aṭṭhasamā vitthārena. Taṃ, bhante, āyasmā ānando paṭiggaṇhātu anukampaṃ upādāyā”ti. “Alaṃ, mahārāja, paripuṇṇaṃ me ticīvaraṃ”ti.

“Ayaṃ, bhante, aciravatī nadī diṭṭhā āyasmatā ceva ānandena amhehi ca. Yadā uparipabbate mahāmegho abhippavuṭṭho hoti, athāyaṃ aciravatī nadī ubhato kūlāni saṃvissandantī gacchati; evameva kho, bhante, āyasmā ānando imāya bāhitikāya attano ticīvaraṃ karissati. Yaṃ panāyasmato ānandassa purāṇaṃ ticīvaraṃ taṃ sabrahmacārīhi saṃvibhajissati. Evāyaṃ amhākaṃ dakkhiṇā saṃvissandantī maññe gamissati. Paṭiggaṇhātu, bhante, āyasmā ānando bāhitikaṃ”ti. Paṭiggahehi kho āyasmā ānando bāhitikaṃ.

Atha kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca- “handā ca dāni mayaṃ, bhante ānanda, gacchāma; bahukiccā mayaṃ bahukaraṇiyā”ti. “Yassadāni tvaṃ, mahārāja, kālaṃ maññasi”ti. Atha kho rājā pasenadi kosalo āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā āyasmantaṃ ānandaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

363. Atha (2.0320) kho āyasmā ānando acirapakkantassa rañño pasenadissa kosalassa yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi raññā pasenadinā kosalena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Tañca bāhitikaṃ bhagavato pādāsi. Atha kho bhagavā bhikkhū āmantesi- “lābhā, bhikkhave, rañño pasenadissa kosalassa, suladdhalābhā, bhikkhave, rañño pasenadissa kosalassa; yaṃ rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati payirupāsanāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Bāhitikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Dhammacetiyasuttaṃ

364. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sakkesu viharati medāḷupaṃ § nāma sakyānaṃ nigamo. Tena kho pana samayena rājā pasenadi kosalo nagarakaṃ anupatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi- “yojehi, samma kārāyana, bhadrāni bhadrāni yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā”ti §. “Evaṃ, devā”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi- “yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasī”ti. Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā niyyāsi mahaccā rājānubhāvena. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi. Addasā kho rājā pasenadi kosalo ārāme jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno (2.03 rukkhamūlāni pāsādikāni pasādaniyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni § paṭisallānasāruppāni. Disvāna bhagavantamaṃyeva ārabha sati udapādi- “imāni kho tāni rukkhamūlāni pāsādikāni pasādaniyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, yattha sudaṃ mayaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhan”ti.

365. Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi- “imāni kho, samma kārāyana, tāni rukkhamūlāni pāsādikāni pasādaniyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, yattha sudaṃ mayaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ. Kahaṃ nu kho, samma kārāyana, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti? “Atthi, mahārāja, medāḷupaṃ nāma sakyānaṃ nigamo. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti. “Kīvadūre § pana, samma kārāyana, nagarakamhā medāḷupaṃ nāma sakyānaṃ nigamo hoti”ti? “Na dūre, mahārāja; tīṇi yojanāni; sakkā divasāvasesena gantun”ti. “Tena hi, samma kārāyana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhan”ti. “Evaṃ, devā”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi- “yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasī”ti. Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medāḷupaṃ nāma sakyānaṃ nigamo tena pāyāsi. Teneva divasāvasesena medāḷupaṃ nāma sakyānaṃ nigamaṃ sampāpuṇi. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi.

366. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca- “kahaṃ nu kho, bhante, etarahi (2.0322) so bhagavā viharati arahaṃ sammāsambuddho? Dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhan”ti. “Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamtivā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. Vivarissati bhagavā te dvāraṃ”ti. Atha kho rājā pasenadi kosalo tattheva khaggañca uḥhisañca dīghassa kārāyanassa pādāsi. Atha kho dīghassa kārāyanassa etadahosi- “rahāyati kho dāni rājā §, idheva § dāni mayā ṭhātabban”ti. Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamtivā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ. Atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu siraṣā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti- “rājāhaṃ, bhante, pasenadi kosalo; rājāhaṃ, bhante, pasenadi kosalo”ti.

367. “Kiṃ pana tvaṃ, mahārāja, atthavaṣaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mittūpahāraṃ § upadaṃsesi”ti? “Atthi kho me, bhante, bhagavati dhammanvayo- ‘hoti sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti. Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ carante dasapi vassāni, vīsampi vassāni, tiṃsampi vassāni, cattārīsampi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti. Idha panāhaṃ, bhante, bhikkhū passāmi yāvajīvaṃ āpāṇakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

368. “Puna caparaṃ, bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatayopi gahapatīhi (2.0323) vivadanti, mātāpi puttana vivadati, puttapi mātara vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Idha panāhaṃ, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññamaññaṃ piyacakkhūhi sampassante viharante. Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ samaggaṃ parisaṃ samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

369. “Puna caparāhaṃ, bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi. Sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññaṃ cakkhūṃ bandhante janassa dassanāya. Tassa mayhaṃ, bhante, etadahosi- ‘addhā ime

āyasmanto anabhiratā vā brahmacariyaṃ caranti, atthi vā tesaṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ; tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhanti janassa dassanāyā'ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi- 'kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhatha janassa dassanāyā'ti? Te evamāhaṃsu- 'bandhukarogo no §, mahārājā'ti. Idha panāhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe piṇḍriye § appossukke pannalome paradattavutte migabhūtena cetasā viharante. Tassa mayhaṃ, bhante, etadahosi- 'addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānanti; tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā piṇḍriyā appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti'ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- 'sammāsaṃbuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṅgho'ti.

370. "Puna caparāhaṃ, bhante, rājā khattiyo muddhāvasitto; pahomi ghāte-tāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ (2.0324). Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātentī. Sohaṃ na labhāmi- 'mā me bhonto aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātetha §, kathāpariyosānaṃ me bhonto āgamentū'ti. Tassa mayhaṃ, bhante, antarantarā kathaṃ opātentī. Idha panāhaṃ, bhante, bhikkhū passāmi; yasmiṃ samaye bhagavā anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye bhagavato sāvakaṅghaṃ khipitasaddo vā hoti ukkāsitāsaddo vā. Bhūtapubbaṃ, bhante, bhagavā anekasatāya parisāya dhammaṃ deseti. Tatraññataro bhagavato sāvako ukkāsi. Tameṇaṃ aññataro sabrahmacārī jaṇṇukena ghaṭṭesi- 'appasaddo āyasmā hotu, māyasmā saddamakāsi; sathā no bhagavā dhammaṃ deseti'ti. Tassa mayhaṃ, bhante, etadahosi- 'acchariyaṃ vata, bho, abbhutaṃ vata, bho! Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissati'ti! Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisā samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- 'sammāsaṃbuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṅgho'ti.

371. “Puna caparāhaṃ, bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kata-parappavāde vāavedhirūpe. Te bhindantā § maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti- ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissati’ti. Te pañhaṃ abhisankharonti- ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti- ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osato’ti. Te yena bhagavā tenupa-saṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samutte-jitā sampahaṃsitā na ceva bhagavantam pañhaṃ pucchanti, kuto vādaṃ ārope-ssanti? Aññadatthu bhagavato sāvakā sampajjanti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- ‘sammāsambuddho (2.0325) bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

372. “Puna caparāhaṃ, bhante, passāmi idhekacce brāhmaṇapaṇḍite ...pe... gahapatipaṇḍite ...pe... samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti- ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissati’ti. Te pañhaṃ abhi-sankharonti- ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchi-ssāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ ārope-ssāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ ārope-ssāmā’ti. Te suṇanti- ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osato’ti. Te yena bhagavā tenupasaṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantam pañhaṃ pucchanti, kuto vādaṃ āropessanti? Aññadatthu bhagava-ntaṃyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te bhagavā pabbā-jeti. Te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viha-rantā nacirasseva- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram- brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu- ‘manaṃ vata, bho, anassāma; manaṃ vata, bho, panassāma’. Mayañhi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrāhmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantāmhāti paṭijānimhā. ‘Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

373. “Puna caparāhaṃ, bhante, ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya § dātā, yasassa āhattā; atha (2.0326) ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno añña-tarasmiṃ sambādhe āvasathe vāsaṃ upagacchiṃ. Atha kho, bhante, ime isidatta-

purāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā, yato ahosi bhagavā § tato sīsaṃ katvā maṃ pādato karitvā nipajjimsu. Tassa mayhaṃ, bhante, etadahosi- ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya dātā, yasassa āhattā; atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Addhā ime āya-smanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānantī’ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti- ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’-ti.

374. “Puna caparaṃ, bhante, bhagavāpi khattiyo, ahampi khattiyo; bhagavāpi kosalo, ahampi kosalo; bhagavāpi āsītiko, ahampi āsītiko. Yampi, bhante, bhagavāpi khattiyo ahampi khattiyo, bhagavāpi kosalo ahampi kosalo, bhagavāpi āsītiko ahampi āsītiko; imināvārahāmevāhaṃ §, bhante, bhagavati paramanipaccakāraṃ kātumaṃ, mittūpahāraṃ upadaṃsetumaṃ. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvaṃ, mahārāja, kālaṃ mañña-sī”ti. Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṃ abhivādetvā pada-kkhiṇaṃ katvā pakkāmi. Atha kho bhagavā acirapakkantassa rañño pasenadissa kosalassa bhikkhū āmantesi- “eso, bhikkhave, rājā pasenadi kosalo dhammaceti-yāni bhāsivā uṭṭhāyāsanā pakkanto. Uggaṇhatha, bhikkhave, dhammaceti-yāni; pariyāpuṇātha, bhikkhave, dhammaceti-yāni; dhāretha, bhikkhave, dhammaceti-yāni. Atthasaṃhitāni, bhikkhave, dhammaceti-yāni ādibrahmacariyakāni”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

10. Kaṇṇakatthalasuttaṃ

375. Evaṃ (2.0327) me suttaṃ- ekaṃ samayaṃ bhagavā uruññāyaṃ § viharati kaṇṇakatthale migadāye. Tena kho pana samayena rājā pasenadi kosalo uruññaṃ anupatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi- “ehi tvaṃ, ambho purisa, yena bhagavā tenupasa-ṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha- ‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahu-ṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi- ‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhutta-pātarāso bhagavantaṃ dassanāya upasa-ṅkamissatī”ti. “Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭi-ssutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca- “rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appā- taṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti- ‘ajja kira

bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭātarāso bhagavantaṃ dassanāya upasaṅkamissatī”ti. Assosum kho somā ca bhaginī sakulā ca bhaginī- “ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭātarāso bhagavantaṃ dassanāya upasaṅkamissatī”ti. Atha kho somā ca bhaginī sakulā ca bhaginī rājānaṃ pasenadiṃ kosalaṃ bhattābhihāre upasaṅkamitvā etadavocum- “tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha- ‘somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī”ti.

376. Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭātarāso yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo (2.0328) bhagavantaṃ etadavoca- “somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati §, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī” - ti §. “Kiṃ pana, mahārāja, somā ca bhaginī sakulā ca bhaginī aññaṃ dūtaṃ nālathun”ti? “Assosum kho, bhante, somā ca bhaginī sakulā ca bhaginī- ‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭātarāso bhagavantaṃ dassanāya upasaṅkamissatī”ti. Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhihāre upasaṅkamitvā etadavocum- ‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha- somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī”ti. “Sukhiniyo hontu tā, mahārāja, somā ca bhaginī sakulā ca bhaginī”ti.

377. Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca- “sutaṃ metaṃ, bhante, samaṇo gotamo evamāha- ‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam ṭhānaṃ vijjatī”ti. Ye te, bhante, evamāhaṃsu- ‘samaṇo gotamo evamāha- natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam ṭhānaṃ vijjatī”ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākāronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti? “Ye te, mahārāja, evamāhaṃsu- ‘samaṇo gotamo evamāha- natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam ṭhānaṃ vijjatī”ti; na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtenā”ti.

378. Atha kho rājā pasenadi kosalo viṭaṭṭubhaṃ senāpatiṃ āmantesi- “ko nu kho, senāpati, imaṃ kathāvatthum rājantepure abbhudāhāsī”ti? “Sañjāyo, mahārāja, brāhmaṇo ākāśagotto”ti. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi- “ehi tvaṃ (2.0329), ambho purisa, mama vacanena sañjāyaṃ brāhmaṇaṃ ākāśagottaṃ āmantehi- ‘rājā taṃ, bhante, pasenadi kosalo āmanteti”ti. “Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena sañjāyo brāhmaṇo ākāśagotto tenupasaṅkami; upasaṅkamitvā sañjāyaṃ brāhmaṇaṃ ākā-

sagottaṃ etadavoca- “rājā taṃ, bhante, pasenadi kosalo āmanteti”ti. Atha kho rājā pasenadi kosalo bhagavantam etadavoca- “siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya §. Yathā kathaṃ pana, bhante, bhagavā abhijānāti vācaṃ bhāsita”ti? “Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācaṃ bhāsita- ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netaṃ tṭhānaṃ vijjati”ti. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha- ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netaṃ tṭhānaṃ vijjati”ti. “Cattārome, bhante, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti? “Cattārome, mahārāja, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ kho, mahārāja, catunnaṃ vaṇṇānaṃ dve vaṇṇā aggamakkhāyanti- khattiyā ca brāhmaṇā ca- yadidaṃ abhivādanapaccuṭṭhāna-añjalikammaśālikammāni”ti §. “Nāhaṃ, bhante, bhagavantam diṭṭhadhammikaṃ pucchāmi; samparāyikāhaṃ, bhante, bhagavantam pucchāmi. Cattārome, bhante, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti?

379. “Pañcimāni, mahārāja, padhāniyaṅgāni. Katamāni pañca? Idha, mahārāja, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho bhagavā’ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ (2.0 pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā daḥaparakkamo anikkhattadhuro kusalesu dhammesu; pañṇavā hoti udayatthagāminiyā pañṇāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā- imāni kho, mahārāja, pañca padhāniyaṅgāni. Cattārome, mahārāja, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā ; ettha pana nesaṃ assa dīgharattaṃ hitāya sukhāyā”ti. “Cattārome, bhante, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniya-ṅgehi samannāgatā; ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇaṃ”ti? “Ettha kho nesāhaṃ, mahārāja, padhānavemattataṃ vadāmi. Seyyathāpissu, mahārāja, dve

hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi, mahārāja, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyūṃ”ti? “Evaṃ, bhante”. “Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti? “No hetamaṃ, bhante”. “Evameva kho, mahārāja, yaṃ taṃ saddhena pattabbaṃ appābādheṇa asaṭheṇa amāyāvinā āradhaviṛiyena pañnavatā taṃ vata § assaddho bahvābādho saṭho māyāvī kusīto duppañño pāpuṇissatīti- netamaṃ ṭhānaṃ vijjati”ti.

380. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Cattārome, bhante, vaṇṇā- khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā te cassu sammappadhānā; ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇaṃ”ti? “Ettha kho § nesāhaṃ, mahārāja, na kiñci nānākaraṇaṃ vadāmi- yadidaṃ vimuttiyā vimuttiṃ. Seyyathāpi, mahārāja, puriso sukkhaṃ sākakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya (2.0331); athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya. Taṃ kiṃ maññasi, mahārāja, siyā nu kho tesamaṃ aggīnaṃ nānādāruto abhinibbattānaṃ kiñci nānākaraṇaṃ acciyā vā acciṃ, vaṇṇena vā vaṇṇaṃ, ābhāya vā ābhan”ti? “No hetamaṃ, bhante”. “Evameva kho, mahārāja, yaṃ taṃ tejaṃ vīriyā nimmathitaṃ padhānābhinibbattaṃ §, nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi- yadidaṃ vimuttiyā vimuttiṃ”ti. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Kiṃ pana, bhante, atthi devā”ti? “Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi- ‘kiṃ pana, bhante, atthi devā’”ti? “Yadi vā te, bhante, devā āgantāro itthattaṃ yadi vā anāgantāro itthattaṃ”? “Ye te, mahārāja, devā sabyābajjhā te devā āgantāro itthattaṃ, ye te devā abyābajjhā te devā anāgantāro itthattaṃ”ti.

381. Evaṃ vutte, viṭṭūbho senāpati bhagavantaṃ etadavoca- “ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

Atha kho āyasmato ānandassa etadahosi- “ayaṃ kho viṭṭūbho senāpati rañño pasenadissa kosalassa putto; ahaṃ bhagavato putto. Ayaṃ kho kālo yaṃ putto puttana manteyyā”ti. Atha kho āyasmā ānando viṭṭūbhaṃ senāpatiṃ āmantesi- “tena hi, senāpati, taṃ yevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, senāpati, yāvatā rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti? “Yāvatā, bho, rañño pasenadissa kosalassa vijitaṃ

yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo (2.0332) samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“Taṃ kiṃ maññasi, senāpati, yāvatā rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti? “Yāvatā, bho, rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“Taṃ kiṃ maññasi, senāpati, sutā te devā tāvatimṣā”ti? “Evaṃ, bho. Sutā me devā tāvatimṣā. Idhāpi bhotā raññā pasenadinā kosalena sutā devā tāvatimṣā”ti. “Taṃ kiṃ maññasi, senāpati, pahoti rājā pasenadi kosalo deve tāvatimṣe tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti? “Dassanampi, bho, rājā pasenadi kosalo deve tāvatimṣe nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vā”ti? “Evameva kho, senāpati, ye te devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve dassanāyapi nappahonti; kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

382. Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca- “konāmo ayaṃ, bhante, bhikkhū”ti? “Ānando nāma, mahārājā”ti. “Ānando vata, bho, ānandarūpo vata, bho! Heturūpaṃ, bhante, āyasmā ānando āha; saheturūpaṃ, bhante, āyasmā ānando āha. Kiṃ pana, bhante, atthi brahmā”ti? “Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi- ‘kiṃ pana, bhante, atthi brahmā’”ti? “Yadi vā so, bhante, brahmā āgantā itthattaṃ, yadi vā anāgantā itthattaṃ”ti? “Yo so, mahārāja, brahmā sabyābajjho so brahmā āgantā itthattaṃ, yo so brahmā abyābajjho so brahmā anāgantā itthattaṃ”ti. Atha kho aññataro puriso rājānaṃ pasenadiṃ (2.0333) kosalaṃ etadavoca- “sañjayo, mahārāja, brāhmaṇo ākāsagotto āgato”ti. Atha kho rājā pasenadi kosalo sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca- “ko nu kho, brāhmaṇa, imaṃ kathāvatthuṃ rājantepure abbhudāhāsī”ti? “Viṭaṭṭubho, mahārāja, senāpati”ti. Viṭaṭṭubho senāpati evamāha- “sañjayo, mahārāja, brāhmaṇo ākāsagotto”ti. Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca- “yāna-kālo, mahārājā”ti.

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca- “sabbaññutaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, sabbaññutaṃ bhagavā byākāsi; tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā. Cātuvaṇṇisuddhiṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, cātuvaṇṇisuddhiṃ bhagavā byākāsi; tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā. Adhideve mayaṃ, bhante, bhagavantaṃ apucchimhā, adhideve bhagavā byākāsi; tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā. Adhibrahmaṇaṃ

mayam, bhante, bhagavantam apucchimha, adhibrahmanaṃ bhagava byākāsi; tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā. Yam yadeva ca mayam bhagavantam apucchimha tam tadeva bhagava byākāsi; tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā. Handa, ca dāni mayam, bhante, gacchāma; bahukiccā mayam bahukaraṇiyā”ti. “Yassadāni tvam, mahārāja, kālam maññasī”ti. Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ abhinauditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmiti.

Kaṇṇakatthalasuttaṃ niṭṭhitaṃ dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Tassuddānaṃ-

Ghaṭikāro raṭṭhapālo, maghadevo madhuriyam;
bodhi aṅgulimālo ca, piyajātaṃ bāhitikaṃ;
dhammacetiyasuttañca, dasamaṃ kaṇṇakatthalam.

5. Brāhmaṇavaggo

1. Brahmāyusuttaṃ

383. Evaṃ (2.0334) me sutam- ekaṃ samayaṃ bhagava videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tena kho pana samayena brahmāyu brāhmaṇo mithilāyam paṭivasati jiṇṇo vuḍḍho mahallako addhagato vayo-anupatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ § pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho brahmāyu brāhmaṇo- “samaṇo khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato- ‘itipi so bhagava arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

384. Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharara-

ppabhedānaṃ itihāsaṃcamānaṃ, padaṅko, veyyākaraṇo, lokāyatamahāpurisalakkaṇesu anavayo. Atha kho brahmāyu brāhmaṇo uttaraṃ māṇavaṃ āmantesi-
 “ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu
 cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamatthehi bhikkhusatehi.
 Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so
 bhagavā arahaṃ sammāsambuddho ...pe... sādhu kho pana tathārūpānaṃ ara-
 hataṃ dassanaṃ (2.0335) hoti’ti. Ehi tvaṃ, tāta uttara, yena samaṇo gotamo tenu-
 pasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ bhavantaṃ
 gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so
 bhavaṃ gotamo tādiso, yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ gotamaṃ
 vedissāmā”ti. “Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi
 yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā
 no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso”ti. “Āgatāni kho, tāta
 uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāga-
 tassa mahāpurisassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati,
 rājā hoti cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariya-
 ppatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ-
 cakkaratanaṃ, hatthiratananaṃ, assaratananaṃ, maṇiratananaṃ, itthiratananaṃ,
 gahapati-
 ratanaṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā
 bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapari-
 yantaṃ adaṅḍena asatthena dhammena § abhivijjiya ajjhāvasati. Sace kho pana
 agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭa-
 cchado. Ahaṃ kho pana, tāta uttara, mantānaṃ dātā; tvaṃ mantānaṃ paṭiggahe-
 tā”ti.

385. “Evaṃ, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissutvā
 utthāyāsanā brahmāyuṃ brāhmaṇaṃ abhivādetvā padakkhiṇaṃ katvā videhesu
 yena bhagavā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena
 bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammo-
 danīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
 uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi.
 Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni,
 yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
 nādhimuccati na sampasīdati- kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha
 kho bhagavato etadahosi- “passati kho me ayaṃ uttaro māṇavo dvattiṃsamahā-
 purisalakkhaṇāni (2.0336), yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkha-
 ṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati- kosohite ca vatthaguyhe,
 pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisa-
 ṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṃ vatthaguyhaṃ. Atha
 kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni anumasi paṭimasi §; ubhopi

nāsikasotāni § anumasi paṭimasi; kevalampi nalāṭamaṇḍalam jivhāya chādesi. Atha kho uttarassa māṇavassa etadahosi- “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ anubandheyyaṃ, iriyāpathamassa passeyyan”ti. Atha kho uttaro māṇavo sattamāsāni bhagavantaṃ anubandhi chāyāva anapāyinī §.

386. Atha kho uttaro māṇavo sattannaṃ māsānaṃ accayena videhesu yena mithilā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyuṃ brāhmaṇaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca- “kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti? “Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā; tādisova § so bhavaṃ gotamo, no aññādiso. Samannāgato ca § so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.

“Suppatiṭṭhitapādo kho pana bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Heṭṭhā kho pana tassa bhoto gotamassa pādatalesu cakkāni jātāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni...

“Āyatapaṇhi (2.0337) kho pana so bhavaṃ gotamo...

“Dīghaṅguli kho pana so bhavaṃ gotamo...

“Mudutalunahatthapādo kho pana so bhavaṃ gotamo...

“Jālahatthapādo kho pana so bhavaṃ gotamo...

“Ussaṅkhapādo kho pana so bhavaṃ gotamo...

“Eṇijaṅgho kho pana so bhavaṃ gotamo...

“Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhoḥi pāṇitalehi jaṇṇukāni parimasati parimajjati...

“Kosohitavatthaguyho kho pana so bhavaṃ gotamo...

“Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kañcanasannibhattaco...

“Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye na upalimpati...

“Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni...

“Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni...

“Brahmujugatto kho pana so bhavaṃ gotamo...

“Sattussado kho pana so bhavaṃ gotamo...

“Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo...

“Citantaraṃso kho pana so bhavaṃ gotamo...

“Nigrodhaparimaṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo...

“Samavaṭṭakkhandho kho pana so bhavaṃ gotamo...

“Rasaggasaggi kho pana so bhavaṃ gotamo...

“Sīhahanu (2.0338) kho pana so bhavaṃ gotamo...

“Cattālisadanto kho pana so bhavaṃ gotamo...

“Samadanto kho pana so bhavaṃ gotamo...

“Aviraḷadanto kho pana so bhavaṃ gotamo...

“Susukkadāṭho kho pana so bhavaṃ gotamo...

“Pahūtajivho kho pana so bhavaṃ gotamo...

“Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī...

“Abhinīlanetto kho pana so bhavaṃ gotamo...

“Gopakhumo kho pana so bhavaṃ gotamo...

“Uṇṇā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasanni-
bhā...

“Uṇḥīsāsīso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa mahā-
purisassa mahāpurisalakkhaṇaṃ bhavati.

“Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannā-
gato.

387. “Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena
paṭhamam pakkamati. So nātidūre pādam uddharati, nāccāsanne pādam nikkhi-
pati; so nātisīgham gacchati, nātisaṇikam gacchati; na ca adduvena adduvaṃ
saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati. So
gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na
satthiṃ vināmeti. Gacchato kho pana tassa bhoto gotamassa adharakāyova §
iñjati, na ca kāyabalena gacchati. Apalokento kho pana so bhavaṃ gotamo sabba-
kāyeneva apaloketi; so na uddham ulloketi, na adho oloketi; na ca vipekkhamāno
gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭam ñāṇadassanaṃ
bhavati. So antaragharam pavisanto na kāyam unnāmeti (2.0339), na kāyam onā-
meti; na kāyam sannāmeti, na kāyam vināmeti. So nātidūre nāccāsanne āsa-
nassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim kāyam
pakkhipati. So antaraghare nisinno samāno na hatthakukkuccam āpajjati, na pāda-
kukkuccam āpajjati; na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena
gopphakaṃ āropetvā nisīdati; na ca pāṇinā hanukaṃ upadahitvā § nisīdati. So
antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati.
So achambhī akampī avedhī aparitassī vigatalomahaṃso. Vivekavatto ca so
bhavaṃ gotamo antaraghare nisinno hoti. So pattodakam paṭiggaṇhanto na
pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti.
So pattodakam paṭiggaṇhāti nātithokam nātibahuṃ. So na khulukhulukārakam §
pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhi-
pitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā
honti. So pattodakam chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So
odanam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannā-
meti, na pattam vināmeti. So odanam paṭiggaṇhāti nātithokam nātibahuṃ.
Byañjanam kho pana bhavaṃ gotamo byañjanamattāya āhāreti, na ca byañja-
nena ālopaṃ atināmeti. Dvattikkhattuṃ kho bhavaṃ gotamo mukhe ālopaṃ
samparivattetvā ajjhoharati; na cassa kāci odanamiñjā asamhinnā kāyam pavi-

sati, na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti; athāparam ālopaṃ upanāmeti. Rasapaṭisaṃvedī kho pana so bhavaṃ gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

“Aṭṭhaṅgasamannāgataṃ § kho pana so bhavaṃ gotamo āhāraṃ āhāreti- neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya- ‘iti purāṇaṅc vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anava-jjatā ca phāsuvihāro cā’ti (2.0340). So bhuttāvī pattodakaṃ paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ pattam dhovati, na samparivattakaṃ pattam dhovati, na pattam bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So bhuttāvī na pattam bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anathiko pattena hoti, na ca ativelānurakkhī pattasmiṃ. So bhuttāvī muhuttaṃ tuṅhī nisīdati, na ca anumodanassa kālamatināmeti. So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati; aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti. So taṃ parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkamati. So nātisīghaṃ gacchati, nātisaṅhikaṃ gacchati, na ca muccitukāmo gacchati; na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmim allīnaṃ na ca kāyasmā apakaṭṭhaṃ; na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati; na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati. So āramagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti; na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanu-yutto viharati. So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So neva attabyābādhāya ceteti, na para-byābādhāya ceteti, na ubhayabyābādhāya ceteti; atthahitaparahita-ubhayahitasa-bbalokahitameva so bhavaṃ gotamo cintento nisinno hoti. So āramagato parisati dhammaṃ deseti, na taṃ parisam ussādeti, na taṃ parisam apasādeti; aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti.

“Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati- vissaṭṭho ca, viññeyyo ca, mañju ca, savaniyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca. Yathāparisaṃ kho pana so bhavaṃ (2.0341) gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati. Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanaṃ pakkamanti avalokayamānāyeva § avijahitattā §. Addasāma kho mayaṃ, bho, taṃ bhavantaṃ gotamaṃ gacchantam, addasāma ṭhitaṃ, addasāma antaragharaṃ pavisaṃtaṃ, addasāma antaraghare nisinnaṃ tuṅhībhūtaṃ, addasāma antaraghare bhujantaṃ, addasāma bhuttāvim nisinnaṃ tuṅhībhūtaṃ, addasāma bhuttāvim anumodantaṃ, addasāma āramaṃ gacchantam, addasāma āra-

magataṃ nisinnaṃ tuṅhībhūtaṃ, addasāma ārāmagataṃ parisati dhammaṃ desentaṃ. Ediso ca ediso ca so bhavaṃ gotamo, tato ca bhiyyo”ti.

388. Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā tikkhattuṃ udānaṃ udāneti-

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassā”ti.

“Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena

samāgaccheyyāma? Appeva nāma siyā kocideva kathāsallāpo”ti!

389. Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari. Tatra sudamṃ bhagavā mithilāyaṃ viharati maghadevambavane. Assosum kho mithileyyakā § brāhmaṇagahapatikā- “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane. Tam kho pana bhavantam gotamam evam kalyāṇo kitti-saddo abbhuggato- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ (2.0342) pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhū kho pana tathārūpānam arahatam dassanam hoti”ti.

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetaṃ ekamantaṃ nisīdiṃsu; appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

390. Assosi kho brahmāyu brāhmaṇo- “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane”ti. Atha kho brahmāyu brāhmaṇo sambahulehi sāvakehi saddhiṃ yena maghadevambavanam tenupasaṅkami. Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi- “na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇam gotamam dassanāya upasaṅkameyyan”ti. Atha kho brahmāyu brāhmaṇo aññataram māṇavakaṃ āmantesi- “ehi tvam, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇam gotamam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram puccha- ‘brahmāyu, bho gotama, brāhmaṇo bhavantam gotamam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchati’ti. Evañca vadehi- ‘brahmāyu, bho gotama, brāhmaṇo jiṇṇo vuḍḍho mahallako addhagato vayo-anuppatto, vīsavassasatiko jātiyā, tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sākkharappabhedānam itihāsapañcamānam, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ bhogehi; brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ mantehi; brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ āyunā ceva yasasā ca. So bho gotamassa dassanakāmo”ti.

“Evam (2.0343), bho”ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so māṇavako bhagavantam etadavoca- “brahmāyu, bho

gotama, brāhmaṇo bhavantam gotamam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāraṃ pucchati; evañca vadeti- ‘brahmāyu, bho gotama, brāhmaṇo jīṇṇo vuḍḍho mahallako addhagato vayo-anupatto, vīsavassasatiko jātiyā, tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sākharappabhedānam itihāsapañca-mānam, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyam paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ bhogehi; brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ mantehi; brahmāyu tesam brāhmaṇo aggamakkhāyati- yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo”ti. “Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññati”ti. Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyumuṃ brāhmaṇam etadavoca- “katāvakāso khomhi bhavatā samaṇena gotamena. Yassadāni bhavaṃ kālaṃ maññati”ti.

391. Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami. Addasā kho sā parisā brahmāyumuṃ brāhmaṇam dūratova āgacchantam. Disvāna oramiya § okāsamakāsi yathā taṃ ñātassa yasassino. Atha kho brahmāyu brāhmaṇo taṃ parisam etadavoca- “alaṃ, bho! Nisīdatha tumhe sake āsane. Idhāham samaṇassa gotamassa santike nisīdissāmi”ti.

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato (2.0344) kāye dvattiṃsamahāpurisalakkhaṇāni samnessi. Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati- kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho brahmāyu brāhmaṇo bhagavantam gāthāhi ajjhabhāsi-

“Ye me dvattiṃsāti sutā, mahāpurisalakkhaṇā;
duve tesam na passāmi, bhoto kāyasmim gotama.

“Kacci kosohitam bhoto, vatthaguyham naruttama;
nārīsamānasavhayā, kacci jivhā na dassakā §.

“Kacci pahūtajivhosi, yathā taṃ jāniyāmase;
ninnāmayetaṃ pahūtam, kaṅkham vinaya no ise.

“Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
katāvakāsā pucchāma, yaṃ kiñci abhipatthitan”ti.

392. Atha kho bhagavato etadahosi- “passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati- kosohite ca vatthaguyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhā-bhisāṅkhāraṃ abhisāṅkhāsi yathā addasa brahmāyu brāhmaṇo bhagavato kosohitam vatthaguyham. Atha kho bhagavā jivham ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭama-ṇḍalam jivhāya chādesi. Atha kho bhagavā brahmāyumuṃ brāhmaṇam gāthāhi

paccabhāsi-

“Ye te dvattiṃsāti sutā, mahāpurisalakkhaṇā;
sabbe te mama kāyasmim, mā te § kaṅkhāhu brāhmaṇa.
“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.
“Diṭṭhadhammahitatthāya (2.0345), samparāyasukhāya ca;
katāvakāso pucchassu, yaṃ kiñci abhipatthitan”ti.

393. Atha kho brahmāyussa brāhmaṇassa etadahosi- “katāvakāso khomhi samaṇena gotamena. Kiṃ nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ- ‘diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā”ti. Atha kho brahmāyussa brāhmaṇassa etadahosi- “kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ. Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃyeva atthaṃ puccheyyan”ti. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi-

“Kathaṃ kho brāhmaṇo hoti, kathaṃ bhavati vedagū;
tevijjo bho kathaṃ hoti, sotthiyo kinti vuccati.
“Arahaṃ bho kathaṃ hoti, kathaṃ bhavati kevalī;
muni ca bho kathaṃ hoti, buddho kinti pavuccatī”ti.

394. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi-

“Pubbenivāsaṃ yo vedi, saggāpāyañca passati;
atho jātikkhayaṃ patto, abhiññā vosito muni.
“Cittaṃ visuddhaṃ jānāti, muttaṃ rāgehi sabbaso;
pahīnajātimaṇo, brahmacariyassa kevalī;
pāragū sabbadhamānaṃ, buddho tādi pavuccatī”ti.

Evam vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekamaṃsāṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇihi ca parisambāhati, nāmañca sāveti- “brahmāyu ahaṃ, bho gotama, brāhmaṇo; brahmāyu ahaṃ, bho gotama, brāhmaṇo”ti. Atha kho sā parisā acchariyabbhutacittajātā ahosi- “acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī”ti. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ etadavoca- “alaṃ, brāhmaṇa, uṭṭhaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasannan”ti. Atha kho brahmāyu brāhmaṇo uṭṭhahitvā sake āsane nisīdi.

395. Atha (2.0346) kho bhagavā brahmāyussa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ- dānakathaṃ, silakathaṃ, saggakathaṃ; kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brahmāyuṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udagga-cittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi- dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva brahmāyussa brāhmaṇassa tasmimyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi- “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman”ti. Atha kho

brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo veditadhammo pariyogāḷha-
dhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo
satthusāsane bhagavantam etadavoca- “abhikkantam, bho gotama, abhikkantam,
bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā
vivareyya, mūḷhassa vā maggam ācikkheyya, andhakāre vā telapajjotam
dhāreyya- cakkhumanto rūpāni dakkhantīti- evamevam bhotā gotamena anekapa-
riyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi
dhammañca bhikkhusaṅghañca. Upāsakam maṃ bhavam gotamo dhāretu ajja-
tagge paṇupetaṃ saraṇam gataṃ. Adhivāsetu ca me bhavam gotamo svātanāya
bhattam saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha
kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhaga-
vantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho brahmāyu brāhmaṇo
tassā rattiyā accayena sake nivesane paṇītam khādanīyam bhojanīyam paṭiyādā-
petvā bhagavato kālam ārocāpesi- “kālo, bho gotama, niṭṭhitam bhattan”ti.

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena
brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtvā paññatte
āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho brahmāyu brāhmaṇo sattāham
buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena
sahatthā santappesi sampavāresi. Atha kho bhagavā tassa sattāhassa accayena
videhesu cārikam pakkāmi. Atha kho

brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamakāsi. Atha kho sambahulā (2.0347) bhikkhū yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam̐ etadavocum̐- “brahmāyu, bhante, brāhmaṇo kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇam̐ vihesesi. Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tatha parinibbāyī, anāvattidhammo tasmā lokā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Selasuttaṃ

396. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi yena āpaṇam̐ nāma aṅguttarāpānaṃ nigamo tadavasari. Assosi kho keṇiyo jaṭilo- “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇam̐ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam̐ sadevamanussaṃ sayam̐ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇam̐ majjhekalyāṇam̐ pariyosānakalyāṇam̐ sāttham̐ sabyañjanaṃ, kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyam̐ kathaṃ sāraṇiyam̐ vītisāretvā (2.0348) ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyam̐ jaṭilaṃ bhagavā dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahaṃsesi. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam̐ etadavoca- “adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Evaṃ vutte, bhagavā keṇiyam̐ jaṭilaṃ etadavoca- “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti. Dutiyampi kho keṇiyo jaṭilo bhagavantam̐ etadavoca- “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Dutiyampi kho bhagavā keṇiyam̐ jaṭilaṃ etadavoca- “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti. Tatiyampi kho keṇiyo jaṭilo bhagavantam̐

etadavoca- “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho keṇiyo jaṭilo bhagavato adhivāsanam viditvā utṭhāyāsana yena sako assamo tenupasaṅkami; upasaṅkamtivā mittāmacce ñātisālohite āmantesi- “suṇantu me bhonto, mittāmaccā ñātisālohitā; samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena. Yena me kāyaveyyāvaṭikaṃ § kareyyāthā”ti. “Evaṃ, bho”ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohitā keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phārenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpentī, appekacce āsanāni paññapenti. Keṇiyo pana jaṭilo sāmāmyeva maṇḍalamālaṃ paṭiyādeti.

397. Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ (2.0349), padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tiṇi ca māṇavakasatāni mante vāceti. Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. Atha kho selo brāhmaṇo tihi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phārente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patiṭṭhāpente, appekacce āsanāni paññapente, keṇiyaṃ pana jaṭilaṃ sāmāmyeva maṇḍalamālaṃ paṭiyādentam. Disvāna keṇiyaṃ jaṭilaṃ etadavoca- “kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyaṅṅo vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā”ti? “Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena; api ca kho me mahāyaṅṅo paccupaṭṭhito. Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’-ti. So me nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

“Buddhoti- bho keṇiya, vadesi”?

“Buddhoti- bho sela, vadāmi”.

“Buddhoti- bho keṇiya, vadesi”?

“Buddhoti- bho sela, vadāmi”ti.

398. Atha kho selassa brāhmaṇassa etadahosi- “ghosopi kho eso dullabho lokasmim- yadidaṃ ‘buddho’ti §. Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa (2.0350) dveveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariappatto sattaratanasamannāgato.

Tassimāni satta ratanāni bhavanti, seyyathidaṃ- cakkaratanaṃ, hatthiratanāṃ, assaratanāṃ, maṇiratanāṃ, itthiratanāṃ, gahapatiratanāṃ, pariṇāyakaratana- meva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asa- tthena dhammena abhivijīya ajjhāvasati. Sace pana agārasmā anagāriyaṃ pabba- jati, arahamaṃ hoti sammāsambuddho loka vivaṭṭacchado”.

“Kamaṃ pana, bho keṇiya, etaraha so bhavaṃ gotamo viharati arahamaṃ sammā- sambuddho”ti? Evaṃ vutte, keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggahetvā selaṃ brāhmaṇaṃ etadavoca- “yenesā, bho sela, nīlavanarāji”ti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkama. Atha kho selo brāhmaṇo te māṇavake āmantesi- “appasaddā bhonto āgacchantu pade padaṃ § nikkhipantā; durāsada § hi te bhagavanto sīhāva ekacarā. Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antarantarā kathaṃ opāsetha. Kathāpariyosānaṃ me bhavanto āgamenta”ti. Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Eka- mantaṃ nisinna kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi.

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati- kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi- “passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahā- purisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati- kosohite (2.0351) ca vattha- guyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho selassa brāhmaṇassa etadahosi- “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi; no ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ- ‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhañṇamāne attānaṃ pātukarontī’ti. Yaṃnū- nāhaṃ samaṇaṃ gotamaṃ sammukhā sārūppāhi gāthāhi abhitthaveyyan”ti.

399. Atha kho selo brāhmaṇo bhagavantaṃ sammukhā sārūppāhi gāthāhi abhi- tthavi-

“Paripuṇṇakāyo suruci, sujāto cārudassano;
suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā §.

“Narassa hi sujātassa, ye bhavanti viyañjanā;
sabbe te tava kāyasmim, mahāpurisalakkhaṇā.

“Pasannanetto sumukho, brahā § uju patāpavā;
majjhe samaṇasaṅghassa, ādiccova virocasi.

“Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.
“Rājā arahasi bhavituṃ, cakkavattī rathesabho;
cāturanto vijitāvī, jambusaṇḍassa § issaro.
“Khattiyā bhogirājāno, anuyantā § bhavantu te.
rājābhirājā manujindo, rajjaṃ kārehi gotama”.
“Rājāhamasmi (2.0352) selāti, dhammarājā anuttaro;
dhammena cakkaṃ vattemi, cakkaṃ appaṭivattiyaṃ”.
“Sambuddho paṭijānāsi, dhammarājā anuttaro;
'dhammena cakkaṃ vattemi', iti bhāsasi gotama.
“Ko nu senāpati bhoto, sāvako satthuranvayo;
ko te tamanuvatteti, dhammacakkaṃ pavattitaṃ”.
“Mayā pavattitaṃ cakkaṃ, (selāti bhagavā dhammacakkaṃ anuttaraṃ;
sāriputto anuvatteti, anujāto tathāgataṃ.
“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.
“Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa;

dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṅhaso.

“Yesaṃ ve dullabho loke, pātubhāvo abhiṅhaso;
sohaṃ brāhmaṇa sambuddho, sallakatto anuttaro.

“Brahmabhūto atitulo, mārasenappamaddano;
sabbāmitte vasī katvā, modāmi akutobhayo”.

“Imaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;
sallakatto mahāvīro, sīhova nadatī vane.

“Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;
ko disvā nappasīdeyya, api kaṅhābhijātiko.

“Yo maṃ icchati anvetu, yo vā nicchati gacchatu;
idhāhaṃ pabbajissāmi, varapaññassa santike”.

“Etañce § rucati bhoto, sammāsambuddhasāsaṇaṃ §.
mayampi pabbajissāma, varapaññassa santike”.

“Brāhmaṇā tisaṭā ime, yācanti pañjalikatā;
brahmacariyaṃ carissāma, bhagavā tava santike”.

“Svākkhātaṃ (2.0353) brahmacariyaṃ, (selāti bhagavā sandiṭṭhikamakā-
likam;

yattha amoghā pabbajjā, appamattassa sikkhato”ti.

Alattha kho selo brāhmaṇo sapaṇiso bhagavato santike pabbajjaṃ, alattha upa-
sampaḍaṃ.

400. Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ khāda-
nīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi- “kālo, bho gotama,
niṭṭhitaṃ bhattaṃ”ti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvara-
mādāya yena keṇiyassa jaṭilassa assamo tenupasaṅkami; upasaṅkamtivā
paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho keṇiyo jaṭilo buddha-
ppamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santa-
ppesi, sampavāresi. Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapatta-
pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi-

“Aggihuttamukhā yaññā, sāvittī chandaso mukhaṃ;

rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ.

“Nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ;

puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukhaṃ”ti.

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ
pakkāmi.

Atha kho āyasmā selo sapaṇiso eko vūpakaṭṭho appamatto ātāpī pahitatto viha-
ranto nacirasseva- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti tadanuttaraṃ- brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ
abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ,
kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā
selo sapaṇiso arahataṃ ahosi. Atha kho āyasmā selo sapaṇiso yena bhagavā tenu-
pasaṅkami; upasaṅkamtivā ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ

paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi-

“Yaṃ (2.0354) taṃ saraṇamāgama, ito aṭṭhami cakkhumā;
sattarattena § bhagavā, dantamha tava sāsane.

“Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;
tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.

“Upadhī te samatikkantā, āsavā te padālitā;
sīhova anupādāno, pahīnabhayabheravo.

“Bhikkhavo tisatā ime, tiṭṭhanti pañjalikatā;
pāde vīra pasārehi, nāgā vandantu satthuno”ti.

Selasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Assalāyanasuttaṃ

401. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni sāvattiyaṃ paṭivasanti kenacideva karaṇīyena. Atha kho tesaṃ brāhmaṇānaṃ etadahosi- “ayaṃ kho samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti? Tena kho pana samayena assalāyano nāma māṇavo sāvattiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsa-pañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho tesaṃ brāhmaṇānaṃ etadahosi- “ayaṃ kho assalāyano māṇavo sāvattiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū ...pe... anavayo. So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti.

Atha kho te brāhmaṇā yena assalāyano māṇavo tenupaṅkamimṃsu; upasaṅkamitvā assalāyanaṃ māṇavaṃ etadavocuṃ- “ayaṃ, bho assalāyana (2.0355), samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti §.

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca- “samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti. Dutiyampi kho te brāhmaṇā assalāyanaṃ māṇavaṃ etadavocuṃ- “ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu §. Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ”ti. Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca- “samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti. Tatiyampi kho te brāhmaṇā assalāyanaṃ

māṇavaṃ etadavocum- “ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu §. Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ. Mā bhavaṃ assalāyano ayuddhaparājitaṃ parājayī”ti.

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca- “addhā kho ahaṃ bhavanto na labhāmi. Samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti. Api cāhaṃ bhavantānaṃ vacanena gamissāmi”ti.

402. Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo bhagavantaṃ etadavoca- “brāhmaṇā, bho gotama, evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇova sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā (2.0356) orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti. Idha bhavaṃ gotamo kimāhā”ti? “Dissanti § kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi. Te ca brāhmaṇiyo-nijāva samānā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

403. “Taṃ kiṃ maññasi, assalāyana, suttaṃ te- ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā- ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti? “Evaṃ, bho, suttaṃ taṃ me- ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā- ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadetta brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

404. “Taṃ kiṃ maññasi, assalāyana, khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo? Vessova nu kho ...pe... suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo”ti? “No hidaṃ, bho gotama. Khattiyopi hi, bho (2.0357) gotama, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vini-

pātaṃ nirayaṃ upapajjeyya. Brāhmaṇopi hi, bho gotama ...pe... vessopi hi, bho gotama ...pe... suddopi hi, bho gotama ...pe... sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino pisuṇavācā pharusavācā samphappalāpino abhijjhālū byāpannacittā micchādiṭṭhī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyun”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

405. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhī kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjeyya, no § khattiyo no vesso, no suddo”ti? “No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pāṇātipātā

paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya. Brāhmaṇopi hi, bho gotama ...pe... vessopi hi, bho gotama ...pe... suddopi hi, bho gotama ...pe... sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyyun”ti. “Ettha, assalāyana (2.0358), brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

406. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo, no vesso no suddo”ti? “No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetun”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

407. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo, no vesso, no suddo”ti? “No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetun”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

408. “Taṃ kiṃ maññasi, assalāyana, idha rājā khattiyo muddhāvasitto nānāja-ccānaṃ purisānaṃ purisasataṃ sannipāteyya- ‘āyantu bhonto ye (2.0359) tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā, sākassa vā sālassa vā § salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya, aggim abhinibbattentu, tejo pātukarontu. Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā § rathakārakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya, aggim abhinibbattentu, tejo pātukarontū”ti.

“Taṃ kiṃ maññasi, assalāyana, yo evaṃ nu kho so § khattiyakulā brāhmaṇa-

kulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva § vaṇṇavā § ca pabhassaro ca, tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ; yo pana so caṇḍālakulā nesādakulā venakulā rathakāra-kulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇiyaṃ kātuṃ”ti? “No hidaṃ, bho gotama! Yopi hi so §, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā sala-ḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa § aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ; yopi so caṇḍālakulā nesādakulā venakulā rathakāra-kulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajaka-doṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggi-karaṇiyaṃ kātuṃ. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabha-ssaro ca, sabbenapi sakkā (2.0360) agginā aggikaraṇiyaṃ kātuṃ”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadetta brāhmaṇā evamāhaṃsu- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā””ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā””ti.

409. “Taṃ kiṃ maññasi, assalāyana, idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsam kappeyya, tesam saṃvāsamanvāya putto jāyetha; yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyoti’ vattabbo ‘brāhmaṇoti’ vattabbo”ti? “Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyoti’ vattabbo ‘brāhmaṇoti’ vattabbo”ti.

“Taṃ kiṃ maññasi, assalāyana, idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsam kappeyya, tesam saṃvāsamanvāya putto jāyetha; yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyoti’ vattabbo ‘brāhmaṇoti’ vattabbo”ti? “Yo so, bho gotama, brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyoti’ vattabbo ‘brāhmaṇoti’ vattabbo”ti.

“Taṃ kiṃ maññasi, assalāyana idha vaḷavaṃ gadrabhena sampayojeyyuṃ §, tesam sampayogamanvāya kisoro jāyetha; yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, ‘asso’ vattabbo ‘gadrabho’ vattabbo”ti? “Kuṇḍaṇhi so §, bho gotama, assataro hoti. Idaṃ hissa, bho gotama, nānākaraṇaṃ (2.0361) passāmi; amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmi”ti.

“Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro sa-udariyā, eko

ajjhāyako upanīto eko anajjhāyako anupanīto. Kamettha brāhmaṇā paṭhamam bhojeyyum saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamam bhojeyyum saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, anajjhāyake anupanīte dinnaṃ mahapphalaṃ bhavissatī”ti?

“Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro sa-udariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo. Kamettha brāhmaṇā paṭhamam bhojeyyum saddhe vā thālipāke vā yaññe vā pāhune vā”ti? “Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamam bhojeyyum saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, dussīle pāpadhamme dinnaṃ mahapphalaṃ bhavissatī”ti?

“Pubbe kho tvaṃ, assalāyana, jātiṃ agamāsi; jātiṃ gantvā mante agamāsi; mante gantvā tape agamāsi; tape gantvā § cātuvaṇṇiṃ suddhiṃ paccāgato, yamaṃ paññapemī”ti. Evaṃ vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

410. Atha kho bhagavā assalāyanaṃ māṇavaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā assalāyanaṃ māṇavaṃ etadavoca- “bhūtapubbaṃ, assalāyana, sattannaṃ brāhmaṇisīnaṃ araṇṇāyatane paṇṇakuṭṭisu sammantānaṃ § evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti- ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā’ti. Assosi kho (2.0362), assalāyana, asito devalo isi- ‘sattannaṃ kira brāhmaṇisīnaṃ araṇṇāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ- brāhmaṇova seṭṭho vaṇṇo ...pe... brahmadāyādā’ti. Atha kho, assalāyana, asito devalo isi kesamassum kappetvā maññiṭṭhavaṇṇāni dussāni nivāsetvā paṭaliyo § upāhanā āruhitvā jātarūpamayaṃ daṇḍaṃ gahetvā sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturahosi. Atha kho, assalāyana, asito devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha- ‘handa, ko nu kho ime bhavanto brāhmaṇisayo gatā §; handa, ko nu kho ime bhavanto brāhmaṇisayo gatā’ti? Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi- ‘ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha- ‘handa, ko nu kho ime bhavanto brāhmaṇisayo gatā; handa, ko nu kho ime bhavanto brāhmaṇisayo gatā’ti? Handa, naṃ abhisapāmā’ti. Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu- ‘bhasmā, vasala §, hohi; bhasmā, vasala, hohi’ti §. Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu tathā tathā asito devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca. Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi- ‘moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ. Mayañhi pubbe yaṃ abhisapāma- bhasmā, vasala, hohi; bhasmā, vasala, hohi’ti bhasmāva bhavati ekacco. Imaṃ pana mayaṃ yathā yathā abhisapāma tathā tathā abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cā’ti. ‘Na bhavantānaṃ moghaṃ tapo, nāphalaṃ brahmacariyaṃ. Ingha bhavanto, yo mayi manopadoso taṃ paja-

hathā'ti. 'Yo bhavati manopadoso taṃ pajahāma. Ko nu bhavaṃ hoti'ti? 'Suto nu bhavataṃ- asito devalo isi'ti? 'Evaṃ, bho'. 'So khvāhaṃ, bho, homi'ti. Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhivādetuṃ upakkamiṃsu.

411. "Atha (2.0363) kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca- 'sutaṃ metaṃ, bho, sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ- brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. 'Evaṃ, bho'.

"Jānanti pana bhonto- yā janikā mātā § brāhmaṇaṃyeva agamāsi, no abrāhmaṇan'ti? 'No hidaṃ, bho'.

"Jānanti pana bhonto- yā janikāmātu § mātā yāva sattamā mātumātāmaha-yugā brāhmaṇaṃyeva agamāsi, no abrāhmaṇan'ti? 'No hidaṃ, bho'.

"Jānanti pana bhonto- yo janako pitā § brāhmaṇiṃyeva agamāsi, no abrāhmaṇin'ti? 'No hidaṃ, bho'.

“Jānanti pana bhonto- yo janakapitu § pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrāhmaṇin’ti? ‘No hidaṃ, bho’.

“Jānanti pana bhonto- yathā gabbhassa avakkanti hoti’ti §? ‘Jānāma mayaṃ, bho- yathā gabbhassa avakkanti hoti §. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti; evaṃ tiṇṇaṃ sannipātā gabbhassa avakkanti hoti’ti.

“Jānanti pana bhonto- taggha §, so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti? ‘Na mayaṃ, bho, jānāma- taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti. ‘Evaṃ sante, bho, jānātha- ke tumhe hothā’ti? ‘Evaṃ sante, bho, na mayaṃ jānāma (2.0364)- ke mayaṃ homā’ti. Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyu-ñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti; kiṃ pana tvaṃ etarahi mayā sakasmiṃ jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesaṃ tvaṃ sācariyako na puṇṇo dabbigāho”ti.

Evaṃ vutte, assalāyano māṇavo bhagavantam etadavoca- “abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

Assalāyanasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Ghoṭamukhasuttaṃ

412. Evaṃ me suttaṃ- ekaṃ samayaṃ āyasmā udeno bārāṇasiyaṃ viharati khemiyambavane. Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasiṃ anupatto hoti kenacideva karaṇīyena. Atha kho ghoṭamukho brāhmaṇo jaṅghāvīhāraṃ anucaṅkamamāno anuvicaramāno yena khemiyambavanaṃ tenupasaṅkami. Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati. Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamtivā āyasmatā udenena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā āyasmantaṃ udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha- “ambho samaṇa, ‘natthi dhammiko paribbajo’ §- evaṃ me ettha hoti. Tañca kho bhavanta-rūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

Evaṃ vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā udeno etadavoca- “saṃvijjanti § kho, brāhmaṇa, āsanāni. Sace ākaṅkhasi, nisīdā”-ti. “Etadeva kho pana mayaṃ (2.0365) bhoto udenassa āgamayamānā (na) nisīdāma. Kathañhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā”ti? Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ eta-

davoca- “ambho samaṇa, ‘natthi dhammiko paribbajo’- evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti. “Sace kho pana me tvaṃ, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi; yassa ca pana me bhāsitassa atthaṃ na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi- ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo”ti. “Anuññeyyaṃ khvāhaṃ bhoto udenassa anujāni-ssāmi, paṭikkositabbañca paṭikkosissāmi; yassa ca panāhaṃ bhoto udenassa bhāsitassa atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchi-ssāmi- ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā hotu no ettha kathāsallāpo”ti.

413. “Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti”ti?

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto (2.0366) parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Ayameva me puggalo cittaṃ ārādheti”ti.

“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādheti”ti? “Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukha-kāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukha-kāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukha-kāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānañca parañca sukha-kāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti; iminā me ayaṃ puggalo

cittam ārādheti”ti.

414. “Dvemā, brāhmaṇa, parisā. Katamā dve? Idha, brāhmaṇa, ekaccā parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavattum pariyesati, jātarūparajataṃ pariyesati.

“Idha pana, brāhmaṇa, ekaccā parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khettavattum pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā. Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto (2.0367) nibbuto sītībhūto sukhattapaṭisaṃvedī brahmabhūtena attanā viharati. Idha katamaṃ tvaṃ, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi- yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khettavattum pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavattum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā”ti?

“Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhattapaṭisaṃvedī brahmabhūtena attanā viharati; imāhaṃ puggalaṃ yāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavattum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassāmi”ti.

“Idāneva kho pana te, brāhmaṇa, bhāsitaṃ- ‘mayaṃ evaṃ ājānāma- ambho samaṇa, natthi dhammiko paribbajo, evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo””ti. “Addhā mesā, bho udena, sānuggahā vācā bhāsitā. ‘Atthi dhammiko paribbajo’- evaṃ me ettha hoti. Evañca pana maṃ bhavaṃ udeno dhāretu. Ye ca me bhotā udenena cattāro puggalā saṃkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāyā”ti. “Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi. Āyasmā udeno etadavoca-

415. “Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano na-ehibhaddantiko natiṭṭhabhaddantiko, nābhihaṭaṃ na uddissakataṃ na nimaṇtanaṃ sādiyati. So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā, na pāyamānāya (2.0368), na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīni, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ...pe... sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ...pe... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...pe... sattāhikampi

āhāraṃ āhāreti- iti evarūpaṃ addhamāsikaṃ pariyāyabhattachhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nivārabhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāma-
bhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānipi dhāreti, masāṇā-
nipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, aji-
nampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti,
phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūka-
pakkhampi dhāreti; kesamassulocakopi hoti kesamassulocanānuyogamanuyutto
, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti; sāyatatiyakampi udako-
rohanānuyogamanuyutto viharati- iti evarūpaṃ anakavihitāṃ kāyassa ātāpanapa-
ritāpanānuyogamanuyutto viharati. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo
attaparitāpanānuyogamanuyutto.

416. “Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanu-
yutto? Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māga-
viko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko- ye vā
panaññepi keci kurūrakammantā. Ayaṃ vuccati, brāhmaṇa, puggalo parantapo
paraparitāpanānuyogamanuyutto.

417. “Katamo (2.0369) ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuy-
ogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa,
ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo. So
puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā
kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ
kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca
purohitena. So tattha anantarhitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Eki-
ssāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti,
yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti,

yaṃ tatiyaṃ thāne khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catu-
tthasmiṃ thāne khīraṃ hoti tena aggiṃ juhāti, avasesena vacchako yāpeti. So eva-
māha- ‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yañña-
tthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yañña-
tthāya’, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya,
ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihissatthāyā’ti.
Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā tepi daṇḍatajjitā bhayata-
jjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, brāhmaṇa,
puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpa-
nānuyogamanuyutto.

418. “Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogama-
nuyutto, na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparā-
ntapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhū-
tena attanā viharati? Idha, brāhmaṇa, tathāgato loke uppajjati arahaṃ sammāsa-
mbuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi
sattā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samā-
rakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṃsaṃ sadevamanussaṃ sayāṃ
abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ
(2.0370) pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ pari-
suddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapati-
putto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate
saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati-
‘sambādho gharāvāso rajopātho abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ
ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ sañkhalikhitā brahmaca-
riyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchā-
detvā agārasmā anagāriyaṃ pabbajeyyan’ti. So aparena samayena appaṃ vā
bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassaṃ ohā-
retvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ
pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya
pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhū-
tāhitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikañkhī.
Athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāma-
dhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto
paccayiko avisaṃvādako lokassa.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra
akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya.
Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samagga-
rato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṅṅasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathā-rūpiṃ vācam bhāsītā hoti.

“Samhappalāpaṃ (2.0371) pahāya samhappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

“So bījagāmbhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūpa-rato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāga-ndhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. Uccāsayanamahā-sayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhañṇapa-ṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārika-paṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭigga-haṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷa-vapaṭiggahaṇā paṭivirato hoti. Khetvatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapa-hiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakū-ṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Cheda-navadhabandhanaviparāmosa-ālopasahasākārā paṭivirato hoti.

“So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannā-gato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

419. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvā-dhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā ...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāyana na nimittaggāhī hoti nānubyañjana-ggāhī. Yatvādhikaraṇameṇaṃ (2.0372) manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajā-nakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajāna-kārī hoti.

“So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santu-ṭṭhiyā samannāgato,) § iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajāñṇena samannāgato vivittaṃ senāsanam bhajati araññaṃ rukkhamaḷam pabbataṃ kandaram giriguham susānam vanapattham abbhokāsam

palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapa-dosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapa-dosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathīnamiddho viharati āloka-saññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti (2.0373), yaṃ taṃ ariyā ācikkhanti- ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadoma-nassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

420. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ- ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jāti-sahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe- ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpapanno’ ti. Iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti- ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ...pe... ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamā-dānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-pannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā ...pe... ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamā-dānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visu-ddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

“So (2.0374) evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakki-
lese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ
abhininnāmeti. So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamuda-
yo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti; ‘ime āsavā’ti yathābhūtaṃ
pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti
yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajā-
nāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsa-
vāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ ittha-
ttāyā’ti pajānāti.

“Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanu-
yutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparā-
ntapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhū-
tena attanā viharatī”ti.

421. Evaṃ vutte, ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca-
“abhikkantaṃ, bho udena, abhikkantaṃ, bho udena! Seyyathāpi, bho udena, nikku-
jjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ āci-
kkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti-
evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsito. Esāhaṃ
bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upā-
sakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti. “Mā
kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi. Tameva bhagavantaṃ saraṇaṃ
gacchāhi yamaṃ saraṇaṃ gato”ti. “Kahaṃ pana, bho udena, etarahi so bhavaṃ
gotamo viharati arahaṃ sammāsambuddho”ti? “Parinibbuto kho, brāhmaṇa, eta-
rahi so bhagavā arahaṃ sammāsambuddho”ti.

“Sacepi § mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu
yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassa-
nāya (2.0375) arahantaṃ sammāsambuddhaṃ. Sacepi § mayaṃ, bho udena,
suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu... tiṃsāya yojanesu...

cattārīsāya yojanesu... paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi § mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto udenassa ekaṃ niccabhikkhaṃ dadāmi”ti. “Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti”ti? “Pañca, bho udena, kahāpaṇasatāni”ti. “Na kho no, brāhmaṇa, kappati jātārūparajataṃ paṭiggahetun”ti. “Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmi”ti. “Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehi”ti. “Imināpāhaṃ bhoto udenassa bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅghe dāne samādapeti. Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmi”ti. Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi. Sā etarahi ‘ghoṭamukhi’ti vuccatīti.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Caṅkīsuttaṃ

422. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādaṃ nāma kosalanāṃ (2.0376) brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane. Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasesadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. Assosum kho opāsādakā brāhmaṇagahapatikā- “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anupatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ

dassanaṃ hotī”ti.

423. Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅgha-saṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ. Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato. Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarena mukhaṃ yena devavanaṃ sālavanaṃ tenupa-saṅkamante. Disvā khattaṃ āmantesi- “kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarena-mukhā gacchanti yena devavanaṃ sālavanan”ti? “Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opā-sādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasa-mpanno sugato lokavidū anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā’ti. Tamete bhavantaṃ (2.0377) gotamaṃ dassanāya gacchantī”-ti. “Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamtivā opāsādake brāhmaṇagahapatike evaṃ vadehi- ‘caṅkī, bho, brāhmaṇo evamāha- āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti. “Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamtivā opāsādake brāhmaṇagahapatike etadavoca- “caṅkī, bho, brāhmaṇo evamāha- ‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

424. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcama-ttāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena. Assosum kho te brāhmaṇā- “caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkami-ssatī”ti. Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamiṃsu; upasa-ṅkamtivā caṅkiṃ brāhmaṇaṃ etadavocuṃ- “saccaṃ kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti? “Evaṃ kho me, bho, hoti- ‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī”ti. “Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamtum. Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamtum. Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ...pe... bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo ...pe... bhavañhi caṅkī abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato

(2.0378) brahmavaṇṇī brahmavacchasi § akhuddāvakaṁso dassanāya ...pe... bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ...pe... bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe... bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti ...pe... bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito ...pe... bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ...pe... bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtuṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamtuṃ”ti.

425. Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca- “tena hi, bho, mamaṃ suṇātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamtuṃ; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtuṃ. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtuṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtuṃ §. Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhañca ...pe... samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ...pe... samaṇo khalu, bho, gotamo akāmakānaṃ (2.0379) mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ...pe... samaṇo khalu, bho, gotamo abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi akhuddāvakaṁso dassanāya ...pe... samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ...pe... samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe... samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ...pe... samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ...pe... samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ...pe... samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ...pe... samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ...pe... samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā saṃpucchituṃ āgacchanti ...pe... samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni ...pe... samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā

arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisa-
 dammasārathi satthā devamanussānaṃ buddho bhagavā'ti ...pe... samaṇo khalu,
 bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato ...pe... § samaṇaṃ
 khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro pāṇehi saraṇaṃ
 gato ...pe... samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro
 pāṇehi saraṇaṃ gato ...pe... samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkhara-
 sāti saputtadāro pāṇehi saraṇaṃ gato ...pe... samaṇo khalu, bho, gotamo opā-
 sādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane. Ye
 kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithī no te
 honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā.
 Yampi samaṇo gotamo opāsādaṃ anuppatto (2.0380) opāsāde viharati uttarena
 opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo. Atithi kho pana-
 mhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Imināpaṅgena na arahati
 so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ; atha kho mayameva
 arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ. Etake kho ahaṃ,
 bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo
 ettakavaṇṇo; aparimāṇavaṇṇo hi so bhavaṃ gotamo. Ekamekenapi tena §
 aṅgena samannāgato na arahati, so, bhavaṃ gotamo amhākaṃ dassanāya upa-
 saṅkमितुṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya
 upasaṅkमितुṃ. Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya
 upasaṅkमितuṃ”ti.

426. Atha kho caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena
 bhagavā tenupasaṅkami; upasaṅkमितvā bhagavatā saddhiṃ sammodi. Sammo-
 danīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tena kho pana sama-
 yena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sara-
 ṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana samayena kāpaṭiko § nāma
 māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū
 sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako,
 veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno
 hoti. So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamā-
 nānaṃ antarantarā kathaṃ opātetī. Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apa-
 sādeti- “māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantaya-
 mānānaṃ antarantarā kathaṃ opātetu. Kathāpariyosānaṃ āyasmā bhāradvājo
 āgametū”ti. Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca- “mā bhavaṃ
 gotamo kāpaṭikaṃ māṇavaṃ apasādesi. Kulaputto ca kāpaṭiko māṇavo, bahu-
 ssuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca
 kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhotā gotamena saddhiṃ asmim
 vacane paṭimantetun”ti. Atha kho bhagavato (2.0381) etadahosi- “addhā kho
 kāpaṭikassa § māṇavassa tevijjake pāvacane kathā § bhavissati. Tathā hi naṃ
 brāhmaṇā saṃpurekkharontī”ti. Atha kho kāpaṭikassa māṇavassa etadahosi-
 “yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ
 gotamaṃ paṇhaṃ pucchissāmi”ti. Atha kho bhagavā kāpaṭikassa māṇavassa

cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃ-
hāsi.

427. Atha kho kāpaṭikassa māṇavassa etadahosi- “samannāharati kho maṃ samaṇo gotamo. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti. Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca- “yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekaṃsena niṭṭhaṃ gacchanti- ‘idameva saccaṃ, moghamaññaṃ’ti. Idha bhavaṃ gotamo kimāhā”ti? “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ eka-brāhmaṇopi yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ”ti? “No hidaṃ, bho gotama”. “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariya-mahayugāpi, yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ”ti? “No hidaṃ, bho gotama”. “Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanuvācenti seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi evamāhaṃsu- ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamaññaṃ”ti? “No hidaṃ, bho gotama”.

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha- ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ’ti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariya-mahayugāpi, yo evamāha- ‘ahametaṃ (2.0382) jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ’ti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanuvācenti seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu- ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamaññaṃ’ti.

428. “Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, bhāradvāja, andhaveṇūpamaṃ maññaṃ brāhmaṇānaṃ bhāsitaṃ sampajjati- purimopi na passati majjhimopi na passati pacchimopi na passati. Taṃ kiṃ maññasī, bhāradvāja, nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjati”ti? “Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsanti”ti. “Pubbeva kho tvaṃ, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi. Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhini-jjhānakkhanti- ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Api ca, bhāradvāja, surucitaṃyeva hoti ...pe... svānussutaṃyeva hoti ...pe... suparivita-kkitaṃyeva hoti ...pe... sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Saccamanura-

kkhatā, bhāradvāja, viññunā purisena nālamettha ekamṣena niṭṭhaṃ gantuṃ- ‘idameva saccaṃ, moghamaññan’”ti.

429. “Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati? Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Saddhā cepi, bhāradvāja, purisassa hoti; ‘evaṃ me saddhā’ti- iti vadaṃ saccamanurakkhati §, natveva tāva ekamṣena niṭṭhaṃ gacchati- ‘idameva saccaṃ, moghamaññan’ti (2.0383) () §. Ruci cepi, bhāradvāja, purisassa hoti ...pe... anussavo cepi, bhāradvāja, purisassa hoti ...pe... ākāraparivitakko cepi, bhāradvāja, purisassa hoti ...pe... diṭṭhiniijjhānakkhanti cepi, bhāradvāja, purisassa hoti; ‘evaṃ me diṭṭhiniijjhānakkhanti’ti- iti vadaṃ saccamanurakkhati, natveva tāva ekamṣena niṭṭhaṃ gacchati- ‘idameva saccaṃ, moghamaññan’ti. Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ paññapema; na tveva tāva saccānubodho hoti”ti.

430. “Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ pekkhāma. Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati? Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Idha §, bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Tameṃ gahapati vā gahapatiputto vā upasaṅkamtivā tisu dhammesu samannesati- lobhaniyesu dhammesu, dosaniyesu dhammesu, mohaniyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā lobhaniyā dhammā yathārūpehi lobhaniyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṃ samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā lobhaniyā dhammā yathārūpehi lobhaniyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya §. Tathārūpo § kho panimassāyasmato kāyasamācāro tathārūpo § vacīsamācāro yathā taṃ aluddhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho (2.0384) santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo luddhenā”ti.

431. “Yato naṃ samannesamāno visuddhaṃ lobhaniyehi dhammehi samanupassati tato naṃ uttari samannesati dosaniyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā dosaniyā dhammā yathārūpehi dosaniyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṃ samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā dosaniyā dhammā yathārūpehi dosaniyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranu-

bodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo; na so dhammo sudesiyo dutṭhenā”ti.

432. “Yato naṃ samannesamāno visuddhaṃ dosaniyehi dhammehi samanupassati, tato naṃ uttari samannesati mohaniyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā mohaniyā dhammā yathārūpehi mohaniyehi dhammehi pariyādinna-citto ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṇaṃ samannesamāno evaṃ jānāti- ‘natthi kho imassāyasmato tathārūpā mohaniyā dhammā yathārūpehi mohaniyehi dhammehi pariyādinna-citto ajānaṃ vā vadeyya- jānāmīti, apassaṃ vā vadeyya- passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto (2.0385) atakkāvacaro nipuṇo paṇḍitavedaniyo; na so dhammo sudesiyo mūḷhenā”ti.

“Yato naṃ samannesamāno visuddhaṃ mohaniyehi dhammehi samanupassati; atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ § dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chanda-jāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijja passati. Ettāvata kho, bhāradvāja, saccānubodho hoti, ettāvata saccamanubujjhati, ettāvata ca mayaṃ saccānubodhaṃ paññapema; na tveva tāva saccānuppatti hoti”ti.

433. “Ettāvata, bho gotama, saccānubodho hoti, ettāvata saccamanubujjhati, ettāvata ca mayaṃ saccānubodhaṃ pekkhāma. Kittāvata pana, bho gotama, saccānuppatti hoti, kittāvata saccamanupāpuṇāti? Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Tesame, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulikammaṃ saccānuppatti hoti. Ettāvata kho, bhāradvāja, saccānuppatti hoti, ettāvata saccamanupāpuṇāti, ettāvata ca mayaṃ saccānuppattiṃ paññapemā”ti.

434. “Ettāvata, bho gotama, saccānuppatti hoti, ettāvata saccamanupāpuṇāti, ettāvata ca mayaṃ saccānuppattiṃ pekkhāma. Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro? Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Saccānuppattiyā kho, bhāradvāja, padhānaṃ bahukāraṃ. No cetaṃ padaheyya, nayidaṃ saccamanupāpuṇeyya. Yasmā ca kho padahati tasmā saccamanupāpuṇāti. Tasmā saccānuppattiyā padhānaṃ bahukāraṃ”ti.

“Padhānassa pana, bho gotama, katamo dhammo bahukāro? Padhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Padhānassa kho, bhāradvāja, tulanā (2.0386) bahukārā. No cetaṃ tuleyya, nayidaṃ padaheyya. Yasmā ca kho tuletī tasmā padahati. Tasmā padhānassa tulanā bahukārā”-

ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro? Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Tulanāya kho, bhāradvāja, ussāho bahukāro. No cetaṃ ussaheyya, nayidaṃ tuleyya. Yasmā ca kho ussa-hati tasmā tuletī. Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro? Ussāhassa bahu-kāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Ussāhassa kho, bhāradvāja, chando bahukāro. No cetaṃ chando jāyetha, nayidaṃ ussaheyya. Yasmā ca kho chando jāyati tasmā ussa-hati. Tasmā ussāhassa chando bahukāro”-ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro? Chandassa bahu-kāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā. No cete dhammā nijjhānaṃ khameyyuṃ, nayidaṃ chando jāyetha. Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati. Tasmā chandassa dhammanijjhānakkhanti bahukā-rā”ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro? Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūpaparikkhā bahu-kārā. No cetaṃ atthaṃ upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khameyyuṃ. Yasmā ca kho atthaṃ upaparikkhati tasmā dhammā nijjhānaṃ khamanti. Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā”ti.

“Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro? Atthūpapa-rikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Atthū-paparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā. No cetaṃ dhammaṃ dhāreyya, nayidaṃ atthaṃ upaparikkheyya. Yasmā ca kho dhammaṃ dhāreti tasmā atthaṃ upaparikkhati. Tasmā atthūpaparikkhāya dhammadhāraṇā bahukā-rā”ti.

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro? Dhamma-dhāraṇāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Dhammadhāraṇāya (2.0387) kho, bhāradvāja, dhammassavanaṃ bahukāraṃ. No cetaṃ dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya. Yasmā ca kho dhammaṃ suṇāti

tasmā dhammaṃ dhāreti. Tasmā dhammadhāraṇāya dhammassavanaṃ bahukāraṇ”ti.

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro? Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ. No cetaṃ sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya. Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti. Tasmā dhammassavanassa sotāvadhānaṃ bahukāraṇ”ti.

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro? Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Sotāvadhānassa kho, bhāradvāja, payirupāsanā bahukārā. No cetaṃ payirupāseyya, nayidaṃ sotaṃ odaheyya. Yasmā ca kho payirupāsati tasmā sotaṃ odahati. Tasmā sotāvadhānassa payirupāsanā bahukārā”ti.

“Payirupāsanāya pana, bho gotama, katamo dhammo bahukāro? Payirupāsanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Payirupāsanāya kho, bhāradvāja, upasaṅkamaṃ bahukāraṃ. No cetaṃ upasaṅkameyya, nayidaṃ payirupāseyya. Yasmā ca kho upasaṅkamati tasmā payirupāsati. Tasmā payirupāsanāya upasaṅkamaṃ bahukāraṇ”ti.

“Upasaṅkamanassa pana, bho gotama, katamo dhammo bahukāro? Upasaṅkamanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti. “Upasaṅkamanassa kho, bhāradvāja, saddhā bahukārā. No cetaṃ saddhā jāyetha, nayidaṃ upasaṅkameyya. Yasmā ca kho saddhā jāyati tasmā upasaṅkamati. Tasmā upasaṅkamanassa saddhā bahukārā”ti.

435. “Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānubodhaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā (2.0388). Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Yaṃyadeva ca mayaṃ bhavantaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Mayañhi, bho gotama, pubbe evaṃ jānāma- ‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro’ti? Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāraṃ. Abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇu-petaṃ saraṇaṃ gatan”ti.

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Esukārisuttaṃ

436. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho esukāri brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho esukāri brāhmaṇo bhagavantam etadavoca- “brāhmaṇā, bho gotama, catasso pāricariyā paññapenti- brāhmaṇassa pāricariyaṃ paññapenti, khattiyassa pāricariyaṃ paññapenti, vessassa pāricariyaṃ paññapenti, suddassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti- ‘brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyō vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā’ti. Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti- ‘khattiyō vā khattiyaṃ paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ paricareyyā’ti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti- ‘vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā’ti. Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti (2.0389). Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti- ‘suddova suddam paricareyya. Ko panañño suddam paricarissatī’ti? Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti. Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti. Idha bhavaṃ gotamo kimāhā”ti?

437. “Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti- ‘imā catasso pāricariyā paññapentū”ti §? “No hidaṃ, bho gotama”. “Seyyathāpi, brāhmaṇa, puriso daliddo § assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ- ‘idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabban’ti. Eva-meva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca panimā catasso pāricariyā paññapenti. Nāhaṃ, brāhmaṇa, ‘sabbaṃ paricaritabban’ti vadāmi; nāhaṃ, brāhmaṇa, ‘sabbaṃ na paricaritabban’ti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ ‘paricaritabban’ti vadāmi; yañca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ ‘paricaritabban’ti vadāmi. Khattiyaṃ cepi, brāhmaṇa, evaṃ puccheyyuṃ- ‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsī’ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya- ‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan’ti. Brāhmaṇaṃ cepi, brāhmaṇa ...pe... vessaṃ cepi, brāhmaṇa ...pe... suddam cepi, brāhmaṇa, evaṃ puccheyyuṃ- ‘yaṃ vā te paricarato pārica-

riyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsi'ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya- 'yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan'ti. Nāhaṃ, brāhmaṇa, 'uccākulīnatā seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uccākulīnatā pāpiyaṃso'ti (2.0390) vadāmi; nāhaṃ, brāhmaṇa, 'uḷāravaṇṇatā seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uḷāravaṇṇatā pāpiyaṃso'ti vadāmi; nāhaṃ, brāhmaṇa, 'uḷārabhogatā seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uḷārabhogatā pāpiyaṃso'ti vadāmi.

438. “Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādīṭṭhi hoti. Tasmā 'na uccākulīnatā seyyaṃso'ti vadāmi. Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. Tasmā 'na uccākulīnatā pāpiyaṃso'ti vadāmi.

439. “Uḷāravaṇṇopi hi, brāhmaṇa ...pe... uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti ...pe... micchādīṭṭhi hoti. Tasmā 'na uḷārabhogatā seyyaṃso'ti vadāmi. Uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti. Tasmā 'na uḷārabhogatā pāpiyaṃso'ti vadāmi. Nāhaṃ, brāhmaṇa, 'sabbhaṃ paricaritabban'ti vadāmi, na panāhaṃ, brāhmaṇa, 'sabbhaṃ na paricaritabban'ti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaḍḍhati, sīlaṃ vaḍḍhati, suttaṃ vaḍḍhati, cāgo vaḍḍhati, **paññā vaḍḍhati**, Tamahaṃ 'paricaritabban'ti (vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaḍḍhati, na sīlaṃ vaḍḍhati, na suttaṃ vaḍḍhati, na cāgo vaḍḍhati, na paññā vaḍḍhati, nāhaṃ taṃ 'paricaritabban'ti) § vadāmi”ti.

440. Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca- “brāhmaṇā, bho gotama, cattāri dhanāni paññapenti- brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa sandhanaṃ paññapenti, suddassa (2.0391) sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti bhikkhācariyaṃ; bhikkhācariyañca pana brāhmaṇo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti dhanukalāpaṃ; dhanukalāpañca pana khattiyō sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti kasigorakkhaṃ; kasigorakkhañca pana vesso sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti asitabyābhaṅgiṃ; asitabyābhaṅgiñca pana suddo sandhanaṃ atima-

ññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti. Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti. Idha bhavaṃ gotamo kimāhā”ti?

441. “Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti-
‘imāni cattāri dhanāni paññapentū”ti? “No hidaṃ, bho gotama”. “Seyyathāpi,
brāhmaṇa, puriso daliddo assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ-
‘idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabban’ti. Eva-
meva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesaṃ samaṇabrāhmaṇānaṃ, atha
ca panimāni cattāri dhanāni paññapenti. Ariyaṃ kho ahaṃ, brāhmaṇa, lokuttaraṃ
dhammaṃ purisassa sandhanaṃ paññapemi. Porāṇaṃ kho panassa mātāpe-
ttikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti
tena teneva saṅkhyāṃ gacchati. Khattiyakule ce attabhāvassa abhinibbatti hoti
‘khattiyō’tveva saṅkhyāṃ gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti
hoti ‘brāhmaṇō’tveva saṅkhyāṃ gacchati; vessakule ce attabhāvassa abhini-
bbatti hoti ‘vesso’tveva saṅkhyāṃ gacchati; suddakule ce attabhāvassa abhini-
bbatti hoti ‘suddo’tveva (2.0392) saṅkhyāṃ gacchati. Seyyathāpi, brāhmaṇa,
yaṃyadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati.
Kaṭṭhañce paṭicca aggi jalati ‘kaṭṭhaggi’tveva saṅkhyāṃ gacchati; sakalikañce
paṭicca aggi jalati ‘sakalikaggi’tveva saṅkhyāṃ gacchati; tiṇaṃce paṭicca aggi
jalati ‘tiṇaggi’tveva saṅkhyāṃ gacchati; gomayañce paṭicca aggi jalati ‘gomaya-
ggi’tveva saṅkhyāṃ gacchati. Evameva kho ahaṃ, brāhmaṇa, ariyaṃ lokuttaraṃ
dhammaṃ purisassa sandhanaṃ paññapemi. Porāṇaṃ kho panassa mātāpe-
ttikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti
tena teneva saṅkhyāṃ gacchati.

“Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyō’tveva saṅkhyāṃ
gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇō’tveva
saṅkhyāṃ gacchati; vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva
saṅkhyāṃ gacchati; suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva
saṅkhyāṃ gacchati.

“Khattiyakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathā-
gatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā
paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya
vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato
hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ
dhammaṃ kusalaṃ.

“Brāhmaṇakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca
tathāgatappaveditaṃ dhammavinayaṃ

āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Vessakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

442. “Taṃ (2.0393) kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo no vesso no suddo”ti? “No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetun”ti. “Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Brāhmaṇakulā cepi, brāhmaṇa... vessakulā cepi, brāhmaṇa... suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

443. “Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo no vesso no suddo”ti? “No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama ... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetun”ti. “Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Brāhmaṇakulā cepi, brāhmaṇa... vessakulā cepi, brāhmaṇa... suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

444. “Taṃ (2.0394) kiṃ maññasi, brāhmaṇa, idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya- ‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontu; āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontū”ti?

“Taṃ kiṃ maññasi, brāhmaṇa, yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātum; yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro na ca tena sakkā agginā aggikaraṇiyaṃ kān”ti? “No hidaṃ, bho gotama. Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātum; yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātum. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbenapi sakkā agginā aggikaraṇiyaṃ kātun”ti.

“Evameva (2.0395) kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma paṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Brāhmaṇakulā cepi, brāhmaṇa... vessakulā cepi, brāhmaṇa... suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhi-jjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalan”ti.

Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca- “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Dhanañjānisuttaṃ

445. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā sārīputto dakkhiṇāgiriṃ cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho aññataro bhikkhu rājagahe vassaṃvuṭṭho § yena dakkhiṇāgiri yenāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmatā sārīputtena saddhiṃ sammodi. Sammodaniyaṃ

kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā sārīputto etadavoca- “kaccāvuso, bhagavā arogo ca balavā cā”-ti? “Arogo cāvuso, bhagavā balavā cā”ti. “Kacci panāvuso, bhikkhusaṅgho arogo ca balavā cā”ti? “Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā”ti. “Ettha, āvuso, taṇḍulapālīdvārāya dhanañjāni § nāma brāhmaṇo atthi. Kaccāvuso (2.0396), dhanañjāni brāhmaṇo arogo ca balavā cā”ti? “Dhanañjānipi kho, āvuso, brāhmaṇo arogo ca balavā cā”ti. “Kacci panāvuso, dhanañjāni brāhmaṇo appamatto”ti? “Kuto panāvuso, dhanañjānissa brāhmaṇassa appamādo? Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati. Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā; aññāssa bhariyā assaddhā assaddhakulā ānītā”. “Dussutaṃ vatāvuso, assumha, dussutaṃ vatāvuso, assumha; ye mayaṃ dhanañjāniṃ brāhmaṇaṃ pamattaṃ assumha. Appeva ca nāma mayaṃ kadāci karahaci dhanañjānina brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti?

446. Atha kho āyasmā sārīputto dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudaṃ āyasmā sārīputto rājagahe viharati veḷuvane kalandaṅkanivāpe. Atha kho āyasmā sārīputto pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti. Atha kho āyasmā sārīputto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena dhanañjāni brāhmaṇo tenupasaṅkami. Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sārīputtaṃ dūrato va āgacchantaṃ. Disvāna yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca- “ito, bho sārīputta, payo, piyataṃ tāva bhattassa kālo bhavissatī”ti. “Alaṃ, brāhmaṇa. Kataṃ me ajja bhattakiccaṃ. Amukasmim me rukkhamūle divāvihāro bhavissati. Tattha āgaccheyyāsi”ti. “Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi. Atha kho dhanañjāni brāhmaṇo pacchābhattaṃ bhuttaṃ pātaraṃ yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmata sārīputtana saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sārīputto etadavoca- “kaccāsi, dhanañjāni, appamatto”ti? “Kuto, bho sārīputta, amhākaṃ appamādo yesaṃ no mātāpitaro (2.03 posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccānaṃ mittāmaccakaṇḍiyaṃ kātappaṃ, ñātisālohitānaṃ ñātisālohitakaṇḍiyaṃ kātappaṃ, atithīnaṃ atithikaṇḍiyaṃ kātappaṃ, pubbapetānaṃ pubbapetakaraṇḍiyaṃ kātappaṃ, devatānaṃ devatākaṇḍiyaṃ kātappaṃ, rañño rājakaṇḍiyaṃ kātappaṃ, ayampi kāyo piṇḍetabbo brūhetabbo”ti?

447. “Taṃ kiṃ maññasi, dhanañjāni, idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, mātāpitaro vā

panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, puttadāro vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, dāsakammakaraporisā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ (2.0398) nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, mittāmaccā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñātisālohitānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho ñātisālohitānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, ñātisālohitā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī

ahosi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, atithī vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho pubbapetānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pubbapetā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ (2.0399) kiṃ maññasi, dhanañjāni, idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, devatā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho rañño hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, rājā vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pare vā panassa labheyyuṃ ‘eso kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

448. “Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhamma-

cariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā (2.04 kammantā, yehi sakkā mātāpitaro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

“Taṃ (2.0401) kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, ñātisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, ñātisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñātisālohitānañceva ñātisālohitakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā

seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithikaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa; katamaṃ (2.0402) seyyo”ti? “Yo hi, bho sārīputta, devatānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, devatānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, rañño hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, rañño hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa piṇanāhetu brūhanāhetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, kāyassa piṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva piṇetum brūhetum, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitun”ti.

449. Atha kho dhanañjāni brāhmaṇo āyasmato sārīputtassa bhāsitaṃ abhinauditvā anumoditvā uṭṭhāyāsanā pakkāmi. Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bāḷhagilāno. Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi (2.0403)- “ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi- ‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So

bhagavato pāde sirasā vandatī'ti. Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi- 'dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa pāde sirasā vandatī'ti. Evañca vadehi- 'sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā"ti. "Evaṃ, bhante"ti kho so puriso dhanañjānissa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca- "dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī'ti. Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca- "dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa pāde sirasā vandati, evañca vadeti- 'sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā"ti. Adhivāsesi kho āyasmā sārīputto tuṅhībhāvena.

450. Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ etadavoca- "kacci te, dhanañjāni, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo"ti? "Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, balavā puriso tiṅhena sikharena muddhani § abhimattheyya; evameva kho (2.0404), bho sārīputta, adhimattā vātā muddhani ca ūhananti. Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, balavā puriso daḷhena

varattakkhaṇḍena § sīse sīsavethaṃ dadeyya; evameva kho, bho sārīputta, adhimattā sīse sīsavedanā. Na me, bho sārīputta, khamaniyaṃ na yāpaniyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya; evameva kho, bho sārīputta, adhimattā vātā kucchiṃ parikantanti. Na me, bho sārīputta, khamaniyaṃ, na yāpaniyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparītāpeyyuṃ; evameva kho, bho sārīputta, adhimatto kāyasmīṃ ḍāho. Na me, bho sārīputta, khamaniyaṃ na yāpaniyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

451. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- nirayo vā tiracchānayoṇi vā”ti? “Nirayā, bho sārīputta, tiracchānayoṇi seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- tiracchānayoṇi vā pettivisayo vā”ti? “Tiracchānayoṇiyā, bho sārīputta, pettivisayo seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- pettivisayo vā manussā vā”ti? “Pettivisayā, bho sārīputta, manussā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- manussā vā cātumahārājikā § vā devā”ti? “Manussehi (2.0405), bho sārīputta, cātumahārājikā devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- cātumahārājikā vā devā tāvatīṃsā vā devā”ti? “Cātumahārājikehi, bho sārīputta, devehi tāvatīṃsā devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- tāvatīṃsā vā devā yāmā vā devā”ti? “Tāvatīṃsehi, bho sārīputta, devehi yāmā devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- yāmā vā devā tusitā vā devā”ti? “Yāmehi, bho sārīputta, devehi tusitā devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- tusitā vā devā nimmānaratī vā devā”ti? “Tusitehi, bho sārīputta, devehi nimmānaratī devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo- nimmānaratī vā devā paranimmitavasavattī vā devā”ti? “Nimmānaratīhi, bho sārīputta, devehi paranimmitavasavattī devā seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo paranimmitavasavattī vā devā brahmaloko vā”ti? “Brahmaloko’ti §- bhavaṃ sārīputto āha; ‘brahmaloko’ti- bhavaṃ sārīputto āhā”ti §.

Atha kho āyasmato sārīputtassa etadahosi- “ime kho brāhmaṇā brahmalokā-dhimuttā. Yaṃnūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ deseyyan”ti. “Brahmānaṃ te, dhanañjāni, saḥabyatāya maggaṃ deseṣsāmi; taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi. Āyasmā sārīputto etadavoca- “katamo ca, dhanañjāni, brahmānaṃ saḥabyatāya maggo? Idha, dhanañjāni, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayaṃ kho, dhanañjāni,

brahmānaṃ saḥabyatāya maggo”.

452. “Puna caparaṃ, dhanañjāni, bhikkhu karuṇāsahagatena cetasā ...pe... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharati. Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo”ti. Tena hi, bho sārīputta, mama vacanena bhagavato pāde sirasā vandāhi- ‘dhanañjāni (2.0406), bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandati”ti. Atha kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkāmi. Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sārīputte kālamakāsi, brahmalokaṃca upapajji.

453. Atha kho bhagavā bhikkhū āmantesi- “eso, bhikkhave, sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkanto”ti. Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā sārīputto bhagavantaṃ etadavoca- “dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandati”ti. “Kiṃ pana tvaṃ sārīputta dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkanto”ti? “Mayhaṃ kho, bhante, evaṃ ahosi- ‘ime kho brāhmaṇā brahmalokādhimuttā, yaṃnūnāhaṃ dhanañjāniṃsa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ deseyyan’ti. “Kālaṅkatoca §, sārīputta, dhanañjāni brāhmaṇo, brahmalokaṃca upapanno”ti.

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Vāseṭṭhasuttaṃ

454. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā icchānaṅgale § viharati icchānaṅgalavanasaṅḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ- caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jāṇussoṇi § brāhmaṇo, todeyyo brāhmaṇo, añṇe ca abhiññātā abhiññātā brāhmaṇamahāsālā. Atha kho vāseṭṭha- bhāradvājānaṃ māṇavaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicāraṇtānaṃ § ayamantarākathā (2.0407) udapādi- “kathaṃ, bho, brāhmaṇo hoti”ti? Bhāradvājo māṇavo evamāha- “yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena- ettāvatā kho, bho, brāhmaṇo hoti”ti. Vāseṭṭho māṇavo evamāha- “yato kho, bho, sīlavā ca hoti vattasampanno § ca- ettāvatā kho, bho, brāhmaṇo hoti”ti. Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ. Atha kho vāseṭṭho

māṇavo bhāradvājaṃ māṇavaṃ āmantesi- “ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavana-
saṅḍe. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato-
'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato loka-
vidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.
Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅka-
mitvā samaṇaṃ gotamaṃ etamatthaṃ pucchissāma. Yathā no samaṇo gotamo
byākarissati tathā naṃ dhāressāmā”ti. “Evaṃ, bho”ti kho bhāradvājo māṇavo
vāseṭṭhassa māṇavassa paccassosi.

455. Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamaṃsu;
upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu. Sammodaniyaṃ kathaṃ sāra-
ṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho vāseṭṭho
māṇavo bhagavantaṃ gāthāhi ajjhabhāsi-

“Anuññātaṃ paṭiññātaṃ, tevijjā mayamasmubho;
ahaṃ pokkharasātissa, tārukkhassāyaṃ māṇavo.

“Tevijjānaṃ yadakkhātaṃ, tatra kevalinosmase;
padaśmā veyyākaraṇā §, jappe ācariyasādisā.
tesaṃ no jātivādasmiṃ, vivādo atthi gotama.

“Jātiyā (2.0408) brāhmaṇo hoti, bhāradvājo iti bhāsati;
ahañca kammunā § brūmi, evaṃ jānāhi cakkhuma.

“Te na sakkoma ñāpetuṃ §, aññamaññaṃ mayaṃ ubho;
bhavantaṃ puṭṭhumāgamā, sambuddhaṃ iti vissutaṃ.

“Candaṃ yathā khayātitaṃ, pecca pañjalikā janā;
vandamānā namassanti, lokasmiṃ gotamaṃ.

“Cakkhuṃ loke samuppannaṃ, mayaṃ pucchāma gotamaṃ;
jātiyā brāhmaṇo hoti, udāhu bhavati kammunā §.
ajānataṃ no pabrūhi, yathā jānemu brāhmaṇaṃ”ti.

456. “Tesaṃ vo ahaṃ byakkhissaṃ, (vāseṭṭhāti bhagavā)
anupubbaṃ yathātathaṃ;

jātivibhaṅgaṃ pāṇānaṃ, aññamaññāhi jātiyo.

“Tiṇarukkhepi jānātha, na cāpi paṭijānare;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Tato kiṭṭe paṭaṅge ca, yāva kunthakipillike;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Catuppadepepi jānātha, khuddake ca mahallake;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Pādudarepepi jānātha, urage dīghapiṭṭhike;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Tato macchepepi jānātha, uduke vārigocare;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Tato pakkhīpepi jānātha, pattayāne vihaṅgame;
liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

“Yathā etāsu jātīsu, liṅgaṃ jātīmayaṃ puthu;
evaṃ natthi manussesu, liṅgaṃ jātīmayaṃ puthu.
“Na (2.0409) kesehi na sīsehi, na kaṇṇehi na akkhīhi;
na mukhena na nāsāya, na oṭṭhehi bhamūhi vā.
“Na gīvāya na aṃsehi, na udarena na piṭṭhiyā;
na soṇiyā na urasā, na sambādhe na methune §.
“Na hatthehi na pādehi, naṅgulīhi nakhehi vā;
na jaṅghāhi na ūrūhi, na vaṇṇena sarena vā;

liṅgaṃ jātīmayaṃ neva, yathā aññāsu jātisu.

457. “Paccattañca sarīresu §, manussesvetamaṃ na vijjati.

vokārañca manussesu, samaññāya pavuccati.

“Yo hi koci manussesu, gorakkhamaṃ upajīvati;

evamaṃ vāseṭṭha jānāhi, kassako so na brāhmaṇo.

“Yo hi koci manussesu, puthusippena jīvati;

evamaṃ vāseṭṭha jānāhi, sippiko so na brāhmaṇo.

“Yo hi koci manussesu, vohāramaṃ upajīvati;

evamaṃ vāseṭṭha jānāhi, vāṇijo so na brāhmaṇo.

“Yo hi koci manussesu, parapessena jīvati;

evamaṃ vāseṭṭha jānāhi, pessako § so na brāhmaṇo.

“Yo hi koci manussesu, adinnaṃ upajīvati;

evamaṃ vāseṭṭha jānāhi, coro eso na brāhmaṇo.

“Yo hi koci manussesu, issatthamaṃ upajīvati;

evamaṃ vāseṭṭha jānāhi, yodhājīvo na brāhmaṇo.

“Yo hi koci manussesu, porohiccena jīvati;

evamaṃ vāseṭṭha jānāhi, yājako so na brāhmaṇo.

“Yo hi koci manussesu, gāmaṃ raṭṭhañca bhujjati;

evamaṃ vāseṭṭha jānāhi, rājā eso na brāhmaṇo.

“Na (2.0410) cāhamaṃ brāhmaṇamaṃ brūmi, yonijamaṃ mattisambhavaṃ;

bhovādi § nāma so hoti, sace hoti sakiñcano.

akiñcanaṃ anādānaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

458. “Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;

saṅgātigamaṃ viṣaṃyuttaṃ §, tamahamaṃ brūmi brāhmaṇamaṃ.

“Chetvā naddhiṃ § varattañca, sandānaṃ sahanukkamaṃ;

ukkhittapalighamaṃ buddhamaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Akkosamaṃ vadhabandhañca, aduṭṭho yo titikkhati;

khantībalaṃ balānīkaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Akkodhanaṃ vatavantaṃ, silavantaṃ anussadaṃ;

dantaṃ antimasārīraṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Vāripokkharapatteva, āraggeriva sāsapo;

yo na limpati kāmesu, tamahamaṃ brūmi brāhmaṇamaṃ.

“Yo dukkhassa pajānāti, idheva khayamattano;

pannabhāraṃ viṣaṃyuttaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ;

uttamatthamanuppattaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Asaṃsaṭṭhamaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;

anokasārimappicchaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

“Nidhāya daṇḍamaṃ bhūtesu, tasesu thāvaresu ca;

yo na hanti na ghāteti, tamahamaṃ brūmi brāhmaṇamaṃ.

“Aviruddhamaṃ viruddhesu, attadaṇḍesu nibbutamaṃ;

sādānesu anādānaṃ, tamahamaṃ brūmi brāhmaṇamaṃ.

- “Yassa rāgo ca doso ca, māno makkho ca ohito;
sāsaṅgā āraggā, tamahaṃ brūmi brāhmaṇaṃ.
- 459.** “Akakkasaṃ (2.0411) viññāpaniṃ, giraṃ saccaṃ udīraye;
yāya nābhisaṃ kiñci, tamahaṃ brūmi brāhmaṇaṃ.
“Yo ca dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
loke adinnaṃ nādeti §, tamahaṃ brūmi brāhmaṇaṃ.
“Āsā yassa na vijjanti, asmiṃ loke paramhi ca;
nirāsāsaṃ § viṣaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassālayā na vijjanti, aññāya akathaṃkathiṃ;
amatogadhaṃ anuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhapuññaṃ pāpaṃ, ubho saṅgaṃ upaccagā;
asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Candaṃ va vimalaṃ suddhaṃ, vipprasannaṃ anāvilaṃ;
nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yo imaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
anupādāya nibbutaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhakāme pahantvāna §, anāgāro paribbaje;
kāmaṃbhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhataṇhaṃ pahantvāna, anāgāro paribbaje;
taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
sabbayogaviṣaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Hitvā ratiṃca aratiṃ, sītībhūtaṃ nirūpadhiṃ;
sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Cuttiṃ yo vedi sattānaṃ, upapattiṃca sabbaso;
asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassa gatiṃ na jānanti, devā gandhabbamānusaṃ;
khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassa (2.0412) pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
anejaṃ nhātaṃ § buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Pubbenivāsaṃ yo vedi, saggāpāyaṃca passati;
atho jātikkhayaṃ patto, tamahaṃ brūmi brāhmaṇaṃ.
- 460.** “Samaññā hesā lokasmiṃ, nāmagottaṃ pakappitaṃ;
sammuccā samudāgataṃ, tattha tattha pakappitaṃ.
“Dīgharattānusayitaṃ, diṭṭhigatamañānataṃ;
ajānantā no § pabrunti §, jātiyā hoti brāhmaṇo.
“Na jaccā brāhmaṇo § hoti, na jaccā hoti abrahmaṇo §.
kammaṇā brāhmaṇo § hoti, kammaṇā hoti abrahmaṇo §.
“Kassako kammaṇā hoti, sippiko hoti kammaṇā;

vāṇijo kammunā hoti, pessako hoti kammunā.

“Coropi kammunā hoti, yodhājīvopi kammunā;

yājako kammunā hoti, rājāpi hoti kammunā.

“Evametaṃ yathābhūtaṃ, kammaṃ passanti paṇḍitā;

paṭiccasamuppādadassā, kammavipākakovidā.

“Kammunā vattati loko, kammunā vattati pajā;

kammanibandhanā sattā, rathassāṇīva yāyato.

“Tapena brahmacariyena, saṃyamena damena ca;

etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ.

“Tīhi vijjāhi sampanno, santo khīṇapunabbhavo;

evaṃ vāseṭṭha jānāhi, brahmā sakko vijānatan”ti.

461. Evaṃ (2.0413) vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocum- “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti- evamevaṃ bhotā

gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṅca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate”ti.

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Subhasuttaṃ

462. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena subho māṇavo todeyyaputto sāvattiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena. Atha kho subho māṇavo todeyyaputto yassa gahapatissa nivesane paṭivasati taṃ gahapatiṃ etadavoca- “suttaṃ metaṃ, gahapati- ‘avivittā sāvattihī arahantehī”ti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma”ti? “Ayaṃ, bhante, bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Taṃ, bhante, bhagavantaṃ payirupāsassū”ti. Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca- “brāhmaṇā, bho gotama, evamaṃhaṃsu- ‘gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti. Idha bhavaṃ gotamo kimāhā”ti?

463. “Vibhajjavādo kho ahamettha, māṇava; nāhamettha ekaṃsavādo. Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi. Gihī vā (2.0414) hi *2.0651, māṇava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Gihissa vāhaṃ, māṇava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi. Gihī vā hi, māṇava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

“Brāhmaṇā, bho gotama, evamaṃhaṃsu- ‘mahaṭṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammaṭṭhānaṃ mahapphalaṃ hoti; appaṭṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammaṭṭhānaṃ appaphalaṃ hoti”ti. Idha bhavaṃ gotamo kimāhā”ti.

“Etthāpi kho ahaṃ, māṇava, vibhajjavādo; nāhamettha ekaṃsavādo. Atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ

appaphalaṃ hoti? Kasi kho, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti? Vaṇijjā kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Vaṇijjāyeva kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

464. “Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ (2.0415) appaphalaṃ hoti. Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti”ti.

“Brāhmaṇā, bho gotama, pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāya”ti. “Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāya- sace te agaru- sādhu te pañca dhamme imasmiṃ parisati bhāsassū”ti. “Na kho me, bho gotama, garu yatthassu bhavanto vā nisinno bhavantarūpo vā”ti §. “Tena hi, māṇava, bhāsassū”ti. “Saccaṃ kho, bho gotama, brāhmaṇā paṭhamaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Tapaṃ kho, bho gotama, brāhmaṇā dutiyaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Brahmācariyaṃ kho, bho gotama, brāhmaṇā tatiyaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Ajjhenaṃ kho, bho gotama, brāhmaṇā catutthaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Cāgaṃ kho, bho gotama, brāhmaṇā pañcamaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāyāti. Idha bhavaṃ gotamo

kimāhā”ti?

465. “Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha- ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemi”ti? “No hidaṃ, bho gotama”. “Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha- ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā (2.0416) vipākaṃ pavedemi”ti? “No hidaṃ, bho gotama”. “Kiṃ pana, māṇava, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanuvācenti, seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi evamāhaṃsu- ‘mayaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemā”ti? “No hidaṃ, bho gotama”.

“Iti kira, māṇava, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha- ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemi”ti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha- ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemi”ti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanuvācenti, seyyathidaṃ- aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu. Tepi na evamāhaṃsu- ‘mayaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemā”ti.

“Seyyathāpi, māṇava, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, māṇava, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati- purimopi na passati majjhimopi na passati pacchimopi na passati”ti.

466. Evaṃ vutte, subho māṇavo todeyyaputto bhagavatā andhaveṇūpamena vuccamāno kupito anattamano bhagavantamaṃyeva khumsento bhagavantamaṃyeva vambhento bhagavantamaṃyeva vadamāno- ‘samaṇo gotamo pāpito bhavissati”ti bhagavantaṃ etadavoca- “brāhmaṇo, bho gotama, pokkharasāti opamañño subhagavaniko evamāha- ‘evameva (2.0417) panidhekacce § samaṇabrāhmaṇā uttarimanussadhammā alamariyañāṇadassanavisesaṃ paṭijānanti. Tesamidaṃ bhāsitaṃ hassakaṃyeva sampajjati, nāmakamaṃyeva sampajjati, rittakamaṃyeva sampajjati, tucchakamaṃyeva sampajjati. Kathañhi nāma manussabhūto uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti- netamaṃ ṭhānaṃ vijjati”ti?

“Kiṃ pana, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko sabbesamaṃyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānāti”ti? “Sakāyapi hi, bho gotama, puṇṇikāya dāsiyā brāhmaṇo pokkharasāti opamañño subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesamaṃyeva samaṇabrāhmaṇānaṃ

cetasā ceto paricca pajānissatī”ti?

“Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohita-kāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāra-karūpāni, na passeyya candimasūriye. So evaṃ vadeyya- ‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī; natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī; natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī; natthi lohita-kāni rūpāni, natthi lohita-kānaṃ rūpānaṃ dassāvī; natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī; natthi sama-visamaṃ, natthi samavisamassa dassāvī; natthi tāra-karūpāni, natthi tāra-karū-pānaṃ dassāvī; natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī. Aha-metaṃ na jānāmi, ahametaṃ na passāmi; tasmā taṃ natthī’ti. Sammā nu kho so, māṇava, vadamāno vadeyyā”ti?

“No hidaṃ, bho gotama. Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī; atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī; atthi pīta-kāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī; atthi lohita-kāni rūpāni, atthi lohita-kānaṃ rūpānaṃ dassāvī; atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī; atthi samavisamaṃ, atthi samavisamassa dassāvī; atthi tāra-karūpāni, atthi tāra-karūpānaṃ dassāvī (2.0418); atthi candimasūriyā, atthi candimasūri-yānaṃ dassāvī. ‘Ahametaṃ na jānāmi, ahametaṃ na passāmi; tasmā taṃ natthī’ti; na hi so, bho gotama, sammā vadamāno vadeyyā”ti.

“Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko andho acakkhuko. So vata uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti- netaṃ ṭhānaṃ vijjati”.

467. “Taṃ kiṃ maññasi, māṇava, ye te kosalakā brāhmaṇamahāsālā, seyya-thidaṃ- caṅkī brāhmaṇo tārukko brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo pitā ca § te todeyyo, katamā nesaṃ seyyo §, yaṃ vā te sammuccā § vācaṃ bhāseyyuṃ yaṃ vā asamuccā”ti? “Sammuccā, bho gotama”.

“Katamā nesaṃ seyyo, yaṃ vā te mantā vācaṃ bhāseyyuṃ yaṃ vā amantā”ti? “Mantā, bho gotama”.

“Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācaṃ bhāseyyuṃ yaṃ vā appaṭisaṅkhāyā”ti? “Paṭisaṅkhāya, bho gotama”.

“Katamā nesaṃ seyyo, yaṃ vā te atthasaṃhitā vācaṃ bhāseyyuṃ yaṃ vā anatthasaṃhitā”ti? “Atthasaṃhitā, bho gotama”.

“Taṃ kiṃ maññasi, māṇava, yadi evaṃ sante, brāhmaṇena pokkharasātinā opa-maññena subhagavanikena sammuccā vācā bhāsītā asamuccā”ti

§? “Asammuccā, bho gotama”.

“Mantā vācā bhāsītā amantā vā”ti? “Amantā, bho gotama”.

“Paṭisaṅkhāya vācā bhāsītā appaṭisaṅkhāyā”ti? “Appaṭisaṅkhāya, bho gotama”.

“Atthasaṃhitā vācā bhāsītā anattasaṃhitā”ti? “Anattasaṃhitā, bho gotama”.

“Pañca (2.0419) kho ime, māṇava, nīvaraṇā. Katame pañca? Kāmacchandani-
varaṇaṃ, byāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ uddhaccakukkucchanīva-
raṇaṃ, vicikicchānīvaraṇaṃ- ime kho, māṇava, pañca nīvaraṇā. Imehi kho
māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko
āvuto nivuto ophuṭo § pariyonaddho. So vata uttarimanussadhammā alamariyañā-
ṇadassanavisesaṃ ṇassati vā dakkhati vā sacchi vā karissatīti- netaṃ ṭhānaṃ
vijjati.

468. “Pañca kho ime, māṇava, kāmaguṇā. Katame pañca? Cakkhaviññeyyā
rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā
...pe... ghānaviññeyyā gandhā... jivhā viññeyyā rasā... kāyaviññeyyā phoṭṭhabbā
iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā- ime kho, māṇava, pañca
kāmaguṇā. Imehi kho, māṇava, pañcahi kāmaguṇehi brāhmaṇo pokkharasāti opa-
mañño subhagavaniko gathito mucchito ajjhoppanno anādīnavadassāvī anissaraṇa-
pañño paribhuñjati. So vata uttarimanussadhammā alamariyañāṇadassanavi-
sesaṃ ṇassati vā dakkhati vā sacchi vā karissatīti- netaṃ ṭhānaṃ vijjati.

“Taṃ kiṃ maññasi, māṇava, yaṃ vā tiṇakaṭṭhupādānaṃ paṭicca aggim jāleyya
yaṃ vā nissatṭhatiṇakaṭṭhupādānaṃ aggim jāleyya, katamo nu khvāssa aggi
accimā ceva vaṇṇavā ca pabhassaro cā”ti? “Sace taṃ, bho gotama, ṭhānaṃ nissa-
ṭṭhatiṇakaṭṭhupādānaṃ aggim jāletuṃ, svāssa aggi accimā ceva vaṇṇavā ca
pabhassaro cā”ti. “Aṭṭhānaṃ kho etaṃ, māṇava, anavakāso yaṃ nissatṭhatiṇaka-
ṭṭhupādānaṃ aggim jāleyya aññatra iddhimatā. Seyyathāpi, māṇava, tiṇakaṭṭhupā-
dānaṃ paṭicca aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti
pañca kāmaguṇe paṭicca. Seyyathāpi, māṇava, nissatṭhatiṇakaṭṭhupādāno §
aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatreva
kāmehi aññatra akusalehi dhammehi.

“Katamā ca, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi? Idha,
māṇava, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viha-
rati. Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi (2.0420)
dhammehi. Puna caparaṃ, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā ...pe...
dutiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, māṇava, pīti aññatreva
kāmehi aññatra akusalehi dhammehi.

469. “Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya
kusalassa ārādhanaṃ, katamettha § brāhmaṇā dhammaṃ mahapphalataraṃ
paññapenti puññassa kiriyāya kusalassa ārādhanaṃ”ti? “Yeme, bho gotama,
brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ,
cāgamettha brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiri-
yāya kusalassa ārādhanaṃ”ti.

“Taṃ ki maññasi, māṇava, idha aññatarassa brāhmaṇassa mahāyañño paccu-

paṭṭhito assa. Atha dve brāhmaṇā āgaccheyyūṃ- ‘itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāmā’ti. Tatrekassa § brāhmaṇassa evamassa- ‘aho vata! Ahameva labheyyaṃ bhattagge aggāsanam aggodakam aggapiṇḍam, na añño brāhmaṇo labheyya bhattagge aggāsanam aggodakam aggapiṇḍan’ti. Ṭhānam kho panetaṃ, māṇava, vijjati yaṃ añño brāhmaṇo labheyya bhattagge aggāsanam aggodakam aggapiṇḍam, na so brāhmaṇo labheyya bhattagge aggāsanam aggodakam aggapiṇḍam. ‘Añño brāhmaṇo labhati bhattagge aggāsanam aggodakam aggapiṇḍam, nāhaṃ labhāmi bhattagge aggāsanam aggodakam aggapiṇḍan’ti- iti so kupito hoti anattamano. Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapenti”ti? “Na khvettha, bho gotama, brāhmaṇā evaṃ dānam denti- ‘iminā paro kupito hotu anattamano’ti. Atha khvettha brāhmaṇā anukampājātikaṃ yeva § dānam denti”ti. “Evaṃ sante, kho, māṇava, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti- yadidaṃ anukampājātikan”ti. “Evaṃ sante, bho gotama, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti- yadidaṃ anukampājātikan”- ti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi- gahaṭṭhesu vā pabbajitesu vā”ti? “Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, imāhaṃ pañca dhamme pabbajitesu (2.0421) bahulaṃ samanupassāmi appaṃ gahaṭṭhesu. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho na satataṃ samitaṃ tapassī hoti... brahmacārī hoti... sajjhāyabahulo hoti... cāgabahulo hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satataṃ samitaṃ tapassī hoti... brahmacārī hoti... sajjhāyabahulo hoti... cāgabahulo hoti. Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesū”ti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya cittassāhaṃ ete parikkhāre vadāmi- yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu saccavādī hoti. So ‘saccavādīmhi’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ. Yaṃ taṃ kusalūpasamhitam pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi- yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu tapassī hoti ...pe... brahmacārī hoti ...pe... sajjhāyabahulo hoti ...pe... cāgabahulo hoti. So ‘cāgabahulomhi’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ. Yaṃ taṃ kusalūpasamhitam pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi- yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Ye te māṇava, brāhmaṇā, pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, cittassāhaṃ ete parikkhāre

vadāmi- yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

470. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca- “sutaṃ metaṃ, bho gotama- ‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ jānātī”-ti.

“Taṃ kiṃ maññasi, māṇava, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti?

“Evaṃ, bho, āsanne ito naḷakāragāmo (2.0422), na yito dūre naḷakāragāmo”ti.

“Taṃ, kiṃ maññasi māṇava, idhassa puriso naḷakāragāme jātavaddho §; tamenāṃ naḷakāragāmato tāvadeva avasaṭaṃ § naḷakāragāmassa maggaṃ puccheyyumaṃ; siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā”ti?

“No hidaṃ, bho gotama”.

“Taṃ kissa hetu”?

“Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva naḷakāragāmassa maggāni suviditāni”ti. “Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vāti, na tveva tathāgatassa brahmalokaṃ vā brahmalokagāminiṃ vā paṭipadaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānañcāhaṃ, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṃ; yathāpaṭipanno ca brahmalokaṃ upapanno tañca pajānāmi”ti.

“Sutaṃ metaṃ, bho gotama- ‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ desetī”ti. Sādhū me bhavaṃ gotamo brahmānaṃ saḥabyatāya maggaṃ desetū”ti.

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ bho”-ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca-

471. “Katamo ca, māṇava, brahmānaṃ saḥabyatāya maggo? Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya §; evameva kho, māṇava ...pe... evaṃ bhāvitāya kho, māṇava, mettāya § cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati. Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo. “Puna (2.0423) caparaṃ, māṇava, bhikkhu karuṇāsahagatena cetasā ...pe... muditāsahagatena cetasā ...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo

appakasireneva cātuddisā viññāpeyya; evameva kho, māṇava ...pe... evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, māṇava, brahmānaṃ saha-byatāya maggo”ti.

472. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca- “abhi-kkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikku-jjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ āci-kkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti- evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upā-sakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Handa, ca dāni mayaṃ, bho gotama, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”- ti. “Yassadāni tvaṃ, māṇava, kālaṃ maññasi”ti. Atha kho subho māṇavo todeyya-putto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena § sāvattiyā niyyāti divā divassa. Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantaṃ.

Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca- “handa, kuto nu bhavaṃ bhāradvājo āgacchati divā divassā”ti? “Ito hi kho ahaṃ, bho (2.0424), āgacchāmi samaṇassa gotamassa santikā”ti. “Taṃ kiṃ maññasi, bhavaṃ bhāradvājo, samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññeti”? “Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi? Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti. “Uḷārāya khalu, bhavaṃ bhāradvājo, samaṇaṃ gotamaṃ pasaṃsāya pasaṃsatī”ti. “Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi? Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ. Ye cime, bho, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya; cittassete samaṇo gotamo parikkhāre vadeti- yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhīrathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā udānaṃ udānesi- “lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa yassa vijite tathāgato viharati arahamaṃ sammāsambuddho”ti.

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅgāravasuttaṃ

473. Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena dhanañjāni § nāma brāhmaṇi cañcalikappe § paṭivasati abhippasannā buddhe ca dhamme ca saṅge ca. Atha kho dhanañjāni brāhmaṇi upakkhalitvā tikkhattuṃ udānaṃ udānesi- “Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa”ti.

Tena kho pana samayena saṅgāravo nāma māṇavo cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsa-pañcamānaṃ (2.0425), padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya. Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca- “avabhūtāva ayaṃ § dhanañjāni brāhmaṇi, parabhūtāva ayaṃ § dhanañjāni brāhmaṇi, vijjamānānaṃ (tevijjānaṃ) § brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsissatī”ti §. “Na hi pana tvaṃ, tāta bhadrāmukha, tassa bhagavato silapaññānaṃ jānāsi. Sace tvaṃ, tāta bhadrāmukha, tassa bhagavato silapaññānaṃ jāneyyāsi, na tvaṃ, tāta bhadrāmukha, taṃ bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ maññeyyāsi”ti. “Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anuppatto hoti atha me āroceyyāsi”ti. “Evaṃ, bhadrāmukhā”ti kho dhanañjāni brāhmaṇi saṅgāravassa māṇavassa paccassosi.

Atha kho bhagavā kosalesu anupubbena cārikaṃ caramāno yena cañcali-

kappaṃ tadavasari. Tatra sudaṃ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Assosi kho dhanañjānī brāhmaṇī- “bhagavā kira cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”-ti. Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamtivā saṅgāravaṃ māṇavaṃ etadavoca- “ayaṃ, tāta bhadrāmukha, so bhagavā cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Yassadāni, tāta bhadrāmukha, kālaṃ maññasī”ti.

474. “Evaṃ, bho”ti kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā paṭi-ssutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo māṇavo bhagavantaṃ etadavoca- “santi kho, bho gotama, eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bho gotama, ye (2.0426) te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāṃ bhavaṃ gotamo katamo”ti? “Diṭṭhadhammābhiññāvosaṇapāramippattānaṃ, ādibrahmacariyaṃ paṭijānantānampi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi. Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā. Te anussavena diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi brāhmaṇā tevijjā. Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhā-mattakena diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi takkī vīmaṃsī. Santi, bhāradvāja, eke samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bhāradvāja, ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi. Tadamināpetāṃ, bhāradvāja, pariyāyena veditabbaṃ, yathā ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosaṇapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

475. “Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi- ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrēna yobbānena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkami; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ- ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti. Evaṃ vutte, bhāradvāja, āḷāro kālāmo maṃ etadavoca- ‘viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso naci-

rasseva sakam ācariyakam sayam (2.0427) abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho aham, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho aham, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena 'ñāṇavādañca vadāmi, theravādañca jānāmi, passāmi'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

“Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ- 'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi'ti? Evaṃ vutte, bhāradvāja, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchikiriyaṃ padaheyyan'ti. So kho aham, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsiṃ. Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ- 'ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi'ti? 'Ettāvatā kho aham, āvuso, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi'ti. 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. 'Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi (2.0428). Iti yādiso aham tādiso tvaṃ, yādiso tvaṃ tādiso aham. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti. Iti kho, bhāradvāja, āḷāro kālāmo ācariyo me samāno attano antevasiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi- 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti. So kho aham, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

476. “So kho aham, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ- 'icchāmaṃ, āvuso §, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti. Evaṃ vutte, bhāradvāja, udako rāmaputto maṃ etadavoca- 'viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva

sakaṃ ācariyakaṃ sayamaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, bhāradvāja, tāvatakena va oṭṭhapahatamattena lapitalāpanamattena 'ñña-vādañca vadāmi, theravādañca jānāmi, passāmi'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayamaṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi'ti. Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamaṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ- 'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavedesi'ti? Evaṃ vutte, bhāradvāja, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja (2.0429) viharāmi'ti pavedesi tassa dhammassa sacchikiriyāya padaheyya-n'ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāsiṃ.

"Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamaṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ- 'ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesi'ti? 'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesi'ti. 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi'ti. 'Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āya-smantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā'ti. Iti kho, bhāradvāja, udako rāmaputto sabrahmacāri me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi- 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti. So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamaṃ.

477. "So kho ahaṃ, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruveḷā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇiyaṃ, samantā ca gocara-gāmaṃ. Tassa mayhaṃ, bhāradvāja, etadahosi- 'ramaṇiyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī

ca sandati setakā supatitthā ramaṇiyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti (2.0430). So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ- 'alamidaṃ padhānāyā'ti. Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

“Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya- 'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “No hidaṃ, bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana uduke nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapi-pāsā kāmapiṭṭhāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

478. “Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya- 'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā”ti? “No hidaṃ, bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa (2.0431) bhāgī assā”ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapi-pāsā kāmapiṭṭhāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

479. “Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya- 'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “Evaṃ bho gotama. Taṃ

kissa hetu? Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittaṃ”ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇāso kāmapiṇṇāso so ca ajjhataṃ suppaṇṇāso hoti suppaṇṇāso, opakkamikaṃ cepi te bhonto samaṇa-brāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhāradvāja te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikaṃ dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhāradvāja te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutaṃ. Imā kho maṃ, bhāradvāja, tisso upamā paṭibhāsu anacchariyā pubbe assutaṃ.

480. “Tassa (2.0432) mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasaṃ cittaṃ abhiniggaṇheyyaṃ abhinippīḷeyyaṃ abhisantāpeyyaṃ”ti. So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasaṃ cittaṃ abhiniggaṇhāmi abhinippīḷemi abhisantāpemi. Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasaṃ cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya, evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasaṃ cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammūṭṭhā; sāraddho ca pana me kāyo hoti appaṭṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

481. “Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyyaṃ”ti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammūṭṭhā; sāraddho ca pana me kāyo hoti appaṭṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyyaṃ”ti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimaṭṭheyya, evameva kho me, bhāradvāja, mukhato ca nāsato (2.0433) ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammūṭṭhā;

sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya, evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca (2.0434) nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ ḍāho hoti. Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ ḍāho hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato. Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu- ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhaṃsu- ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī’ti. Ekaccā devatā evamāhaṃsu- ‘na kālaṅkato samaṇo gotamo, nāpi kālaṅkaroti; arahaṃ samaṇo gotamo, vihārotveva so arahato evarūpo hotī’ti.

“Tassa mayhaṃ, bhāradvāja, etadahosi- ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan’ti. Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ- ‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma. Tāya tvaṃ yāpessasī’ti. Tassa mayhaṃ, bhāradvāja, etadahosi- ‘ahañceva kho pana sabbaso ajajjitvaṃ paṭijāneyyaṃ, imā ca me

devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ, tāya cāhaṃ yāpeyyaṃ. Taṃ mamassa musā'ti. So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, 'halan'ti vadāmi.

“Tassa mayhaṃ, bhāradvāja, etadahosi- 'yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsan'ti. So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresim̐ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ (2.0435) āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya; seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya; seyyathāpi nāma vaṭṭanāvālī, evamevassu me piṭṭhikaṅṭako uṇṇatāvanato hoti tāyevappāhāratāya; seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya; seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya; seyyathāpi nāma tittakālābu āmakacchinno vātāpena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, 'udaracchaviṃ parimasissāmi'ti piṭṭhikaṅṭakameva pariggaṇhāmi, 'piṭṭhikaṅṭakaṃ parimasissāmi'ti udaracchaviṃ parimasissāmi'ti pariggaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṅṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, 'vaccaṃ vā muttaṃ vā karissāmi'ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu- 'kāḷo samaṇo gotamo'ti. Ekacce manussā evamāhaṃsu- 'na kāḷo samaṇo gotamo, sāmo samaṇo gotamo'ti. Ekacce manussā evamāhaṃsu- 'na kāḷo samaṇo gotamo napi sāmo, maṅguracchavi samaṇo gotamo'ti; yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

482. “Tassa mayhaṃ, bhāradvāja, etadahosi- 'ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu (2.0436), etāvaparamaṃ, nayito bhiyyo; yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito

bhiyyo; yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā'ti? Tassa mayhaṃ bhāradvāja, etadahosi- 'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā'ti? Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahoṣi- 'eseva maggo bodhāyā'ti. Tassa mayhaṃ, bhāradvāja, etadahosi- 'kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti? Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti.

483. “Tassa mayhaṃ, bhāradvāja, etadahosi- 'na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti. So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresimā odanakummāsaṃ. Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti- 'yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessati'ti. Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresimā odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkaṃmiṃsu- 'bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā'ti.

“So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja vihāsimā. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ (2.0437) samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsimā.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmesimā. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ- ekampi jātimā dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, bhāradvāja, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

484. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāyā cittaṃ abhininnāmesimā. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...pe... ayaṃ kho me, bhāradvāja, 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 anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāyā cittaṃ abhini-

nnāmesim. So ‘idaṃ dukkhan’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 āsavasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi (2.0438) cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim. Ayaṃ kho me, bhāradvāja, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato”ti.

485. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca- “atthitavataṃ § bhoto gotamassa padhānaṃ ahosi, sappurisavataṃ § bhoto gotamassa padhānaṃ ahosi; yathā taṃ arahato sammāsambuddhassa. Kiṃ nu kho, bho gotama, atthi devā”ti §? “Ṭhānaso metaṃ §, bhāradvāja, viditaṃ yadidaṃ- adhidevā”ti §. “Kiṃ nu kho, bho gotama, ‘atthi devā’ti puṭṭho samāno ‘ṭhānaso metaṃ, bhāradvāja, viditaṃ yadidaṃ adhidevā’ti vadesi. Nanu, bho gotama, evaṃ sante tucchā musā hoti”ti? “Atthi devā’ti, bhāradvāja, puṭṭho samāno ‘atthi devā’ti yo vadeyya, ‘ṭhānaso me viditā’ti § yo vadeyya; atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ gantabbaṃ § yadidaṃ- ‘atthi devā”ti. “Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī”ti §? “Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ- ‘atthi devā”ti.

486. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca- “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya- cakkhumanto rūpāni dakkhantīti- evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ (2.0439) bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Saṅgāravasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ-

Brahmāyu selassalāyano, ghoṭamukho ca brāhmaṇo;
caṅkī esu dhanañjāni, vāseṭṭho subhagāravoti.

Idaṃ vaggānamuddānaṃ-

Vaggo gahapati bhikkhu, paribbājakanāmako;
rājavaggo brāhmaṇoti, pañca majjhima-āgame.

Majjhimapaṇṇāsakaṃ samattaṃ.