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TO  
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A WESTERN TRIBUTE  
TO  
EASTERN SCHOLARSHIP.

### MANUSCRIPTS CONSULTED.

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1. S<sup>k</sup>, S<sup>t</sup>, B<sup>m</sup>, Si and Bu,—as defined at the beginning of Volume II.

2. S<sup>v</sup> is a manuscript (in Sinhalese character) from the Kandy Oriental Library, for the loan of which I am indebted to the kindness of Mr. J. B. Yatawara, of Gampola. (It is closely related to S<sup>k</sup> and S<sup>t</sup>.)

R. C.

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107.

Evam me sutam. Ekam samayam Bhagavā Sāvattthi-  
yam viharati Pubbārāme Migāramātu pāsāde. Atha kho  
Gaṇaka-Moggallāno brāhmaṇo yena Bhagavā ten' upa-  
saṅkhami, upasaṅkhamitvā Bhagavatā saddhim sammodi  
sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṁ  
nisīdi. Ekamantaṁ nisinno kho Gaṇaka-Moggallāno  
brāhmaṇo Bhagavantaṁ etad avoca: Seyyathāpi, bho  
Gotama, imassa Migāramātu pāsādassa dissati anupubba-  
sikkhā anupubbakiriya anupubbapaṭipadā, yadidaṁ yāva  
pacchimā sopānakalevarā;<sup>1</sup> imesam pi hi, bho Gotama,  
brāhmaṇānaṁ dissati anupubbasikkhā anupubbakiriya anu-  
pubbapaṭipadā, yadidaṁ ajjhene; imesam pi hi, bho Gotama,  
issāsānaṁ dissati anupubbasikkhā anupubbakiriya anupubba-  
paṭipadā, yadidaṁ issatthe; amhākam pi hi, bho Go-  
tama, gaṇānaṁ gaṇānājivānaṁ dissati anupubbasikkhā  
anupubbakiriya anupubbapaṭipadā, yadidaṁ saṅkhāne.  
Mayaṁ hi, bho Gotama, antevāsī labhitvā paṭhamam evam  
gaṇāpema: Ekam ekakam, dve dukā, tīṇi tikā, cattāri  
catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha  
aṭṭhakā, nava navakā, dasa dasakā ti; satam pi mayaṁ,  
bho Gotama, gaṇāpema. Sakkā nu kho, bho Gotama,  
imasam pi dhammavinaye evam eva anupubbasikkhā  
anupubbakiriya anupubbapaṭipadā paññāpetun ti?

<sup>1</sup> So Bu (the R.A.S. MS. correcting from s—varā); Si sopāna-  
kalevarā; S<sup>k</sup> sopānakaleparā; S<sup>v</sup> sopānakaleparā. Cf. supra II.  
93, and II. Vinaya 128.

Sakkā, brāhmaṇa, imasmiṃ dhammavinaye anupubba-sikkhā anupubbakiriya anupubbapaṭipadā paññāpetum. Seyyathāpi, brāhmaṇa, dakkho assadamako bhadrāṃ assājānīyaṃ labhitvā paṭhamen' eva mukhādhāne<sup>1</sup> kāraṇaṃ karoti, atha uttariṃ kāraṇaṃ karoti;—evam eva kho, brāhmaṇa, Tathāgato purisadammaṃ labhitvā paṭhamāṃ evaṃ vineti: Ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkha-saṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesūti.<sup>2</sup> Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkha-saṃvarasaṃvuto hoti ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi cakkhunā rūpaṃ disvā mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ<sup>3</sup> enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajja, rakkha cakkhundriyaṃ, cakkhundriyasaṃvaraṃ āpajja; sotena saddaṃ sutvā—pe—ghānena gandhaṃ ghāyitvā—pe—jivhāya rasaṃ sāyitvā—pe—kāyena phoṭṭhabbaṃ phusitvā—pe—manasā dhammaṃ viññāya mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajja, rakkha manindriyaṃ, manindriyasaṃvaraṃ āpajjāti. Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tam enaṃ Tathāgato uttariṃ vineti:—Ehi tvaṃ, bhikkhu, bhojane mattaññū hohi, paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi n' eva davāya na madāya na maṇḍanāya na vibhūsanāya yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihimsūparatiyā brahmacariyānuggahāya: Iti purāṇaṃ ca vedanaṃ paṭihaṅkhāmi, navaṃ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. Yato kho,

<sup>1</sup> So S<sup>v</sup>; Bu: mukhādhāne ti mukhāṭhapane.  
S<sup>v</sup> sikkhāpadehīti; S<sup>\*</sup> sikkhāpadādehīti.

<sup>2</sup> So Si;

<sup>3</sup> Si yatvādhikaraṇaṃ.

brāhmaṇa, bhikkhu bhojane mattaññū hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā majjhimaṃ yāmaṃ dakkhīṇa passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehīti. Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī, sammiñjite pasārite sampajānakārī, saṃghāṭipattacivaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakaṃme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī ti. Yato kho, brāhmaṇa, satisampajaññaṇa samannāgato hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, vivittaṃ senāsaṇaṃ bhaja araṇñaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ ti. So vivittaṃ senāsaṇaṃ bhajati araṇñaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuruṃ kāyaṃ paṇidhāya parimukhaṃ satiraṃ upaṭṭhapetvā. So abhijjhāṃ loke pahāya vigatābhijjhena cetasaṃ viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapaṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusaḷesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkañ savicārañ vivekajañ pītisukhañ paṭhamajjhānañ upasampajja viharati; vitakkavicārānañ vūpasamā ajjhattañ sampasādanañ cetaso ekodhibhāvañ avitakkañ avicārañ samādhijañ pītisukhañ dutiyajjhānañ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṁvedeti yan tañ ariyā ācikkhanti: Upekhako satimā sukhavihārī ti tatiyajjhānañ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānañ atthagamā adukkhamasukhañ upekhāsati pārisuddhiṁ catuttajjhānañ upasampajja viharati. Ye kho te, brāhmaṇa, bhikkhū sekhā appattamānasā anuttarañ yogakkhemañ patthayamānā viharanti, tesu me ayañ evarūpī anusāsanī hoti. Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇiyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamīyojanā sammadaññā vimuttā, tesamī ime dhammā diṭṭhadhammasukhavihārāya c' eva saṁvattanti satisampajaññāya cāti.

Evamī vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantamī etad avoca: Kin nu kho bhoto Gotamassa sāvakā bhotā Gotamena evamī ovadiyamānā evamī anusāsiyamānā sabbe va accantaniṭṭhamī nibbānañ ārādhenti udāhu ekacce n' ārādhentīti?

Appekacce kho, brāhmaṇa, mama sāvakā evamī ovadiyamānā evamī anusāsiyamānā accantaniṭṭhamī nibbānañ ārādhenti; ekacce n' ārādhentīti.

Ko nu kho, bho Gotama, hetu ko paccayo yan tiṭṭhat' eva nibbānañ tiṭṭhati nibbānagāmimaggo tiṭṭhati bhavañ Gotamo samādapetā, atha ca pana bhoto Gotamassa sāvakā bhotā Gotamena evamī ovadiyamānā evamī anusāsiyamānā appekacce accantaniṭṭhamī nibbānañ ārādhenti, ekacce n' ārādhentīti?

Tena hi, brāhmaṇa, tañ ñev' ettha paṭipucchissāmi. Yathā te khameyya tathā nañ byākareyyāsi. Tamī kim



maññasi, brāhmaṇa? Kusalo tvaṃ Rājagaha-gāmissa maggassāti?

Evam, bho; kusalo ahaṃ Rājagaha-gāmissa maggassāti.

Taṃ kim maññasi, brāhmaṇa? Idha puriso āgaccheyya Rājagahaṃ gantukāmo; so taṃ upasaṃkamitvā evaṃ vadeyya: Icchāṃ' ahaṃ, bhante, Rājagahaṃ gantuṃ; tassa me Rājagahassa maggaṃ<sup>1</sup> upadisāti. Tam enaṃ tvaṃ evaṃ vadeyyāsi: Evam, bho purisa; ayam maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharanirāmaṇeyyakaṃ ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno ummaggaṃ gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya Rājagahaṃ gantukāmo, so taṃ upasaṃkamitvā evaṃ vadeyya: Icchāṃ' ahaṃ, bhante, Rājagahaṃ gantuṃ, tassa me Rājagahassa maggaṃ upadisāti. Tam enaṃ tvaṃ evaṃ vadeyyāsi: Evam, bho purisa; ayam maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharanirāmaṇeyyakaṃ ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno sotthinā Rājagahaṃ gaccheyya.—Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhat' eva Rājagahaṃ tiṭṭhati Rājagahagā-mimaggo tiṭṭhasi tvaṃ samādapetā, atha ca pana tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā Rājagahaṃ gaccheyyāti?

<sup>1</sup> So Si: S<sup>v</sup> corrects maggaṃ to maggassa; S<sup>t</sup> maggassa.

Ettha kvāhaṃ,<sup>1</sup> bho Gotama, karomi?—Maggakkhāyī 'haṃ,<sup>2</sup> bho Gotamāti.

Evam eva kho, brāhmaṇa, tiṭṭhat' eva nibbānaṃ tiṭṭhati nibbānaḡāṃimaggo tiṭṭhāṃ' ahaṃ samādapetā. Atha ca pana mama sāvakaṃ mayā evaṃ ovadiyamānā evaṃ anusāsīyamānā appekacce accantaniṭṭhaṃ nibbānaṃ ārādhenti ekacce n' ārādhenti. Ettha kvāhaṃ, brāhmaṇa, karomi?—Maggakkhāyī, brāhmaṇa, Tathāgato ti.

Evam vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantaṃ etad avoca: Ye 'me, bho Gotama, puggalā asaddhā<sup>3</sup> jivikatthā<sup>4</sup> agārasmā anagāriyaṃ pabbajitā saṭhā māyāvino keṭubhino uddhatā unnaḡā<sup>5</sup> capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññoṇo jāgariyaṃ ananuyuttā sāmāññe anapekhavanto sikkhāyā<sup>6</sup> na tibbagāravā bāhulikā<sup>7</sup> sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnaviriyā muṭṭhassatino<sup>8</sup> asampajānā aśamāhitā vibbhantacittā duppañña elamūgā,<sup>9</sup> na tehi bhavaṃ Gotamo saddhīṃ saṃvasati. Ye pana kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asaṭhā amāyāvino akeṭubhino anuddhatā anunnaḡā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññoṇo jāgariyaṃ anuyuttā sāmāññe apekhavanto sikkhāyā tibbagāravā na bāhulikā na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āraddhaviriyā pahitattā upaṭṭhitasatino sampajānā samāhitā ekaggacittā paññaṃvanto anelamūgā, tehi bhavaṃ Gotamo saddhīṃ saṃvasati. Seyyathāpi, bho Gotama, ye keci mūlagandhā kāḡānu-sārikāṃ tesāṃ aggamaṃ akkhāyati, ye keci sārāgandhā lohita-candanāṃ tesāṃ aggamaṃ akkhāyati, ye keci pupphagandhā

<sup>1</sup> So S<sup>ky</sup>; Si kyāhaṃ.

<sup>2</sup> Si maggakkhāyāhaṃ.

<sup>3</sup> S<sup>ky</sup> assaddhā.

<sup>4</sup> S<sup>t</sup> adds: na sattha; S<sup>v</sup> adds: na saddhā.

<sup>5</sup> So · S<sup>v</sup>; S<sup>t</sup> omits, but reads anunnaḡā infra; Si unnaḡā.

<sup>6</sup> Si anapekkhavanto s. na t.; S<sup>ky</sup> anapekhavanto na s. t.

<sup>7</sup> So S<sup>ky</sup>; Si bāhullikā.

<sup>8</sup> S<sup>ky</sup> m—ati.

<sup>9</sup> So S<sup>ky</sup> Si and Bu. Cf. I. Jāt. 247–8; but see Vol. I. of Majjhima, p. 527.

vassikaṃ tesam aggam akkhāyati,—evam eva kho bho Gotamassa ovādo paramajjadhamesu. Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ vā ukkujeyya, paṭichannaṃ vā vivareyya, mūhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: Cakkhumanto rūpāni dakkhintīti;—evam eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca; upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti.

GAṆAKAMOGGALLĀNASUTTAMĀ SATTAMAṀ.

108.

Evam me suttaṃ. Ekaṃ samayaṃ Ānando Rājagahe viharati Veḷuvane Kalandakanivāpe aciraparinibbute Bhagavati. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Rājagahaṃ paṭisaṃkhārāpeti rañño Pajjotassa āsaṃkamāno. Atha kho āyasmā Ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvīsi. Atha kho āyasmato Ānandassa etad ahoṣi: Atippago kho tāva Rājagahaṃ piṇḍāya carituṃ; yannūnāhaṃ yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena Gopaka-Moggallāno brāhmaṇo ten' upasaṃkameyyan ti. Atha kho āyasmā Ānando yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena Gopaka-Moggallāno brāhmaṇo ten' upasaṃkami. Addasā kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, disvā āyasmantaṃ Ānandaṃ etad avoca: Etu kho bhavaṃ Ānando, svāgataṃ bho Gotamassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyam akāsi yadidaṃ idh' āgamanāya. Nisidatu bhavaṃ Ānando, idam āsanaṃ paññattan ti. Nisīdi kho āyasmā Ānando paññatte āsane. Gopaka-

Moggallāno pi kho brāhmaṇo aññatarāṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca :—Atthi kho, Ānanda, ekabhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so bhavaṃ Gotamo ahosi arahāṃ sammāsambuddho ti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so Bhagavā ahosi arahāṃ sammāsambuddho. So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā asañjātassa maggassa sañjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā ti.

Ayañ ca hi idam āyasmato Ānandassa Gopaka-Moggallānena brāhmaṇena saddhiṃ antarākathā vipakatā hoti. Atha Vassakāro brāhmaṇo Magadhamahāmatto Rājagahe kammante anusaññāyamāno yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena āyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmatā Ānandena saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmantaṃ Ānandaṃ etad avoca : Kāya nu 'ttha, Ānanda, etarahi kathāya sannisinā ti? Kā ca pana vo antarākathā vipakatā ti?

Idha maṃ, brāhmaṇa, Gopaka-Moggallāno brāhmaṇo idam āha : Atthi nu kho, bho Ānanda, ekabhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so bhavaṃ Gotamo ahosi arahāṃ sammāsambuddho ti? Evaṃ vutte ahaṃ, brāhmaṇa, Gopaka-Moggallānaṃ brāhmaṇaṃ etad avoca : Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so Bhagavā ahosi arahāṃ sammāsambuddho. So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā

asañjātassa maggassa sañjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā ti.—Ayaṃ kho no, brāhmaṇa, Gopaka-Moggallānena brāhmaṇena saddhiṃ antarākathā vippakatā. Atha tvaṃ anuppatto ti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti.

Atthi pana kho, Ānanda, ekabhikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti.

Evam appaṭisaraṇe ca pana, bho Ānanda, ko hetu sāmaggiyā ti?

Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa, dhammapaṭisaraṇā ti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti vadesi. Atthi pana vo, bho Ānanda, ekabhikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi saṅghena sammato sambahulehi therehi

bhikkhūhi ṭhapito : Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayā etarahi paṭidhāveyyāmaṃti vadesi. Evaṃ appaṭisaraṇe ca pana, bho Ānanda, ko hetu sāmaggīyā ti?—Iti puṭṭho samāno : Na kho mayā, brāhmaṇa, appaṭisaraṇā ; sappaṭisaraṇā mayā, brāhmaṇa, dhammapaṭisaraṇā ti vadesi. Imassa pana, bho Ānanda, bhāsītassa kathaṃ attho daṭṭhabbo ti?

Atthi kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhaṃ. Te mayā tadahu-  
posathe yāvatikā ekaṃ gāmakkhettaṃ upanissāya viharāma, te sabbe ekajjhaṃ sannipātāma,<sup>1</sup> sannipatitvā yassa taṃ vattati, taṃ<sup>2</sup> ajjesāma. Tasmīṃ ce bhaññamāne hoti bhikkhussa āpatti hoti vitikkamo, taṃ mayā yathādhammaṃ yathāsattaṃ kāremāti.<sup>3</sup> Na kira no bhavanto kārenti ; dhammo no kāretīti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi yaṃ tumhe etarahi sakkaroṭha garukaroṭha mānetha pūjetha, sakkatvā garukatvā upanissāya viharathāti?

Atthi kho, brāhmaṇa, ekabhikkhu pi yaṃ mayā etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmāti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito : Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno : Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito : Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayā etarahi paṭidhāveyyāmaṃti vadesi. Atthi pana vo, bho Ānanda, ekabhikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito : Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭi-

<sup>1</sup> S<sup>ky</sup> sannipātāma ; Si sannipatitāma. <sup>2</sup> So Si Bu ; S<sup>ky</sup> pavattitaṃ a. <sup>3</sup> So Bu ; S<sup>ky</sup> y. y. karomāti ; Si y. yathānusitṭham kāremāti. Na kira no, &c.

dhāveyyāthāti?—Iti puṭṭho samāno : Na 'tthi kho, brāhmaṇa, ekabhikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito : Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti vadesi. Atthi nu kho, bho Ānanda, ekabhikkhu pi yaṃ tumhe etarahi sakkarotha garukarotha mānetha pūjetha, sakkatvā garukatvā upanissāya viharathāti?—Iti puṭṭho samāno : Atthi kho, brāhmaṇa, ekabhikkhu pi yaṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmāti vadesi. Imassa pana, bho Ānanda, bhāsītassa kathaṃ attho daṭṭhabbo ti?

Atthi kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādaniyā dhammā akkhātā. Yasmiṃ no ime dhammā saṃvijjanti, taṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāma. Katame dasa? Idha, brāhmaṇa, bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu <sup>1</sup> vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo ; ye te dhammā ādikalyāṇā majjhimakalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ <sup>2</sup> kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā 'ssa dhammā bahussutā honti dhatā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Santuṭṭho hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Catunnaṃ jhānaṃ ābhicetasikānaṃ <sup>3</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, anekavihitaṃ iddhividhaṃ paccanubhoti. Eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhavaṃ tirobhavaṃ tirokuḍḍaṃ tiropākāraṃ tiropabataṃ asajjamāno gacchati seyyathāpi ākāse, paṭhaviyā pi ummujjanimmujjaṃ karoti seyyathāpi uduke, uduke pi abhijjamāno gacchati seyyathāpi paṭhaviyaṃ, ākāse pi

<sup>1</sup> So Si and Majjhima I., 529 ; S<sup>ky</sup> anumattesu. <sup>2</sup> So S<sup>ky</sup> ; Si sātthā sabyañjanā. <sup>3</sup> So Si and Vol. I., 529 ; S<sup>ky</sup> ābhic.

pallaṅkena caṅkamati seyyathāpi pakkhī sakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokā pi kāyena vasaṃ vatteti; dibbāya sotadhātuyā visuddhāya atikkantamānusi-kāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca; parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti,—sarāgaṃ vā cittaṃ: Sarāgaṃ cittaṃ ti pajānāti, vītarāgaṃ vā cittaṃ: Vītarāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ: Sadosaṃ cittaṃ ti pajānāti, vītadosaṃ vā cittaṃ: Vītadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ: Samohaṃ cittaṃ ti pajānāti, vītamohaṃ vā cittaṃ: Vītamohaṃ cittaṃ ti pajānāti, saṃkhittaṃ vā cittaṃ: Saṃkhittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ: Vikkhittaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ: Mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: Amahaggataṃ cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ: Sa-uttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ: Anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ: Samāhitaṃ cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ: Asamāhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ: Vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: Avimuttaṃ cittaṃ ti pajānāti. Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ: Ekam pi jātiṃ dve pi jātiyo . . .<sup>1</sup> anekavihitaṃ pubbenivāsaṃ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate<sup>2</sup> yathākammūpage satte pajānāti. Āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ime kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādaniyā dhammā akkhātā. Yasmiṃ no ime dhammā saṃvijjanti, taṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmāti.

<sup>1</sup> Etc. as at Vol. II. p. 20.

<sup>2</sup> Si inserts pe.



Evam vutte Vassakāro brāhmaṇo Magadhamahāmatto Upanandaṃ senāpatiṃ āmantesi: Taṃ kim maññasi? Evam, senāpati, yad' ime bhonto sakkātabbaṃ sakkaronti, garukātabbaṃ garukaronti, mānetabbaṃ mānenti, pūjetabbaṃ pūjenti,<sup>1</sup> taggh' ime bhonto sakkātabbaṃ sakkaronti garukātabbaṃ garukaronti mānetabbaṃ mānenti pūjetabbaṃ pūjenti. Imañ ca hi te bhonto na sakkareyyuṃ na garukareyyuṃ, na māneyyuṃ na pūjeyyuṃ, atha kiñcarahi te bhonto sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ sakkatvā garukatvā upanissāya vihareyyun ti.

Atha kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmantaṃ Ānandaṃ etad avoca: Kahaṃ pana bhavaṃ Ānando etarahi viharatīti?

Veḷuvane kho ahaṃ, brāhmaṇa, etarahi viharāmīti.

Kacci, bho Ānanda, Veḷuvanaṃ ramaṇiyaṃ c' eva appasaddaṃ ca appanigghosaṃ ca vijanavātaṃ manus-sarāhaseyyakaṃ paṭisallānasāruppaṃ ti?

Taggha, brāhmaṇa, Veḷuvanaṃ ramaṇiyaṃ c' eva appasaddaṃ ca appanigghosaṃ ca vijanavātaṃ manussa-rāhaseyyakaṃ paṭisallānasāruppaṃ, yathā taṃ tumhādisehi rakkhehi gopākehihi.

Taggha, bho Ānanda, Veḷuvanaṃ ramaṇiyaṃ c' eva appasaddaṃ ca appanigghosaṃ ca vijanavātaṃ manus-sarāhaseyyakaṃ paṭisallānasāruppaṃ yathā taṃ bhavantehi jhāyibhi jhānasilībhi. Jhāyino c' eva bhavanto jhānasilīno ca. Ekamidāhaṃ, bho Ānanda, samayaṃ so bhavaṃ Gotamo Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho ahaṃ, bho Ānanda, yena Mahāvanaṃ Kūṭāgārasālā yena so bhavaṃ Gotamo ten' upasaṃkamim. Tatra ca so bhavaṃ Gotamo anekapariyāyena jhānakathaṃ kathesi. Jhāyī c' eva so bhavaṃ Gotamo ahosi jhānasilī ca; sabbaṃ ca pana so bhavaṃ Gotamo jhānaṃ vaṇṇesīti.

Na kho, brāhmaṇa, so Bhagavā sabbaṃ jhānaṃ vaṇṇesi, nāpi so Bhagavā sabbaṃ jhānaṃ na vaṇṇesi. Kathaṃ rūpaṃ

<sup>1</sup> So Si; S<sup>ky</sup> pūjentīti.

ca, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi? Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so kāmarāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So byāpādaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thīnamiddhapariyuṭṭhitena cetasā viharati thīnamiddhaparetena, uppannassa ca thīnamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So thīnamiddhaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So uddhaccakukkucāṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. So vicikicchaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi. Kathaṃ rūpaṃ ca, brāhmaṇa, so Bhagavā jhānaṃ vaṇṇesi? Idha, brāhmaṇa, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādhanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ,<sup>1</sup> tatiyajjhānaṃ, catutthajjhānaṃ upasampajja viharati. Evarūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ vannesīti.

Gārayhaṃ kira, bho Ānanda, bhavaṃ Gotamo jhānaṃ garahi, pāsaṃsaṃ<sup>2</sup> pasaṃsi. Handa ca dāni mayaṃ, bho Ānanda, gacchāma. Bahukiccā mayaṃ bahukaraṇīyā ti.

Yassa dāni tvaṃ, brāhmaṇa, kālaṃ maññasīti.

<sup>1</sup> So Si; S<sup>ky</sup> recite this passage in full.

<sup>2</sup> So Si; S<sup>ky</sup> pasaṃsaṃ pasaṃsi.

Atha kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā utṭhāy' āsanā pakkāmi. Atha kho Gopaka-Moggallāno brāhmaṇo acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte āyasmantaṃ Ānandaṃ etad avoca : Yan no mayaṃ bhavantaṃ Ānandaṃ apucchimha,<sup>1</sup> tan no bhavaṃ Ānando na byākāsīti.

Api nu<sup>2</sup> te, brāhmaṇa, avocumha : Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato yehi dhammehi samannāgato so Bhagavā ahosi arahaṃ sammāsambuddho? So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā asaṅgātassa maggassa saṅgānetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovidō. Maggānugā ca pana etarahi sāvaka viharanti pacchā samannāgatā ti.

GOPAKAMOGGALLĀNASUTTAM AṬṬHAMAM.

## 109.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Pubbarāme Migāramātu pāsāde. Tena kho pana samayena Bhagavā tadahu 'posathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṃghaparivuto abbhokāse nisīno hoti. Atha kho aññataro bhikkhu utṭhāy' āsanā ekaṃsaṃ cīvaraṃ katvā yena Bhagavā ten' añjalim paṇāmetvā Bhagavantaṃ etad avoca : Puccheyyāhaṃ, bhante, Bhagavantaṃ kiñcid eva desaṃ, sace me Bhagavā okāsaṃ karoti paṇhassa veyyākaraṇāyāti.

Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha yad ākaṅkhasīti.

Atha kho so bhikkhu sake āsane nisīditvā Bhagavantaṃ etad avoca : Ime nu kho, bhante, pañc' upādānakkhandhā,

<sup>1</sup> Si ap—hā, as usual.

<sup>2</sup> So S<sup>ky</sup>; Si nanu.

seyyathīdam—rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṁkhārūpādānakkhandho viññāṇūpādānakkhandho ti ?

Ime kho, bhikkhu, pañc' upādānakkhandhā, seyyathīdam—rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṁkhārūpādānakkhandho viññāṇūpādānakkhandho ti.

Sādhu bhante ti kho so bhikkhu Bhagavato bhāsitaṁ abhinanditvā anumoditvā Bhagavantaṁ uttariṁ pañhaṁ apucchi : Ime pana, bhante, pañc' upādānakkhandhā kiṁmūlakā ti ?

Ime kho, bhikkhu, pañc' upādānakkhandhā chandamūlakā ti.

Taṁ yeva nu kho, bhante, upādānaṁ te pañc' upādānakkhandhā ? Udāhu aññatra pañc' upādānakkhandhehi upādānaṁ ti ?

Na kho, bhikkhu, taṁ yeva upādānaṁ te pañc' upādānakkhandhā, na pi aññatra pañc' upādānakkhandhehi upādānaṁ. Yo kho, bhikkhu, pañc' upādānakkhandhesu chandarāgo, taṁ tattha upādānaṁ ti ?

Siyā pana, bhante, pañc' upādānakkhandhesu <sup>1</sup> chandarāgavemattatā ti ?

Siyā bhikkhūti Bhagavā avoca : Idha, bhikkhu, ekacassa evaṁ hoti : evaṁrūpo siyaṁ <sup>2</sup> anāgatamaddhānaṁ, evaṁvedano siyaṁ anāgatamaddhānaṁ, evaṁsañño siyaṁ anāgatamaddhānaṁ, evaṁsaṁkhāro siyaṁ anāgatamaddhānaṁ, evaṁviññāṇo siyaṁ anāgatamaddhānaṁ ti. Evaṁ kho, bhikkhu, pañc' upādānakkhandhesu chandarāgavemattatā ti.

Kittāvatā pana, bhante, khandhānaṁ khandhādhivacanaṁ hotīti ?

Yaṁ kiñci, bhikkhu, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumāṁ vā hīnaṁ vā pañitaṁ vā yaṁ dūre santike vā, ayaṁ rūpakkhandho.

<sup>1</sup> S<sup>ky</sup> pañcas' up<sup>o</sup> ; Si sā pañc' up<sup>o</sup>. <sup>2</sup> So Si ; S<sup>ky</sup> evarūpe siyā.

Yā kāci vedanā<sup>1</sup> atitānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇīta vā yā dūre santike vā, ayaṃ vedanākkhandho. Yā kāci saññā atitānāgatapaccuppannā . . . santike vā, ayaṃ saññākkhandho. Ye keci saṃkhārā . . . santike vā, ayaṃ saṃkhārakkhandho. Yaṃ kiñci viññāṇaṃ . . . santike vā, ayaṃ viññāṇakkhandho. Ettavatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hotīti.

Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya? Ko hetu ko paccayo vedanākkhandhassa paññāpanāya? Ko hetu ko paccayo saññākkhandhassa paññāpanāya? Ko hetu ko paccayo saṃkhārakkhandhassa paññāpanāya? Ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyāti?

Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saṃkhārakkhandhassa paññāpanāya. Nāmarūpaṃ kho, bhikkhu, hetu nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyāti.

Kathaṃ pana, bhante, sakkāyadiṭṭhi hotīti?

Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,—rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ; saṃkhāre attato samanupassati, saṃkhāravantaṃ vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ,

<sup>1</sup> Si Yā kāci vedanā. Yā kāci saññā. Ye keci saṃkhārā. Yaṃ kiñci viññāṇaṃ atīti.

attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyaditṭhi hotīti.

Kathaṃ pana, bhante, sakkāyaditṭhi na hotīti ?

Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,—na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, nāttani vā rūpaṃ, na rūpasmiṃ vā attānaṃ ; na vedanaṃ attato samanupassati, na vedanāvantaṃ . . . na vedanāya vā attānaṃ ; na saññaṃ . . . na saññāya vā attānaṃ ; na saṃkhāre . . . na saṃkhāresu vā attānaṃ ; na viññāṇaṃ . . . na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyaditṭhi na hotīti.

Ko nu kho, bhante, rūpe assādo ko ādīnavo kiṃ nissaraṇaṃ ? Ko vedanāya assādo ko ādīnavo kiṃ nissaraṇaṃ ? Ko saññāya assādo ko ādīnavo kiṃ nissaraṇaṃ ? Ko saṃkhāresu assādo ko ādīnavo kiṃ nissaraṇaṃ ? Ko viññāṇe assādo ko ādīnavo kiṃ nissaraṇaṃ ti ?

Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnavo. Yo rūpe chandarāgavinayo chandarāgapahānaṃ, idaṃ rūpe nissaraṇaṃ. Yaṃ kho,<sup>1</sup> bhikkhu, vedanaṃ paṭicca—pe<sup>2</sup>—saññaṃ paṭicca—pe<sup>2</sup>—saṃkhāre paṭicca—pe<sup>2</sup>—viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnavo. Yo viññāṇe chandarāgavinayo chandarāgapahānaṃ, idaṃ viññāṇe nissaraṇaṃ ti.

Kathaṃ pana, bhante, jānato kathaṃ passato imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā<sup>3</sup> na hontīti ?

Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ

<sup>1</sup> So S<sup>ky</sup> ; Si ca.

<sup>2</sup> Si omits pe and recites in full.

<sup>3</sup> So Si ; S<sup>ky</sup> ahimkāramamimkāramānānusayo hontīti.

vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ: N' etaṃ mama, n' eso 'ham asmi, na me so attā ti,—evam etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci saññā—pe—ye keci saṃkhārā—pe—yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ . . . sabbaṃ viññāṇaṃ; N' etaṃ . . . attā ti,—evam etaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāra-mamaṅkāramānūsayā na hontīti.

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: Iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, anattakatāni kammāni kam attānaṃ<sup>1</sup> phusissantīti?

Atha kho Bhagavā tassa bhikkhuno cetasā ceto parivittakkaṃ aññāya bhikkhū āmantesi:—Tṭhānaṃ kho paṇ' etaṃ, bhikkhave, vijjati yaṃ idh' ekacco moghapuriso avidvā<sup>2</sup> avijjāgato taṇhādhipateyyena cetasā Satthu sāsanaṃ atidhāvitaḥkamaṃ maññeyya: Iti kira, bho, rūpaṃ anattā vedanā anattā saññā anattā saṃkhārā anattā viññāṇaṃ anattā anattakatāni kammāni kam attānaṃ phusissantīti? Paṭicca<sup>3</sup> vinītā kho me tumhe, bhikkhave, tatra tatra tesu tesu dhammesu. Taṃ kim maññatha, bhikkhave? Rūpaṃ niccaṃ vā aniccaṃ vā ti?

Aniccaṃ, bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?

Dukkhaṃ, bhante.

Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇaṃ nu taṃ samanupassituṃ: Etaṃ mama, eso 'ham asmi, eso me attā ti?

No h' etaṃ, bhante.

Taṃ kim maññatha, bhikkhave? Vedanā—pe—saññā—pe—saṃkhārā—pe—viññāṇaṃ niccaṃ vā aniccaṃ vā ti?

Aniccaṃ, bhante.

<sup>1</sup> So S<sup>ky</sup> Bu; Si kammattānaṃ.  
corrected to avidvā; Si aviddhā.

<sup>2</sup> So S<sup>k</sup>; S<sup>y</sup> avitvā

<sup>3</sup> So S<sup>ky</sup>; Si paṭipucchā,  
with note that the Sinhalese reading is paṭicca.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?  
Dukkhaṃ, bhante.

Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇ  
nu taṃ samanupassituṃ : Etaṃ mama, eso 'ham asmi, eso  
me attā ti?

No h' etaṃ, bhante.

Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā . . . sabbaṃ rūpaṃ : N' etaṃ . . . attā ti,—evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā, yā kāci saññā, ye keci saṃkhāra, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ . . . sabbaṃ viññāṇaṃ : N' etaṃ . . . attā ti,—evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṃkhāresu nibbindati, viññāṇasmiṃ nibbindati ; nibbindaṃ virajjati, virāgā vimuccati ; vimuttasmiṃ vimuttam iti ñāṇaṃ hoti : Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthatāyāti pajānātīti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.<sup>1</sup>

Imasmiṃ kho pana veyyākaraṇasmiṃ bhaññamāṇe saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccinṣūti.

MAHĀPUṆṆAMASUTTAṂ<sup>2</sup> NAVAMAṂ.

## 110.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Pubbārāme Migāramātu pāsāde. Tena kho pana samayena Bhagavā tadahu 'posathe pannarase puṇṇāya

<sup>1</sup> So Si ; S<sup>ky</sup> abhinandun.

<sup>2</sup> So Si Bu ; S<sup>ky</sup> Mahāpuṇṇamāyas°.



punṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinnō hoti. Atha kho Bhagavā tuṅhībhūtaṃ tuṅhībhutaṃ<sup>1</sup> bhikkhusaṅghaṃ anuviloketvā<sup>2</sup> bhikkhū āmantesi :—

Jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ : Asappuriso ayaṃ bhavaṃ ti ?

No h' etaṃ, bhante.

Sādhu, bhikkhave ; aṭṭhānam etaṃ, bhikkhave, anavakāso yaṃ asappuriso asappurisaṃ jāneyya : Asappuriso ayaṃ bhavaṃ ti. Jāneyya pana, bhikkhave, asappuriso sappurisaṃ : Sappuriso ayaṃ bhavaṃ ti ?

No h' etaṃ, bhante.

Sādhu, bhikkhave ; etaṃ pi kho, bhikkhave, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya : Sappuriso ayaṃ bhavaṃ ti. Asappuriso, bhikkhave, asaddhammasamannāgato hoti, asappurisabhattī hoti, asappurisacintī hoti, asappurisaṃmantī hoti, asappurisavāco hoti, asappurisa-kammanto hoti, asappurisadiṭṭhī hoti, asappurisadānaṃ deti. Kathañ ca, bhikkhave, asappuriso asaddhammasamannāgato hoti ? Idha, bhikkhave, asappuriso asaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassatī hoti, duppañño hoti ;—evaṃ kho, bhikkhave, asappuriso asaddhammasamannāgato hoti. Kathañ ca, bhikkhave, asappuriso asappurisabhattī hoti ? Idha, bhikkhave, asappurissassa ye te samaṇabrāhmaṇā asaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppañṇā, tyāssa mittā honti te sahāyā ;—evaṃ kho, bhikkhave, asappuriso asappurisabhattī hoti. Kathañ ca, bhikkhave, asappuriso asappurisacintī hoti ? Idha, bhikkhave, asappuriso attabyābādhāya pi ceteti, parabyābādhāya pi ceteti, ubhabyābādhāya pi ceteti ;—evaṃ kho, bhikkhave, asappuriso asappurisacintī hoti. Kathañ ca, bhikkhave, asappuriso asappurisaṃmantī hoti ? Idha, bhikkhave, asappuriso attabyābādhāya pi manteti, parabyābādhāya pi manteti, ubhaya-

<sup>1</sup> Unlike S<sup>ky</sup> and Bu, Si does not repeat this word.

<sup>2</sup> So Si Bu ; S<sup>ky</sup> a—itvā.

byābādhāya pi manteti;—evaṃ kho, bhikkhave, asappuriso asappurisa-mantī hoti. Kathaṅ ca, bhikkhave, asappuriso asappurisa-vāco hoti? Idha, bhikkhave, asappuriso musāvādo<sup>1</sup> hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti;—evaṃ kho, bhikkhave, asappuriso asappurisa-vāco hoti. Kathaṅ ca, bhikkhave, asappuriso asappurisa-kammanto hoti? Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti;—evaṃ kho, bhikkhave, asappuriso asappurisa-kammanto hoti. Kathaṅ ca, bhikkhave, asappuriso asappurisa-diṭṭhī hoti? Idha, bhikkhave, asappuriso evaṃdiṭṭhī<sup>2</sup> hoti: Na 'tthi dinnam, na 'tthi yiṭṭham, na 'tthi hutam, na 'tthi sukata-dukkaṭānam kammānam phalam vipāko, na 'tthi ayaṃ loko, na 'tthi paro loko, na 'tthi mātā, na 'tthi pitā, na 'tthi sattā opapātikā, na 'tthi loke samaṇabrāhmaṇā sammagga-tā sammāpaṭipannā, ye imaṅ ca lokam paraṅ ca lokam sayam abhiññā sacchikatvā pavedentīti;—evaṃ kho, bhikkhave, asappuriso asappurisa-diṭṭhī hoti. Kathaṅ ca, bhikkhave, asappuriso asappurisa-dānam deti? Idha, bhikkhave, asappuriso asakkaccadānam<sup>3</sup> deti, asahatthā dānam deti, acittikatvā<sup>4</sup> dānam deti, apavidham<sup>5</sup> dānam deti, anāgamanadiṭṭhiko dānam deti;—evaṃ kho, bhikkhave, asappuriso asappurisa-dānam deti. Sa kho so, bhikkhave, asappuriso evaṃ asaddhammasamannāgato, evaṃ asappurisa-bhattī, evaṃ asappurisa-cintī, evaṃ asappurisa-mantī, evaṃ asappurisa-vāco, evaṃ asappurisa-kammanto, evaṃ asappurisa-diṭṭhī, evaṃ asappurisa-dānam datvā kāyassa bheda param maraṇā yā asappurisa-nam gati, tattha uppajjati. Kā ca, bhikkhave, asappurisa-nam gati?—Nirayo vā tiracchānayoṇi vā.

Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ: Sappuriso ayaṃ bhavan ti?

<sup>1</sup> Si musāvādī.  
evaṃdiṭṭhiko.

<sup>2</sup> So S<sup>ky</sup> here; S<sup>ky</sup> infra and Si always  
<sup>3</sup> So Bu; S<sup>ky</sup> Si asakkaccam dānam

<sup>4</sup> So Bu; S<sup>ky</sup> acittikatvā; Si acittim katvā.

<sup>5</sup> So S<sup>ky</sup> and

Bu; Si apaviṭṭham.

Evam bhante.

Sādhu bhikkhave ; ṭhānam etaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya : Sappuriso ayaṃ bhavan ti. Jāneyya pana, bhikkhave, sappuriso asappurisaṃ : Asappuriso ayaṃ bhavan ti ?

Evam bhante.

Sādhu, bhikkhave, etaṃ pi kho, bhikkhave, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya : Asappuriso ayaṃ bhavan ti. Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhattī hoti, sappuriscintī hoti, sappurisa-mantī hoti, sappurisavāco hoti, sappurisakammanto hoti, sappurisadiṭṭhī hoti, sappurisdānaṃ deti. Kathaṃ ca, bhikkhave, sappuriso saddhammasamannāgato hoti ? Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṛiyo hoti, upaṭṭhitasatī hoti, pañṇavā hoti ;—evam kho, bhikkhave, sappuriso saddhammasamannāgato hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisabhattī hoti ? Idha, bhikkhave, sappurissassa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhaviṛiyā upaṭṭhitasatino pañṇavanto, tyāssa mittā honti te saḥāyā honti ;—evam kho, bhikkhave, sappuriso sappurisabhattī hoti. Kathaṃ ca, bhikkhave, sappuriso sappuriscintī hoti ? Idhā, bhikkhave, sappuriso n' ev' attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti ; evam kho, bhikkhave, sappuriso sappuriscintī hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisantī hoti ? Idha, bhikkhave, sappuriso n' ev' attabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti ;—evam kho, bhikkhave, sappuriso sappurisantī hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisavāco hoti ? Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, piṣuṇāvācāya paṭivirato hoti, pharusāvācāya paṭivirato hoti, samphappalāpā paṭivirato hoti ;—evam kho, bhikkhave, sappuriso sappurisavāco hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisakammanto hoti ? Idha, bhikkhave, sappuriso paṇātipātā paṭivirato hoti, adinnādānā

paṭivirato hoti, kāmesu micchācārā paṭivirato hoti;—evaṃ kho, bhikkhave, sappuriso sappurisakammanto hoti. Kathañ ca, bhikkhave, sappuriso sappurisadiṭṭhī hoti? Idha, bhikkhave, sappuriso evaṃdiṭṭhī hoti: Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikātvā pavedentīti;—evaṃ kho, bhikkhave, sappuriso sappurisadiṭṭhī hoti. Kathañ ca, bhikkhave, sappuriso<sup>1</sup> sappurisadānam deti? Idha, bhikkhave, sappuriso sakkaccadānam deti, cittikatvā<sup>2</sup> dānam deti, parisuddham dānam deti, āgamanadiṭṭhiko dānam deti;—evaṃ kho, bhikkhave, sappuriso sappurisadānam deti. Sa kho so, bhikkhave, sappuriso evaṃ saddhammasaman-nāgato evaṃ sappurisabhaddi evaṃ sappurisacintī evaṃ sappurisamanti evaṃ sappurisavāco evaṃ sappurisakammanto evaṃ sappurisadiṭṭhī evaṃ sappurisadānam datvā kāyassa bhedā param maraṇā yā sappurisānam gati, tattha uppajjati. Kā ca, bhikkhave, sappurisānam gati?—Devamahattatā<sup>3</sup> vā manussamahattatā vā ti.

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

#### CŪLAPUṆṆAMASUTTAṀ<sup>4</sup> DASAMAṀ

#### DEVADAHAVAGGO PAṬHAMO.

<sup>1</sup> S<sup>ky</sup> here insert pe, omitting the following down to "Sa kho so, bhikkhave, sappuriso," inclusive.

<sup>2</sup> Si cittim katvā.

<sup>3</sup> So Si Bu; S<sup>k</sup> devavambhattatā vā manussambhattatā vā; S<sup>v</sup> devattatā vā manussattatā vā.

<sup>4</sup> So Si Bu;

S<sup>ky</sup>—puṇṇamāsas°.

## 111.

Evam me sutam. Ekam samayan Bhagavā Sāvattthiyan viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca :—

Paṇḍito, bhikkhave, Sāriputto; mahāpañño, bhikkhave,\* Sāriputto; puthupañño, bhikkhave, Sāriputto; hāsupañño,<sup>1</sup> bhikkhave, Sāriputto; javanapañño, bhikkhave, Sāriputto; tikkhapañño, bhikkhave, Sāriputto; nibbedhikapañño, bhikkhave, Sāriputto. Sāriputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassi. Tat' idam, bhikkhave, Sāriputtassa anupadadhammavipassanāya hoti. Idha, bhikkhave, Sāriputto vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. Ye ca paṭhamajjhāne dhammā vitakko ca vicāro ca pīti ca sukhaṃ ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti : Evaṃ kira me dhammā ahutvā sambhonti, hutvā pativedentīti.<sup>2</sup> So tesu dhammesu anupāyo anapāyo<sup>3</sup> anissito apaṭibaddho vippamutto visaṃyutto vimariyādikatena cetasā viharati; So : Atthi uttarim nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev'<sup>4</sup> assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ

\* S<sup>t</sup> has a lacuna from this point to ye on page 7, line 23.

<sup>1</sup> So Bu S<sup>tv</sup>; Si hāsapañño. <sup>2</sup> Si Bu pativentīti; so sometimes S<sup>tv</sup>, which generally read pativedentīti. <sup>3</sup> So Si Bu and (here) S<sup>v</sup>; S<sup>t</sup> and (infra) S<sup>v</sup> anupāyo. <sup>4</sup> So S<sup>tv</sup>; Bu tovassa (?); Si tvev' assa, as S<sup>t</sup> once infra.

'avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. Ye ca dutiyajjhāne dhammā ajjhata-sampasādo ca pīti ca sukhaṃ ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evam pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti, hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visam'yutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: Upekhako satimā sukhavihāri ti, tatiyajjhānaṃ upasampajja viharati. Ye ca tatiyajjhāne dhammā upekhā ca sukhaṃ ca sati ca sampajāññaṃ ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evam pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visam'yutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekhāsatipārisuddham catutthajjhānaṃ upasampajja viharati. Ye ca catutthajjhāne dhammā upekhā adukkhamasukhā vedanā passi vedanā cetaso anābhogo sati pārisuddhi citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti,

viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t'ev' assa hoti.

<sup>1</sup> Puna ca paraṃ, bhikkhave, Sāriputto sabbaso rūpa-saññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā: Ananto ākāso ti ākāsaññācāyatanaṃ upasampajja viharati. Ye ca ākāsaññācāyatane dhammā ākāsaññācāyatanaññā ca citte kaggatā ca phasso ca vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavathitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti, hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti.<sup>2</sup> Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sabbaso ākāsaññācāyatanaṃ samatikkamā: Anantaṃ viññāṇaṃ ti viññāṇaññācāyatanaṃ upasampajja viharati. Ye ca viññāṇaññācāyatane dhammā viññāṇaññācāyatanaññā ca citte kaggatā phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavathitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

<sup>1</sup> S<sup>vy</sup> repeat this paragraph.

<sup>2</sup> S<sup>vy</sup> omit from evaṃ kira to here.

Puna ca paraṃ, bhikkhave, Sāriputto sabbaso viññāṇaṃ cāyatanam samatikkamā : Na 'tthi kiñcīti ākiñcaññāyatanam upasampajja viharati. Ye ca ākiñcaññāyatane dhammā ākiñcaññāyatanasaññā ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyam sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evam pajānāti : Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visam-yutto vimariyādikatena cetasā viharati. So : Atthi uttarim nissaraṇan ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sabbaso ākiñcaññāyatanam samatikkamā nevasaññānāsaññāyatanam upasampajja viharati. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati : Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visam-yutto vimariyādikatena cetasā viharati. So : Atthi uttarim nissaraṇan ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sabbaso nevasaññānāsaññāyatanam samatikkamā saññāvedayitanirodham upasampajja viharati. Paññāya c' assa disvā āsavā parikkhīṇā honti. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye te dhammā atītā niruddhā vipariṇatā te dhamme samanupassati : Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visam-yutto vimariyādikatena cetasā viharati. So : Na 'tthi uttarim nissaraṇan ti pajānāti. Tabbahulikārā na 'tthi t' ev' assa hoti.

Yam kho taṃ, bhikkhave, sammā vadamāno vadeyya : Vasippatto pāramippatto ariyasmim silasmim, vasippatto



pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya saññāya, vasippatto pāramippatto ariyāya vimuttiyā ti,—Sāriputtam eva taṃ sammā vadamāno vadeyya : Vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyā paññāya, vasippatto pāramippatto ariyāya vimuttiyā ti.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya : Bhagavato putto oraso mukhato jāto dhammajō dhammanimitto dhammadāyādo no āmisadāyādo ti,—Sāriputtam eva taṃ sammā vadamāno vadeyya : Bhagavato putto oraso mukhato jāto dhammajō dhammanimitto dhammadāyādo no āmisadāyādo ti.

Sāriputto, bhikkhave, Tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammad eva anuppavatteti.

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

#### ANUPADASUTTAM PAṬHAMAM.

## 112.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca :—

Idha, bhikkhave, bhikkhu aññaṃ byākaroti : Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāmiti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ n' eva abhinanditabbaṃ nappaṭikkositabbaṃ ; anabhinanditvā appaṭikkositvā pañho pucchitabbo : Cattāro 'me, āvuso, vohārā tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena sammad akkhātā. Katame cattāro. Diṭṭhe diṭṭhavādītā, sute sutavādītā, mute<sup>1</sup> mutavādītā, viññāte

<sup>1</sup> Si mutto, and (infra) mutte.

viññātavāditā. Ime kho, āvuso, cattāro, vohārā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu catusu vohāresu anupādāya āsavehi cittaṃ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamīyojanassa sammadaññāvimuttassa ayam anudhammo hoti veyyākaraṇāya: Diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamīyutto vimariyādikatena cetasā viharāmi; sute kho ahaṃ avuso—pe—mute kho ahaṃ āvuso—pe—viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamīyutto vimariyādikatena cetasā viharāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imesu catusu vohāresu anupādāya āsavehi cittaṃ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo: Pañca kho ime, āvuso, upādānakhandhā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Katame pañca? Seyyathīdaṃ: rūpūpādānakhandho vedanūpādānakhandho saññūpādānakhandho saṅkhārūpādānakhandho viññāṇūpādānakhandho; ime kho, āvuso, pañc' upādānakhandā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu pañcasu 'pādānakhandhesu anupādāya āsavehi cittaṃ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamīyojanassa sammadaññāvimuttassa ayam anudhammo hoti veyyākaraṇāya:—Rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgaṃ anassāsikaṃ <sup>1</sup> veditvā ye rūpe upāyupādānā <sup>2</sup>

<sup>1</sup> So Bu ("virāgan ti vigacchanasabhāvaṃ; anassāsikan ti assāsavirahitaṃ"); S<sup>ky</sup> virāgukaṃ (S<sup>k</sup> infra virāgupaṃkaṃ) anassāsikaṃ; Si virāgunaṃ anassāsikan ti. <sup>2</sup> So S<sup>ky</sup> Bu; Si upādāyupādānā.

cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi ; vedanaṃ kho ahaṃ āvuso—pe—saññaṃ kho ahaṃ, āvuso—pe—saṃkhāre kho ahaṃ, avuso—pe—viññānaṃ kho ahaṃ, āvuso, abalaṃ virāgaṃ anassāsikaṃ veditvā ye viññāṇe upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imesu pañcasu 'pādānakkhandhesu anupādāya āsavehi cittaṃ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo : Cha—y—imā, āvuso, dhātuyo tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Katamā cha ? Paṭhavīdhātu āpodhātu tejodhatu vāyodhātu ākāsadhātu viññāṇadhātu : imā kho, āvuso, cha dhātuyo tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Kathaṃ jānato paṇ' āyaṣmato kathaṃ passato imāsu chasu dhātusu anupādāya āsavehi cittaṃ vimuttan ti ? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasāmyojanassa sammadaññāvimuttassa ayam anudhammo hoti veyyākaraṇāya : Paṭhavīdhātuṃ kho ahaṃ, āvuso, anattato upagacchīṃ, na ca paṭhavīdhātunissitaṃ attānaṃ ; ye ca paṭhavīdhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi. Āpodhātuṃ kho ahaṃ, āvuso—pe—tejodhātuṃ kho ahaṃ, āvuso—pe—vāyodhātuṃ kho ahaṃ, āvuso—pe—ākāsadhātuṃ kho ahaṃ, āvuso—pe—viññāṇadhātuṃ kho ahaṃ, āvuso, anattato upagacchīṃ, na ca viññāṇadhātunissitaṃ attānaṃ ; ye ca viññāṇadhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imāsu chasu dhātusu anupādāya āsavehi cittaṃ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhā-

sitaṃ abhinanditabbaṃ anumoditabbaṃ ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo : Cha kho pan' imāni, āvuso, ajjhattikāni bāhirāni āyatanāni tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātāni. Katamāni cha?—Cakkhu c' eva rūpā ca, sotam ca saddā ca, ghānaṃ ca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca ;—imāni kho, āvuso, cha ajjhattikāni bāhirāni āyatanāni tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātāni. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇiyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayam anudhammo hoti veyyākaraṇāya : Cakkhusmiṃ, āvuso, rūpe cakkhaviññāṇe cakkhaviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā, ye upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi. Sotasmim, āvuso, sadde sotaviññāṇe ; ghānasmiṃ, āvuso, gandhe ghānaviññāṇe ; jivhāya, āvuso, rase jivhāviññāṇe ; kāyasmiṃ, āvuso, phoṭṭhabbe kāyaviññāṇe ; manasmim, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā, ye upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ ; Sādhūti bhasitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo : Kathaṃ jānato pan' āyasmato kathaṃ passato imasmim ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahiṃkāramamiṃkāramānānusayā<sup>1</sup> susamūhatā ti?

<sup>1</sup> So S<sup>ky</sup> Bu ; Si ahaṃkāramamaṃkāramānānusayā.

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato kataka-  
raṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇa-  
bhavasamyojanassa sammadaññāvimuttassa ayam anu-  
dhammo hoti veyyakaraṇāya :—Pubbe kho ahaṃ, āvuso,  
agāriyabhūto<sup>1</sup> samāno aviddasu ahoṣiṃ; tassa me Tathāgato  
vā Tathāgatasāvako vā dhammaṃ desesi; tāhaṃ dhammaṃ  
sutvā<sup>2</sup> Tathāgate saddhaṃ paṭilabhiṃ; so tena saddhāpaṭi-  
lābhena samannāgato iti paṭisañcikkhim :—Sambādho gharā-  
vāso rajāpatho, abbhokāso pabbajjā; nayidaṃ sukaraṃ  
agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ  
saṃkhalikhitaṃ brahmacariyaṃ carituṃ; yannūnāhaṃ  
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-  
rasmā anagāriyaṃ pabbajeyyan ti. So kho ahaṃ, āvuso,  
aparena samayena appaṃ vā bhogakkhandhaṃ pahāya ma-  
hantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭ-  
ṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya, kesamas-  
suṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajim. So evaṃ pabbajito samāno bhikkhū-  
naṃ sikkhāsājjivasamāpanno pāṇātipātaṃ pahāya pāṇātipātā  
paṭivirato ahoṣiṃ, nihitadaṇḍo nihitasattho lajjī dayāpanno  
sabbapāṇabhūtahitānukampī vihāsim. Adinnādānaṃ pahāya  
adinnādānā paṭivirato ahoṣiṃ dinnādāyī dinnapāṭikaṅkhī  
athena sucibhūtena attanā vihāsim. Abrahmacariyaṃ  
pahāya brahmacārī ahoṣiṃ ārācārī, virato methunā gāma-  
dhammā. Musāvādaṃ pahāya musāvādā paṭivirato ahoṣiṃ  
saccavādī saccasandho theto paccayiko avisaṃvādako  
lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭi-  
virato ahoṣiṃ, 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 ahoṣiṃ. Pharusaṃ vācaṃ pahāya pharusāya  
vācāya paṭivirato ahoṣiṃ, yā sā vācā nelā kaṇṇasukhā

<sup>1</sup> Si āg°. Vol. I., p. 179, &c.

<sup>2</sup> For the following passage, cf. Majjhima,

pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā ahoṣiṃ. Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣiṃ, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā ahoṣiṃ kālena sāpadesaṃ pariyantavatiṃ atthasamhitāṃ. So bījagāmahūtagāmasamārambhā paṭivirato ahoṣiṃ. Ekabhattiko ahoṣiṃ rattūparato, paṭivirato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato ahoṣiṃ. Mālāgandhavilepanadhāraṇamaṇḍanaṃ vibhūsanatṭhānā paṭivirato ahoṣiṃ. Uccāsayanamahāsayanā paṭivirato ahoṣiṃ. Jātarūparajatapāṭiggahaṇā paṭivirato ahoṣiṃ. Āmakadhañṇapaṭiggahaṇā paṭivirato ahoṣiṃ. Āmakamaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ. Itthikumārikapaṭiggahaṇā paṭivirato ahoṣiṃ. Dāsīdāsaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ. Ajelakapaṭiggahaṇā paṭivirato ahoṣiṃ. Kukkuṭasūkarapaṭiggahaṇā paṭivirato ahoṣiṃ. Hatthigavāssavaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ. Khetṭavattṭhapaṭiggahaṇā paṭivirato ahoṣiṃ. Dūteyyapahīṇagamanānuyogā paṭivirato ahoṣiṃ. Kayavikkayā paṭivirato ahoṣiṃ. Tulākūṭakamaṇṇakūṭamaṇṇakūṭā paṭivirato ahoṣiṃ. Ukkoṭanavaṇṇanānīkatisāciyogā paṭivirato ahoṣiṃ. Chedanavadhabandhanaviparāmosa—ālopasahasākārā paṭivirato ahoṣiṃ. So santuṭṭho ahoṣiṃ kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamiṃ samādāy' eva pakkamiṃ. Seyyathāpi nāma pakkhī sakuṇo yena yen' eva ḍeti sapattabhāro va ḍeti, evam eva kho ahaṃ, āvuso, santuṭṭho ahoṣiṃ kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamiṃ, samādāy' eva pakkamiṃ. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisambhavesiṃ. So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī. Yato 'dhikaraṇaṃ<sup>1</sup> enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya

<sup>1</sup> So S<sup>ky</sup>; Si yatvadh°.

paṭipajjīm, rakkhīm cakkhundriyaṃ, cakkhundriye saṃvara-  
raṃ āpajjīm. Sotena saddaṃ sutvā—pe<sup>1</sup>—ghānena gan-  
dhaṃ ghāyivā—pe—jivhāya rasaṃ sāyivā—pe—kāyena  
phoṭṭhabbaṃ phusivā—pe—manasā dhammaṃ viññāya  
na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī. Yato 'dhika-  
raṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhij-  
jhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,  
tassa saṃvarāya paṭipajjīm, rakkhīm manindriyaṃ, mani-  
ndriye saṃvaraṃ āpajjīm. So iminā ariyena indriya-  
saṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭi-  
saṃvedesiṃ. So abhikkante paṭikkante sampajānakārī  
ahoṣiṃ, ālokite vilokite sampajānakārī ahoṣiṃ, sammīñjite<sup>2</sup>  
pasārite sampajānakārī ahoṣiṃ, saṃghāṭipattacivaradhāraṇe  
sampajānakārī ahoṣiṃ, asite pīte khāyite sāyite sampajāna-  
kārī ahoṣiṃ, uccārapassāvakaṃme sampajānakārī ahoṣiṃ,  
gate ṭhite nisinne sutte jāgarite bhāsite tuṅhībhāve sampajā-  
nakārī ahoṣiṃ.

So iminā ca ariyena sīlakkhandhena samannāgato  
iminā ca ariyena indriyasamvarena samannāgato iminā ca  
ariyena satisampajaññaṇa samannāgato vivittaṃ senāsaṇaṃ  
bhajīm araññaṃ rukkhamaṃ pabbataṃ kandaraṃ girigu-  
haṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So  
pacchābhāttaṃ piṇḍapātaṭikkanto nisīdiṃ pallaṅkaṃ  
ābhujivā, ujum kāyaṃ pañidhāya, parimukhaṃ satim upaṭ-  
ṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā  
vihāsiṃ, abhijjhāya cittaṃ parisodhesiṃ, byāpādapadosaṃ  
pahāya abyāpannacitto vihāsiṃ sabbapāṇabhūtahitānu-  
kampī, byāpādapadosā cittaṃ parisodhesiṃ; thīnamiddhaṃ  
pahāya vigatathīnamiddho vihāsiṃ ālokasaññī sato sam-  
pajāno, thīnamiddhā cittaṃ parisodhesiṃ; uddhaccakuk-  
kuccaṃ pahāya anuddhato vihāsiṃ ajjhattaṃ vūpasantacitto,  
uddhaccakukkuccā cittaṃ parisodhesiṃ; vicikiccham pahāya  
tiṇṇavicikiccho vihāsiṃ akathaṃkathī, kusalesu dhammesu  
vicikicchāya cittaṃ parisodhesiṃ.

<sup>1</sup> Si omits pe here et infra.<sup>2</sup> So S<sup>ky</sup> Si.

Ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā ajjhat-taṃ sampasādanaṃ cetaso ekodibhāvaṃ, avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja vihāsiṃ. Pītiyā ca virāgā ca upekhako ca vihāsiṃ, sato ca sampajāno sukkaṃ ca kāyena paṭisaṃvedesiṃ, yaṃ taṃ ariyā ācikkhanti : Upekhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja vihāsiṃ. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekhāsatipārisuddhiṃ catutthajjhānaṃ upasampajja vihāsiṃ. Evaṃ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āṇaṅjappatte<sup>1</sup> āsavānaṃ khayañāṇāya cittaṃ abhinin-nāmesiṃ. So: Idaṃ dukkhaṃ ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ dukkhasamudayo ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ dukkhanirodho ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ dukkhanirodhagāminiṃ paṭipadā ti yathābhūtaṃ abbaññāsiṃ; Ime āsavā ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ āsavasamu-dayo ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ āsavanirodho ti yathābhūtaṃ abbaññāsiṃ; Ayaṃ āsavanirodhagāminiṃ paṭipadā ti yathābhūtaṃ abbaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuc-cittha, vimuttasmiṃ vimuttam iti nāṇaṃ ahoṣi : Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthat-tāyāti abbaññāsiṃ. Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbani-mittesu ahiṃkāramahiṃkāramānānusayā susamūhatā<sup>2</sup> ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinandi-tabbaṃ anumoditabbaṃ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā evaṃ assa vacanīyo: Lābhā no, āvuso, sulad-

<sup>1</sup> Cf. Vol. II., p. 253 (note). S<sup>ky</sup> here āṇeja<sup>o</sup> (as Vol. I. p. 182).

<sup>2</sup> So Si (cf. p. 32); S<sup>ky</sup> sahatā ti; S<sup>t</sup> sahatā ti.



dham no, āvuso, ye mayan<sup>1</sup> āyasmantaṃ tādisaṃ brahmacāriṃ passāmāti.

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

CHABBSODHANASUTTAM<sup>2</sup> DUTIYAM.

113.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattھیyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca : Sappurisadhammaṃ ca vo, bhikkhave, desissami asappurisadhammaṃ ca. Taṃ suṇātha sādhukenaṃ manasikarotha, bhāsissāmīti. Evam bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca :

Katamo ca, bhikkhave, sappurisadhammo? Idha, bhikkhave, asappuriso uccā kulā pabbajito hoti. So iti paṭisaṃcikkhati : Ahaṃ kho 'mhi uccā kulā pabbajito ; ime paṇ' aññe bhikkhū na uccā kulā pabbajitā ti. So tāya uccākulīnatāya attān' ukkaṃseti paraṃ vambheti.<sup>3</sup> Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati : Na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti ; no ce pi uccā<sup>4</sup> kulā pabbajito hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudham-

<sup>1</sup> So Si ; S<sup>ky</sup> omit ye mayan.

<sup>2</sup> So Bu (ter) ; Si Chavi° ;

S<sup>ky</sup> Chabbidhodhanas°.

<sup>3</sup> So Si and (sts.) S<sup>k</sup> ; S<sup>y</sup> and

(sts.) S<sup>k</sup> vambheti. Cf. Vol. II. 43 and 1 J. 191.

<sup>4</sup> S<sup>ky</sup> make

pi follow uccā here, but not infra.

macārī, so tattha puĵjo so tattha pāsaiṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tāya uccākulīnatāya n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayaṃ, bhikkhave, sappurisa-dhammo.

Puna ca paraṃ, bhikkhave, asappuriso mahākulā pabbajito hoti—pe<sup>1</sup>—heṭṭhimanayena vitthāretabbaṃ—; mahābhogakulā pabbajito hoti; uḷārabhogakulā pabbajito hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi uḷārabhogakulā pabbajito; ime paṇ' aññe bhikkhū' na uḷārabhogakulā pabbajitā ti. So tāya uḷārabhogatāya attān' ukkaṃseti paraṃ vambheti. Ayaṃ, pi bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave iti, paṭisaṃcikkhati: Na kho uḷārabhogatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi uḷārabhogakulā pabbajito hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puĵjo so tattha pāsaiṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tāya uḷārabhogatāya n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayaṃ pi, bhikkhave, sappurisa-dhammo.

Puna ca paraṃ, bhikkhave, asappuriso ñāto hoti yasassī. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ñāto yasassī, ime paṇ' aññe bhikkhū appaṇṇātā<sup>2</sup> appesakkhā ti. So tena ñātattena<sup>3</sup> attān' ukkaṃseti paraṃ vambheti. Ayaṃ pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho ñātattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi ñāto hoti yasassī, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puĵjo so tattha pāsaiṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena ñātattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayaṃ pi, bhikkhave, sappurisa-dhammo.

<sup>1</sup> So S<sup>ky</sup>; Si omits pe heṭṭhimanayena v°.

<sup>2</sup> Si appaṇṇātā.

<sup>3</sup> So Si; S<sup>ky</sup> ñāttena.

Puna ca paraṃ, bhikkhave, asappuriso lābhī hoti cīvara-piṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, ime pan' aññe bhikkhū na lābhino cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ ti. So tena lābhena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho lābhena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti, no ce pi lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena lābhena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso bahussuto hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi bahussuto, ime pan' aññe bhikkhū na bahussutā ti. So tena bāhusaccena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho bāhusaccena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti, no ce pi bahussuto hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena bāhusaccena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso vinayadharo hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi vinayadharo, ime pan' aññe bhikkhū na vinayadharā ti. So tena vinayadharattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho vinayadharattena

lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā va parikkhayaṃ gacchanti, no ce pi vinayadharo hoti, so ca hoti dhammānu-dhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena vinayadharattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso dhammakathiko hoti. So iti paṭisaṃcikkhati : Ahaṃ kho 'mhi dhammakathiko, ime pan' aññe bhikkhū na dhammakathikā ti. So tena dhammakathikattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati : Na kho dhammakathikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi dhammakathiko hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena dhammakathikattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso ārañṇako hoti. So iti paṭisaṃcikkhati : Ahaṃ kho 'mhi ārañṇako, ime pan' aññe bhikkhū na ārañṇakā ti. So tena ārañṇakattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati : Na kho ārañṇakattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi ārañṇako hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena ārañṇakattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso paṃsukūliko hoti.

So iti paṭisaṁcikkhati : Aham kho 'mhi paṁsukūliko, ime pan' aññe bhikkhū na paṁsukūlikā ti. So tena paṁsukūlikattena attān' ukkaṁseti paraṁ vambheti. Ayam pi, bhikkhave, asappurisasadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṁcikkhati : Na kho paṁsukūlikattena lobhadhammā vā parikkhayaṁ gacchanti, dosadhammā vā parikkhayaṁ gacchanti, mohadhammā vā parikkhayaṁ gacchanti ; no ce pi paṁsukūliko hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puṇṇo so tattha pāsāṁso ti. So paṭipadaṁ yeva antaraṁ karitvā tena paṁsukūlikattena n' ev' attān' ukkaṁseti na paraṁ vambheti. Ayam pi, bhikkhave, sappurisasadhammo.

Puna ca paraṁ, bhikkhave, asappuriso piṇḍapātiko hoti. So iti paṭisaṁcikkhati : Aham kho 'mhi piṇḍapātiko, ime pan' aññe bhikkhū na piṇḍapātikā ti. So tena piṇḍapātikattena attān' ukkaṁseti paraṁ vambheti. Ayam pi, bhikkhave, asappurisasadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṁcikkhati : Na kho piṇḍapātikattena lobhadhammā vā parikkhayaṁ gacchanti, dosadhammā vā parikkhayaṁ gacchanti, mohadhammā vā parikkhayaṁ gacchanti ; no ce pi piṇḍapātiko hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puṇṇo so tattha pāsāṁso ti. So paṭipadaṁ yeva antaraṁ karitvā tena piṇḍapātikattena n' ev' attān' ukkaṁseti na paraṁ vambheti. Ayam pi, bhikkhave, sappurisasadhammo.

Puna ca paraṁ, bhikkhave, asappuriso rukkhamūliko hoti. So iti paṭisaṁcikkhati : Aham kho 'mhi rukkhamūliko, ime pan' aññe bhikkhū na rukkhamūlikā ti. So tena rukkhamūlikattena attān' ukkaṁseti paraṁ vambheti. Ayam pi, bhikkhave, asappurisasadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṁcikkhati : Na kho rukkhamūlikattena lobhadhammā vā parikkhayaṁ gacchanti, dosadhammā vā parikkhayaṁ gacchanti, mohadhammā vā parikkhayaṁ gacchanti ; no ce pi rukkhamūliko hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puṇṇo so tattha pāsāṁso ti. So

paṭipadaṃ yeva antaraṃ karitvā tena rukkhamūlikattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso sosāniko hoti—pe<sup>1</sup>—abbhokāsiko hoti—pe—nesajjiko hoti—pe—yathāsanthatiko<sup>2</sup> hoti—pe—ekāsaniko<sup>3</sup> hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ekāsaniko, ime pan' aññe bhikkhū na ekāsanikā ti. So tena ekāsanikattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho ekāsanikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi ekāsaniko hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena ekāsanikattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso vivicc' eva kāmehi vivicc' akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi paṭhamajjhānasamāpattiyā lābhī, ime pan' aññe bhikkhū na paṭhamajjhānasamāpattiyā lābhino ti.<sup>4</sup> So tāya paṭhamajjhānasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Paṭhamajjhānasamāpattiyā pi kho atammayatā<sup>5</sup> vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So

<sup>1</sup> Si omits pe here et infra.

<sup>2</sup> So S<sup>ky</sup>; Si yathāsanthako.

<sup>3</sup> Before ekāsaniko S<sup>ky</sup> insert: Puna ca paraṃ, bhikkhave, asappuriso.

<sup>4</sup> S<sup>k</sup> has a lacuna from this point down to vagganandī in Sutta No. 114 on page 48 line 10. (S<sup>t</sup> has been copied for this lacuna.)

<sup>5</sup> S<sup>vy</sup> akammayadā (generally) and (sts.) akammayatā; Si agammayatā throughout; Bu: Atammayā ti. Tammayatā vuccati taṇhā. Nittañhatā ti attho.

atammayataṃ yeva antaraṃ karitvā tāya paṭhamajjhāna-samāpattiyā n' eva attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ — tatiyajjhānaṃ — catutthajjhānaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi catutthajjhānasamāpattiyā lābhī, ime pan' aññe bhikkhū catutthajjhānasamāpattiyā na lābhino ti. So tāya catutthajjhānasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Catutthajjhānasamāpattiyā pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayataṃ yeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā: Ananto ākāso ti ākāsañācāyatanaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ākāsañācāyatanasamāpattiyā lābhī, ime pan' aññe bhikkhū ākāsañācāyatanasamāpattiyā na lābhino ti. So tāya ākāsañācāyatanasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisdhammo. Sappuriso ca, bhikkhave, iti paṭisaṃcikkhati: Ākāsañācāyatanasamāpattiyā pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayataṃ yeva antaraṃ karitvā tāya ākāsañācāyatanasamāpattiyā n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisdhammo.

Puna ca paraṃ, bhikkhave, asappuriso ākāsañācāyatanaṃ samatikkamā: Anantaṃ viññāṇaṃ ti viññāṇañācāyatanaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi viññāṇañācāyatanasamāpattiyā lābhī, ime pan' aññe

bhikkhū viññāṇañcāyatanasamāpattiyā na lābhino ti. So tāya viññāṇañcāyatanasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Viññāṇañcāyatanasamāpattiyā pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti annathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya viññāṇañcāyatanasamāpattiyā n' eva attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso sabbaso viññāṇañcāyatanāṃ samatikkamā: Na 'tthi kiñcīti ākiñcaññāyatanāṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ākiñcaññāyatanasamāpattiyā labhī, ime paṇ' aññe bhikkhū ākiñcaññāyatanasamāpattiyā na lābhino ti. So tāya ākiñcaññāyatanasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Ākiñcaññāyatanasamāpattiyā pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya ākiñcaññāyatanasamāpattiyā n' eva attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso ākiñcaññāyatanāṃ samatikkamā nevasaññānāsaññāyatanāṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi nevasaññānāsaññāyatanasamāpattiyā labhī, ime paṇ' aññe bhikkhū nevasaññānāsaññāyatanasamāpattiyā na lābhino ti. So tāya nevasaññānāsaññāyatanasamāpattiyā attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Nevasaññānāsaññāyatanasamāpattiyā pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya nevasaññānāsaññāyatanasamāpattiyā n' eva attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.



Puna ca param̐, bhikkhave; sappuriso sabbaso nevasaññā-nāsaññāyatanam̐ samatikkamā saññāvedayitanirodham̐ upasampajja viharati, paññāya c' assa disvā āsavā parikkhaya-penti. Ayam pi, bhikkhave, bhikkhu na kiñci maññati, na kahiñci maññati,<sup>1</sup> na kenaci maññatīti.

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

SAPPURISASUTTAM̐ TATIYAM̐.

114.

<sup>2</sup> Evam me sutam̐. 'Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum̐. Bhagavā etad avoca: Sevittabbāsevitabbam̐ vo, bhikkhave, dhammapariyāyaṃ desissāmi. Taṃ suṇātha sādhukaṃ manasikarotha, bhāsis-sāmiti. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Kāyasamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ kāyasamācāraṃ; vacīsamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ vacīsamācāraṃ; manosamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ manosamācāraṃ; cittuppādaṃ p' ahaṃ,<sup>3</sup> bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca

<sup>1</sup> So Si; Bu kahiñci na maññati. S<sup>vy</sup> omit.  
in S<sup>2</sup> extends to p. 48 l. 10 in this Sutta.

<sup>2</sup> The lacuna  
<sup>3</sup> S<sup>y</sup> add's saññā-  
paṭilābham̐.

aññamaññaṃ cittuppādaṃ. Saññāpaṭilābhaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ ca aññamaññaṃ saññāpaṭilābhaṃ. Diṭṭhipaṭilābhaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ ca aññamaññaṃ diṭṭhipaṭilābhaṃ. Attabhāvapaṭilābhaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ ca aññamaññaṃ attabhāvapaṭilābhaṃ ti.

Evaṃ vutte āyasmā Sāriputto Bhagavantaṃ etad avoca : Imassa kho ahaṃ, bhante, Bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi :—

“ Kāyasamācāraṃ p' ahaṃ,<sup>1</sup> bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ ca aññamaññaṃ kāyasamācāraṃ ti ”—iti kho paṇ' etaṃ vuttaṃ Bhagavatā. Kiñ c' etaṃ paṭicca vuttaṃ? Yathārūpam, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitabbo. Yathārūpaṃ ca kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitabbo.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco paṇātipātī hoti, luddo lohitaṇṇī hatapahate nivitṭho adayāpanno paṇabhūtesu.<sup>2</sup> Adinnādāyi kho pana hoti; yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ adinnaṃ theyyasamkhātaṃ ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā<sup>3</sup> bhāturakkhitā<sup>4</sup> bhaginirakkhitā nātirakkhitā sassāmikā sapaṇḍā antamaso mālāguḷaparikkhitā<sup>5</sup> pi, tathārūpaṃ cārittaṃ āpajjitā hoti. Evarūpaṃ, bhante,

<sup>1</sup> S<sup>tv</sup> omit p' ahaṃ.

<sup>2</sup> S<sup>t</sup> prefixes sabba to paṇ.

<sup>3</sup> Si adds mātāpiturakkhitā.

<sup>4</sup> S<sup>tv</sup> here omit.

<sup>5</sup> So S<sup>tv</sup>

infra; S<sup>tv</sup> here mālāguḷa-  
parikkhitā.

Si (and S<sup>tv</sup> once infra) mālāguḷa-  
parikkhitā.

kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇa-bhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnā-dānā paṭivirato hoti; yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṃ-khātaṃ na<sup>1</sup> ādātā hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāgulaṃaparikkhittā pi, tathārūpāsu cārittaṃ na āpajjitā hoti. Evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Kāyasamācāraṃ, p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ ca aññaṃaññaṃ kāyasamācāraṃ ti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Vacīsamācāraṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ ca aññaṃaññaṃ vacīsamācāraṃ ti” iti kho paṇ’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo vacīsamācāro na sevitabbo. Yathārūpaṃ ca kho, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo vacīsamācāro sevitabbo.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti sabhāgato<sup>2</sup> vā parisāgato vā

<sup>1</sup> S<sup>tv</sup> read nā here, and omit infra. Si sabhaggato, parisaggato and ñ—aggato.

<sup>2</sup> So S<sup>tv</sup> and S<sup>k</sup> infra;

ñātimajjhagato vā pūgamajjhagato vā<sup>1</sup> rājakulamajjhagato vā abhinīto sakkhī<sup>2</sup> puṭṭho : Evam<sup>3</sup> bho purisa yaṃ jānāsi taṃ vadehīti. So ajānaṃ vā āha Jānāmīti, jānaṃ vā āha Na jānāmīti ; apassaṃ vā āha Passāmīti, passaṃ vā āha Na passāmīti, iti<sup>4</sup> attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti. Pisuṇāvāco<sup>5</sup> kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettā<sup>6</sup> bhinnānaṃ vā anuppādātā<sup>7</sup> vaggārāmo vaggarato vagganandī<sup>8</sup> vaggakaraṇiṃ vācam<sup>9</sup> bhāsītā hoti. Pharusavāco kho pana hoti ; yā sā vācā aṇḍakā kakkasā<sup>10</sup> parakaṭukā<sup>11</sup> parābhisaṃjjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācam bhāsītā hoti. Samphappalāpī kho pana hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, aniddhānavatiṃ<sup>12</sup> vācam bhāsītā akālena anapadesaṃ<sup>13</sup> aperiyantavatiṃ anattasaṃhitāṃ,—evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti ? Idha, bhante, ekacco musāvādam pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhī puṭṭho : Evam bho purisa, yaṃ jānāsi taṃ vadehīti ; so ajānaṃ vā āha Na jānāmīti, jānaṃ vā āha Na jānāmīti, apassaṃ vā āha Na passāmīti, passaṃ vā āha

<sup>1</sup> So Si ; S<sup>v</sup> omit these two words here, but not infra.

<sup>2</sup> So S<sup>v</sup> ; S<sup>v</sup> (and S<sup>k</sup> infra) sakkhi ; Si sakkhiṃ. <sup>3</sup> So S<sup>v</sup> and S<sup>k</sup> once infra ; Si eh' ambho ; S<sup>k</sup> once infra ehimbho.

<sup>4</sup> Si omits iti here, not infra. <sup>5</sup> So S<sup>v</sup> and infra S<sup>k</sup> ; Si pisuṇāvāco. <sup>6</sup> So S<sup>k</sup> infra ; S<sup>v</sup> bhedā ; Si bhedetā.

<sup>7</sup> So Si and S<sup>k</sup> infra ; S<sup>v</sup> uppādātā. <sup>8</sup> At this point there ends the lacuna in S<sup>k</sup> which began at p. 42 in No. 113.

<sup>9</sup> So Si ; S<sup>ky</sup> v—ṇivācam. <sup>10</sup> So Si S<sup>v</sup> ; S<sup>k</sup> vācā akakkasā.

<sup>11</sup> Si kaṭukā. <sup>12</sup> So Si S<sup>v</sup> and S<sup>k</sup> infra ; S<sup>k</sup> here an—ivācam.

<sup>13</sup> Si anappadesaṃ.

Passāmiti; iti attahetu vā parahetu vā āmisakiñcikkhabetu vā na sampajānamusā bhāsītā hoti. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācam bhāsītā hoti. Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇiyā<sup>1</sup> hadayaṃgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatīṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyanta-vatīṃ atthasaṃhitaṃ. Evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Vacīsamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ c' aññaṃaññaṃ vacīsamācāraṃ ti,” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Manosamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ c' aññaṃaññaṃ manosa-mācāraṃ ti” iti kho paṇ' etaṃ vuttaṃ Bhagavatā. Kiṃ c' etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo manosamācāro na sevitabbo. Yathārūpaṃ ca kho, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo manosamācāro sevitabbo.

Kathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālū hoti; yan taṃ parassa paravittū-pakaraṇaṃ taṃ abhijjhītā<sup>2</sup> hoti: Aho vata yaṃ parassa taṃ mama assāti. Vyāpannacitto kho pana hoti paduṭṭhamana-

<sup>1</sup> S<sup>ky</sup> pemaṇiyā.

<sup>2</sup> So S<sup>v</sup> Si; S<sup>k</sup> abhijjhātā.

samkappo : Ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā ahesum vā ti,<sup>1</sup> iti vā evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālū hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ nābhijjhītā hoti : Aho vata yaṃ parassa taṃ mama assāti. Avyāpannacitto kho pana hoti appaduṭṭhamanasamkappo : Ime sattā averā avyāpajjhā anighā sukhī attān' ū pariharantūti. Evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Manosamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi, taṃ c' aññamaññaṃ manosamācāraṃ ti,” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Cittuppādaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi taṃ c' aññamaññaṃ cittuppādaṃ ti”—iti kho paṇ' etaṃ vuttaṃ Bhagavatā. Kiñ' c' etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo cittuppādo na sevitaḅbo. Yathārūpaṃ ca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo cittuppādo sevitaḅbo.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālū hoti abhijjhāsahagatena cetasā viharati, vyāpādevā hoti vyāpādasahagatena cetasā viharati, vihesāvā<sup>2</sup> hoti vihesāsahagatena cetasā viharati. Evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti

<sup>1</sup> So Si; S<sup>x</sup> ucchijjantu vā ahesum iti vā evarūpaṃ; S<sup>y</sup> ucchijjantu vā mā vā ahesum iti vā iti evarūpaṃ. <sup>2</sup> So S<sup>xy</sup>; Si vihesāvā (bis).

kusalā dhammā abhivaḍḍhanti? Idha bhante ekacco anabhijjhālū hoti anabhijjhāsahagatena cetasā viharati, avyāpādavā hoti avyāpādasahagatena cetasā viharati, aviheśāvā hoti aviheśāsahagatena cetasā viharati. Evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Cittuppādaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ c’ aññamaññaṃ cittuppādan ti”—iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Saññāpaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ ca aññamaññaṃ saññāpaṭilābhan ti”—iti kho paṇ’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo saññāpaṭilābho na sevitabbo. Yathārūpaṃ ca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo saññāpaṭilābho sevitabbo. Katharūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālū hoti abhijjhāsahagatāya saññāya viharati, vyapādavā hoti vyāpādasahagatāya saññāya viharati, viheśāvā hoti viheśāsahagatāya saññāya viharati. Evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Katharūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālū hoti anabhijjhāsahagatāya saññāya viharati, avyāpādavā hoti avyāpādasahagatāya saññāya viharati, aviheśāvā hoti aviheśāsahagatāya saññāya viharati. Evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Saññāpaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, tañ c’ aññamaññaṃ saññāpaṭilābhan ti”—iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Dit̥ṭhipaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi tañ c’ aññamaññaṃ dit̥ṭhipaṭilābhan ti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo dit̥ṭhipaṭilābho na sevitabbo. Yathārūpañ ca kho, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo dit̥ṭhipaṭilābho sevitabbo. Kathaṃrūpaṃ, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco evaṃdit̥ṭhiko hoti: Na ’tthi dinnam na ’tthi yiṭṭham, na ’tthi hutam na ’tthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na ’tthi ayaṃ loko na ’tthi paro loko, na ’tthi mātā na ’tthi pitā, na ’tthi sattā opapātikā, na ’tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti. Evarūpaṃ, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evaṃdit̥ṭhiko hoti: Atthi dinnam atthi yiṭṭham, atthi hutam atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti. Evarūpaṃ, bhante, dit̥ṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Dit̥ṭhipaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi tañ c’ aññamaññaṃ dit̥ṭhipaṭilābhan ti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Attabhāvapaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena sevitabbam pi asevitabbam pi tañ c’ aññamaññaṃ attabhāvapaṭilābhan ti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, atta-



bhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo attabhāvapaṭilābho na sevitaḅbo. Yathārūpaṅ ca kho, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo attabhāvapaṭilābho sevitaḅbo. Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Savyāpajjhaṃ,<sup>1</sup> bhante, attabhāvapaṭilābhaṃ abhinibbattayato <sup>2</sup> apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Avyāpajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato <sup>2</sup> pariniṭṭhitabhāvāya akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. “Attabhāvapaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi taṅ c’ aññaṃaññaṃ attabhāvapaṭilābhaṃ ti” iti yaṃ taṃ vuttaṃ Bhagavatā idaṃ etaṃ paṭicca vuttaṃ.

Imassa kho ahaṃ, bhante, Bhagavatā saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Sādhu sādhu, Sāriputta; sādhu kho tvaṃ, Sāriputta, imassa mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi.

“Kāyasamācāraṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi taṅ c’ aññaṃaññaṃ kāyasamācāraṃ ti” iti kho paṇ’ etaṃ vuttaṃ mayā.<sup>3</sup> Kiṅ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitaḅbo. Yathārūpaṅ ca kho, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḅbo.

<sup>1</sup> So Bu S<sup>v</sup>; S<sup>k</sup> savyāpajjham; Si byāpajjhaṃ.

<sup>2</sup> So S<sup>ky</sup>;

Si (bis) abhinibbattassa yato.

<sup>3</sup> S<sup>ky</sup> add pi.

Kathamrūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, Sāriputta, ekacco paṇātipātī hoti luddo lohitaṇṇī hatapahate niviṭṭho adayāpanno paṇabhūtesu. Adinnādāyī kho pana hoti; yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ adinnaṃ theyyasaṃkhātaṃ ādātā hoti. Kāmesu micchācārī kho pana hoti; yā tā māturakkhitā piturakkhitā bhāturakkhita bhaginirakkhitā nātirakkhitā sassāmikā sapaṇḍā antamaso mālaguḷaparikkhittā pi, tathārūpasu cārittaṃ āpajjitā hoti. Evarūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathamrūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, Sāriputta, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti nihitaḍḍho nihitasattho lajjī dayāpanno sabbaṇṇabhūtaḥitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti; yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ adinnaṃ theyyasaṃkhātaṃ na<sup>1</sup> ādātā hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti; yā tā māturakkhitā piturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā sassāmikā sapaṇḍā antamaso mālaguḷaparikkhittā pi, tathārūpasu cārittaṃ na āpajjitā hoti. Evarūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. “Kāyasamācāraṃ p’ ahaṃ, bhikkhave,<sup>2</sup> duvidhena vadāmi sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ kāyasamācāraṃ ti” iti yan taṃ vuttaṃ mayā idam etaṃ paṭicca vuttaṃ.

<sup>1</sup> “Vacīsamācāraṃ p’ ahaṃ, bhikkhave,<sup>3</sup> duvidhena

<sup>1</sup> So Si; S<sup>ky</sup> omit here.

<sup>2</sup> So Si; S<sup>ky</sup> Sāriputta, as

generally hereafter.

<sup>3</sup> After bhikkhave Si continues—

pe—manosamācāraṃ p’ ahaṃ, bhikkhave. Cittuppādaṃ p’ ahaṃ, bhikkhave. Saññāpaṭilābhaṃ, p’ ahaṃ, bhikkhave. Diṭṭhipaṭilābhaṃ, p’ ahaṃ, bhikkhave. Attabhāvapaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi (&c. in extenso).—S<sup>ky</sup> recite in full.

vadāmi sevitabbam pi asevitabbam pi tañ c' aññamaññañ  
vacīsamācārañ ti" iti kho pan' etañ vuttañ mayā. Kiñ c'  
etañ paṭicca vuttañ? Yathārūpañ, Sāriputta, vacīsamā-  
cārañ sevato akusalā dhammā abhivaḍḍhanti kusalā dham-  
mā parihāyanti, evarūpo vacīsamācāro na sevitabbo. Yathā-  
rūpañ ca kho, Sāriputta, vacīsamācārañ sevato akusalā  
dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo  
kāyasamācāro sevitabbo. Kathairūpañ, Sāriputta, vacī-  
samācārañ sevato akusalā dhammā abhivaḍḍhanti kusalā  
dhammā parihāyanti? Idha, Sāriputta, ekacco musāvādi  
hoti sabhāgato vā . . . . (*ℳ. as above page 47, last line,  
to page 53 line 15*) . . . "Attabhāvapaṭilābhañ p' ahañ,  
bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam  
pi tañ c' aññamaññañ attabhāvapaṭilābhañ ti" iti yan  
tañ vuttañ mayā idañ etañ paṭicca vuttañ.

Imassa kho, Sāriputta, mayā saṅkhittena bhāsitassa<sup>1</sup>  
evañ vitthārena attho daṭṭhabbo.

Cakkhuviññeyañ rūpañ p' ahañ, Sāriputta,<sup>2</sup> duvi-  
dhena vadāmi sevitabbam pi asevitabbam pi; sotaviññeyañ  
saddañ p' ahañ, Sāriputta, duvidhena vadāmi sevitabbam  
pi asevitabbam pi; ghānaviññeyañ gandhañ p' ahañ,  
Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi;  
jivhāviññeyañ rasañ p' ahañ, Sāriputta, duvidhena vadāmi  
sevitabbam pi asevitabbam pi; kāyaviññeyañ phoṭṭhabbañ  
p' ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi  
asevitabbam pi; manoviññeyañ dhammañ p' ahañ,  
Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam  
pīti.

Evañ vutte āyasmā Sāriputto Bhagavantañ etad  
avoca: Imassa kho ahañ, bhante, Bhagavatā saṅkhittena  
bhāsitassa vitthārena atthañ avibhattassa evañ vitthārena  
atthañ ājānami:—

"Cakkhuviññeyañ rūpañ p' ahañ, Sāriputta, duvi-

<sup>1</sup> Si adds vitthārena atthañ avibhattassa.  
bhikkhave before Sāriputta.

<sup>2</sup> Sk<sup>v</sup> insert

dhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpaṃ cakkhaviññeyyaṃ rūpaṃ na sevitabbaṃ. Yathārūpaṃ ca kho, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ cakkhaviññeyyaṃ rūpaṃ sevitabbaṃ. “Cakkhaviññeyyaṃ rūpaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.<sup>1</sup>

“Sotaviññeyyaṃ saddaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, sotaviññeyyaṃ saddaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo sotaviññeyyo saddo na sevitabbo. Yathārūpaṃ ca kho, bhante, sotaviññeyyaṃ saddaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo sotaviññeyyo saddo sevitabbo. “Sotaviññeyyaṃ saddaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Ghānaviññeyyaṃ gandhaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, ghānaviññeyyaṃ gandhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti,

<sup>1</sup> Si continues:—pe—evarūpo sotaviññeyyo saddo na sevitabbo.—pe—evarūpo sotaviññeyyo saddo sevitabbo.—pe—evarūpo ghānaviññeyyo gandho na sevitabbo.—pe—evarūpo gh. g. sevitabbo.—pe—evarūpo jivhaviññeyyo raso ra sevitabbo.—pe—evarūpo jivhaviññeyyo [raso] sevitabbo.—pe—evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo.—pe—evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.—pe—Manoviññeyyaṃ dhammaṃ p’ ahaṃ (&c. in full).

evarūpo ghānaviññeyyo gandho na sevitabbo. Yathārūpañ ca kho, bhante, ghānaviññeyyaṃ gandhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo ghānaviññeyyo gandho sevitabbo. “Ghānaviññeyyaṃ gandhaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

Jivhāviññeyyaṃ rasaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpañ, bhante, jivhāviññeyyaṃ rasaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo jivhāviññeyyo raso na sevitabbo. Yathārūpañ ca kho, bhante, jivhāviññeyyaṃ rasaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo jivhāviññeyyo raso sevitabbo. “Jivhāviññeyyaṃ rasaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Kāyaviññeyyaṃ phoṭṭhabbaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpañ, bhante, kāyaviññeyyaṃ phoṭṭhabbaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo. Yathārūpañ ca kho, bhante, kāyaviññeyyaṃ phoṭṭhabbaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo. “Kāyaviññeyyaṃ phoṭṭhabbaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Manoviññeyyaṃ dhammaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpañ, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti,

evārūpo manoviññeyyo dhammo na sevitabbo. Yathārūpañ ca kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitabbo. “Manoviññeyyaṃ dhammaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

Imassa kho ahaṃ, bhante,<sup>1</sup> Bhagavatā saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmiti.

Sādhu sādhu, Sāriputta; sādhu kho tvaṃ, Sāriputta, imassa mayā saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāsi.

“Cakkhuvīññeyyaṃ rūpaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan etaṃ vuttaṃ mayā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ . . . (&c. as above). . . . “Manoviññeyyaṃ dhammaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan taṃ vuttaṃ mayā idam etaṃ paṭicca vuttaṃ.

Imassa kho, Sāriputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

Cīvaraṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; piṇḍapātaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; senāsaṇaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; gāmaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; nigamaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; nagaraṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; janapadaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; puggalaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti.

<sup>1</sup> Sk<sup>v</sup> omit bhante.

Evam vutte āyasmā Sāriputto Bhagavantam etad avoca : Imassa kho aham, bhante, Bhagavatā samkhittena bhāsitassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi :—

“Civaram p’ aham, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etam vuttam Bhagavatā. Kiñ c’ etam paṭicca vuttam? Yathārūpaṃ, bhante, cīvaram sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpaṃ cīvaram na sevitabbam. Yathārūpaṃ ca kho, bhante, cīvaram sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ cīvaram sevitabbam. “Civaram p’ aham, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yan tam vuttam Bhagavatā idam etam paṭicca vuttam.

“Piṇḍapataṃ p’ aham, Sāriputta, duvidhena vadāmi . . . etam paṭicca vuttam.

“Senāsanam p’ aham, Sāriputta, duvidhena vadāmi . . . etam paṭicca vuttam.

“Gāmaṃ p’ aham, Sāriputta, . . . etam paṭicca vuttam.

“Nigamaṃ p’ aham, Sāriputta, . . . etam paṭicca vuttam.

“Nagaraṃ p’ aham, Sāriputta, . . . etam paṭicca vuttam.

“Janapadam p’ aham, Sāriputta, . . . etam paṭicca vuttam.

“Puggalam p’ aham, Sāriputta, . . . etam paṭicca vuttam.”

Imassa kho aham, bhante, Bhagavatā, samkhittena bhāsitassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi.

Sādhu sādhu, Sāriputta ; sādhu kho tvam, Sāriputta, imassa mayā samkhittena bhāsitassa vitthārena attham avibhattassa vitthārena attham ājānāsi.

“Civaram p’ aham, Sāriputta, duvidhena vadāmi sevi-

tabbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ mayā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, Sāriputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti . . . idam etaṃ paṭicca vuttaṃ.

“Piṇḍāpātaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḅbaṃ asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ mayā. Kiñ c’ etaṃ paṭicca vuttaṃ? . . . idam etaṃ paṭicca vuttaṃ.

Senāsaṇaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḅbaṃ asevitabbam pīti—pe—evarūpaṃ senāsaṇaṃ na sevitaḅbaṃ—pe—evarūpaṃ senāsaṇaṃ sevitaḅbaṃ—pe—evarūpo gāmo na sevitaḅbo—pe—evarūpo gāmo sevitaḅbo—pe—evarūpaṃ nagaraṃ na sevitaḅbaṃ—pe—evarūpaṃ nagaraṃ sevitaḅbaṃ—pe—evarūpo janapado na sevitaḅbo—pe—evarūpo janapado sevitaḅbo—pe—. “Puggalaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḅbam pi asevitabbam pīti” iti kho pan’ etaṃ vuttaṃ mayā. Kiñ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, Sāriputta, . . . idam etaṃ paṭicca vuttaṃ.

Imassa kho, Sāriputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

Sabbe pi ce, Sāriputta, khattiyā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānaṃ <sup>1</sup> p’ assa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe pi ce, Sāriputta, brāhmaṇā—pe <sup>2</sup>—vessā—pe—sabbe pi ce, Sāriputta, suddā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānaṃ <sup>1</sup> p’ assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi, Sāriputta, loko samārako sabbrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sadevakassa lokassa samārakassa sabbrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti.

<sup>1</sup> So all MSS.  
Sāriputta before vassā.

<sup>2</sup> Si omits pe and adds sabbe pi ce



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

SEVITABBA-ASEVITABBASUTTAM<sup>1</sup> CATUTTHAM.

## 115.

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

Yāni kānici, bhikkhave, bhayāni uppajjanti, sabbāni tāni bālato uppajjanti no paṇḍitato. Ye keci upaddavā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Ye keci upasaggā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Seyyathāpi, bhikkave, naḷāgārā vā tināgārā vā<sup>2</sup> aggimukko<sup>3</sup> kūṭāgārāni pi dahati<sup>4</sup> ullittāvalittāni nivātāni<sup>5</sup> phussitaggaḷāni pihitavātapanāni,—evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti, sabbāni tāni bālato uppajjanti no paṇḍitato ; ye keci upaddavā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato ; ye keci upasaggā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Iti kho, bhikkhave, sappāṭibhayo bālo, appaṭibhayo paṇḍito ; sa-upaddavo bālo, anupaddavo paṇḍito ; sa-upasaggo bālo, anupasaggo paṇḍito. Na 'tthi, bhikkhave, paṇḍitato bhayaṃ, na 'tthi paṇḍitato upaddavo, na 'tthi paṇḍitato upasaggo. Tasmātiha, bhikkhave, paṇḍitā bhavissāma vīmaṃsakā ti<sup>6</sup> ; evaṃ hi vo, bhikkhave, sikkhitabban ti.

<sup>1</sup> So Bu ; Si Sevitabbāsevitabbasuttam ; S<sup>ky</sup> Sevitabbasuttam.

<sup>2</sup> So Si Bu ; S<sup>ky</sup> n—ro vā t—ro vā.

<sup>3</sup> So S<sup>ky</sup> ; Si aggimutto.

<sup>4</sup> So S<sup>ky</sup> ; Si dahati.

<sup>5</sup> Si omits here. Cf. Vol. II. p. 8.

<sup>6</sup> Si bhavissāmāti, omitting vīmaṃsakā.

Evam vutte āyasmā Ānando Bhagavantam etad avoca :  
 1—Kittāvatā nu kho, bhante, paṇḍito bhikkhu vīmaṁsako  
 ti alam vacanāyāti ?

Yato kho, Ānanda, bhikkhu, dhātukusalo ca hoti  
 āyatanakusalo ca hoti paṭiccasamuppādakusalo ca hoti  
 ṭhānāṭṭhānakusalo ca hoti, ettāvatā kho, Ānanda, paṇḍito  
 bhikkhu vīmaṁsako ti alam vacanāyāti.

Kittāvatā pana, bhante, bhikkhu dhātukusalo ti alam  
 vacanāyāti ?

Aṭṭhārasa kho imā, Ānanda, dhātuyo :—Cakkhudhātu,  
 rūpadhātu, cakkhuviññāṇadhātu ; sotadhātu, saddadhātu,  
 sotaviññāṇadhātu ; ghānadhātu, gandhadhātu, ghānaviññā-  
 ṇadhātu ; jivhādhātu, rasadhātu, jivhāviññāṇadhātu ;  
 kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu ; mano-  
 dhātu, dhammadhātu, manoviññāṇadhātūti. Imā kho,  
 Ānanda, aṭṭhārasa dhātuyo yato jānāti passati, ettāvatā  
 pi kho, Ānanda, dhātukusalo bhikkhūti alam vacanā-  
 yāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
 bhikkhūti alam vacanāyāti ?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Paṭhavi-  
 dhātu, āpodhātu, vāyodhātu, tejodhātu, akāsadhātu, viññā-  
 adhātu. Imā kho, Ānanda, cha dhātuyo yato jānāti passati,  
 ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alam  
 vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
 bhikkhūti alam vacanāyāti ?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Sukha-  
 dhātu, dukkhadhātu, somanassadhātu, domanassadhātu,  
 upekhādhātu, avijjādhātu. Imā kho, Ānanda, cha dhātuyo  
 yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo  
 bhikkhūti alam vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
 bhikkhūti alam vacanāyāti ?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Kāma-  
 dhātu, nekkhammadhātu, vyāpādadhātu, avyāpādadhātu,

vihesādhātu,<sup>1</sup> avihesādhātu. Imā kho, Ānanda, dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo bhikkhūti alaṃ vacanāyāti?

Siyā, Ānanda. Tisso imā, Ānanda, dhātuyo : Kāma-dhātu, rūpadhātu, arūpadhātu. Imā kho, Ānanda, tisso dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Siyā pana, bhante, añño pariyāyo yathā dhātukusalo bhikkhūti alaṃ vacanāyāti?

Siyā, Ānanda. Dve imā, Ānanda, dhātuyo : Saṃkhatā ca dhātu asaṃkhatā ca dhātu. Imā kho, Ānanda, dve dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Kittāvatā pana, bhante, āyatanakusalo bhikkhūti alaṃ vacanāyāti?

Cha kho pan' imāni, Ānanda, ajjhattikabāhirāni āyatanāni : Cakkhuṃ<sup>2</sup> c' eva rūpaṃ ca, sotaṃ ca saddo ca, ghānaṃ ca gandho ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbo ca, mano ca dhammā ca. Imāni kho, Ānanda, cha<sup>3</sup> ajjhattikabāhirāni āyatanāni yato jānāti passati, ettāvatā kho, Ānanda, āyatanakusalo bhikkhūti alaṃ vacanāyāti.

Kittāvatā pana, bhante, paṭiccasamuppādakusalo bhikkhūti alaṃ vacanāyāti?

Idh', Ānanda, bhikkhu evaṃ jānāti. Imasmiṃ sati, idaṃ hoti ; imass' uppādā idaṃ uppajjati ; imasmiṃ asati, idaṃ na hoti ; imassa nirodhā idaṃ nirujjhati ;—yadidaṃ avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā

<sup>1</sup> So S<sup>ky</sup> ; Si vihimsādhātu and avihimsādhātu.  
Si cakkhu.

<sup>2</sup> So S<sup>ky</sup> ;

<sup>3</sup> S<sup>ky</sup> omit cha.

bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ soka-paridevadukkhadomanassupāyāsā saṃbhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti—avijjāya tveva<sup>1</sup> asesavirāgaṇirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upādānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātinirodho, jātinirodhā jarāmaraññaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti. Ettāvataṃ kho, Ānanda, paṭiccasamuppādakusalo bhikkhūti alaṃ vacanāyāti.

Kittāvataṃ pana, bhante, ṭhānāṭṭhānakusalo bhikkhūti alaṃ vacanāyāti?

Idh', Ānanda, bhikkhu: Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci saṃkhāraṃ niccato upagaccheyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci saṃkhāraṃ niccato upagaccheyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci saṃkhāraṃ sukhato upagaccheyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci saṃkhāraṃ sukhato upagaccheyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci dhammaṃ attato<sup>2</sup> upagaccheyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci dhammaṃ attato upagaccheyya ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaṃ jīvitā voropeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano mātaṃ jīvitā voropeyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ

<sup>1</sup> So Si; S<sup>v</sup> avijjāyave; S<sup>k</sup> avijjāyanteva.

<sup>2</sup> So Si; S<sup>k</sup> attano.

diṭṭhisampanno puggalo pitaraṃ jīvitā voropeyya—pe<sup>1</sup>—  
 arahantaṃ jīvitā voropeyya<sup>2</sup>—pe—; Aṭṭhānam etaṃ anava-  
 kāso yaṃ diṭṭhisampanno puggalo duṭṭhacitto Tathāgatassa  
 lohitaṃ uppādeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti;  
 Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano duṭṭhacitto  
 Tathāgatassa lohitaṃ uppādeyya, ṭhānam etaṃ vijjatīti  
 pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno  
 puggalo saṃghaṃ bhindeyya, n' etaṃ ṭhānaṃ vijjatīti  
 pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano saṃ-  
 ghaṃ bhindeyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam  
 etaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ  
 Satthāraṃ uddiseyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti;  
 Ṭhānaṃ ca kho etaṃ vijjati yaṃ puthujjano aññaṃ Satthā-  
 raṃ uddiseyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam  
 etaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto  
 Sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyurū, n'  
 etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ  
 vijjati yaṃ ekissā lokadhātuyā eko arahaṃ Sammāsam-  
 buddho uppajjeyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam  
 etaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakka-  
 vattino<sup>3</sup> apubbaṃ acarimaṃ uppajjeyyurū, n' etaṃ ṭhānaṃ  
 vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ ekissā  
 lokadhātuyā eko rājā cakkavattī<sup>4</sup> uppajjeyya, ṭhānam etaṃ  
 vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ itthi  
 arahaṃ assa Sammāsambuddho, n' etaṃ ṭhānaṃ vijjatīti  
 pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puriso arahaṃ  
 assa Sammāsambuddho, ṭhānam etaṃ vijjatīti pajānāti;  
 Aṭṭhānam etaṃ anavakāso yaṃ itthi rājā assa cakkavattī,  
 n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ  
 vijjati yaṃ puriso rājā assa cakkavattī, ṭhānam etaṃ vijjatīti  
 pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ itthi Sakkattaṃ

<sup>1</sup> Si adds: n' etaṃ ṭhānaṃ vijjatīti pajānāti. Ṭhānaṃ ca kho  
 etaṃ vijjati yaṃ puthujjano pitaraṃ jīvitā voropeyya. <sup>2</sup> Si  
 adds: ṭhānam etaṃ vijjatīti pajānāti. <sup>3</sup> So Si; S<sup>ky</sup> c—I.

<sup>4</sup> Si c—i always.

kareyya,<sup>1</sup> n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ puriso Sakkattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ itthi Mārattaṃ kareyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ puriso Mārattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ itthi Brahmattaṃ kareyya, n' etaṃ ṭhānaṃ vijjatīti, pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ puriso Brahmattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ vacīduccaritassa—pe<sup>2</sup>—yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ vacīsucaritassa—pe<sup>2</sup>—yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyaduccaritassa—maṅgī tannidānā tappaccayā kāyassa bhedā param marañā sugatiṃ saggaṃ lokaṃ uppajjeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānañ ca kho etaṃ vijjati yaṃ kāyaduccari-

<sup>1</sup> Si reads kāreyya and continues: Mārattaṃ kāreyya; Brahmattaṃ kāreyya n' etaṃ ṭhānaṃ vijjatīti pajānāti. Ṭhānañ ca kho etaṃ vijjati, yaṃ puriso Sakkattaṃ kāreyya, Mārattaṃ kāreyya, Brahmattaṃ kāreyya, ṭhānaṃ etaṃ (&c.). <sup>2</sup> Si omits.

tasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ param maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ uppajjeyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ vacīduccaritasamaṅgī — pe — yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ uppajjeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ param maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ uppajjeyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ parammaraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ uppajjeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ uppajjeyya, ṭhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ vacīduccaritasamaṅgī—pe—yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ apāyaṃ duggatim vinipātaṃ nirayaṃ uppajjeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ uppajjeyya, ṭhānam etaṃ vijjatīti pajānāti.—Ettāvataṃ kho, Ānanda, ṭhānaṃ aṭṭhānakusalo bhikkhūti alaṃ vacanāyāti.

Evam vutte āyasmā Ānando Bhagavantaṃ etaṃ avoca: Acchariyaṃ, bhante; abbhutaṃ, bhante. Konāmo ayaṃ, bhante, dhammapariyāyo ti?

Tasmātiha tvaṃ, Ānanda, imaṃ dhammapariyāyaṃ Bahudhātuko ti pi naṃ dhārehi, Catuparivaṭṭo ti pi naṃ dhārehi, Dhammādāso ti pi naṃ dhārehi, Amatadundubhīti pi naṃ dhārehi, Anuttaro Saṃgāmaṃ vijayo ti pi naṃ dhārehi.

Idam avoca Bhagavā. Attamaṃ āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

## 116.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Isigilismim pabbate. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : Passatha no tumhe, bhikkhave, etaṃ Vebhāraṃ pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Vebhārassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etaṃ Paṇḍavaṃ pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Paṇḍavassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etaṃ Vepullaṃ pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Vepullassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etaṃ Gijjhakūṭaṃ pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Gijjhakūṭassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, imaṃ Isigilim pabbatan ti ?

Evam, bhante.

Imassa † kho, bhikkhave, Isigilissa pabbatassa esā va samaññā ahosi esā paññatti.

Bhūtapubbaṃ, bhikkhave, pañca Paccekabuddhasatāni imasmim Isigilismim pabbate ciranivāsino ahesum. Te imaṃ pabbataṃ pavisantā dissanti pavitṭhā na dissanti. Tam enaṃ manussā disvā evam āhaṃsu : Ayaṃ pabbato ime isi gilatīti Isigili Isigili tveva samaññā udapādi. Ācikkhissāmi, bhikkhave, Paccekabuddhānaṃ nāmāni ; kittayissāmi, bhikkhave, Paccekabuddhānaṃ nāmāni ; desissāmi,

† Si adds pi.



bhikkhave, Paccekabuddhānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmiti.

Evam bhante ti kho te bhikkhū Bhagavato paccasosum.

Bhagavā etad avoca :—

Ariṭṭho nāma, bhikkhave, paccekabuddho<sup>1</sup> imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi; Upariṭṭho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Tagarasikhī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Yasassī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Sudassano nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Piyadassī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Gandhāro nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Piṇḍolo nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Upāsabho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Nītho<sup>2</sup> nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Tatho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Sutavā nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi; Bhāvitatto nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ ciranivāsī ahoṣi.

Ye sattasārā anighā nirāsā paccekam ev' ajjhagamun subodhim,

Tesaṃ visallānaṃ naruttamānaṃ nāmāni me kittayato suṇātha.

Ariṭṭho Upariṭṭho Tagarasikhī Yasassī Sudassano Piyadassī ca buddho

Gandhāro Piṇḍolo Upāsabho ca Nītho Tatho Sutavā Bhāvitatto

<sup>1</sup> S<sup>v</sup> Si throughout the following prose passage read paccekasambuddho; supra et infra paccekab<sup>o</sup>. <sup>2</sup> Si Nitho.

Sumbho Subho Methulo Aṭṭhamo ca Athassumegho Anigho  
 Sudāṭho  
 Paccekabuddhā bhavanettikhīṇā Hiṅgū ca Hiṅgo ca mahā-  
 nubhāvā  
 Dve Jālino munino Aṭṭhako ca atha Kosalo buddho atho  
 Subāhu  
 Upanemi so Nemi so Santacitto sacco tatho virajo paṇḍito  
 ca  
 Kālūpakālā Vijito Jito ca Aṅgo ca Paṅgo ca Gutijjito <sup>1</sup> ca.  
 Passī jahī <sup>2</sup> upadhiṃ dukkhamūlaṃ Aparājito Mārabalaiṃ  
 ajesi.  
 Satthā Pavattā Sarabhaṅgo Lomahaṃso Uccaṅgamāyo  
 Asito Ānāsavo  
 Manomayo mānacchido ca Bandhumā Tadādhimutto vi-  
 malo ca ketumā  
 Ketumbarāgo ca Mātaṅgo Ariyo ath' Accuto Accutagāma-  
 byāmako  
 Sumaṅgalo Dabbilo Supatitṭhito Asayho Khemābhirato ca  
 Sorato  
 Durannayo Saṅgho atho pi Ujjayo aparo muni <sup>3</sup> Sayho  
 anomanikkhamo  
 Ānanda-Nando Upanando dvādasa Bhāradvājā <sup>4</sup> antimade-  
 hadhārī  
 Bodhi-Mahānāmo atho pi uttaro kesī sikhī sundaro Bhāra-  
 dvājo  
 Tissūpatissā bhavabandhanacchidā Upasīdarī taṇhacchido  
 ca Sīdarī  
 Buddho ahu Maṅgalo vītarāgo Usabh' acchidā jāliniṃ  
 dukkhamūlaṃ  
 Santaṃ padaṃ ajjhagam' Upanīto uposatho sundaro sacca-  
 nāmo  
 Jeto Jayanto Padumo Uppalo ca Padumuttaro Rakkhito  
 Pabbato ca

<sup>1</sup> Si Guticchito.<sup>2</sup> So S<sup>ky</sup> Bu ; Si Passījahi.<sup>3</sup> Si muni.<sup>4</sup> So Bu ; S<sup>y</sup> Bhāradvāyojā ; S<sup>k</sup> Si Bhāradvājo.

Mānathhaddho sobhito Vitarāgo Kaṇho ca Buddho suvimuttacitto.

Ete ca aññe ca mahānubhāvā paccekabuddhā bhavanettikhīṇā.

Te sabbasaṅgātigate<sup>1</sup> mahesī parinibbute vandatha appameyye ti.

ISIGILISUTTAM CHAṬṬHAM.

## 117.

Evam me sutam. Ekaṁ samayaṁ Bhagavā Sāvattihyaṁ viharati Jetavane Ānāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Ariyaṁ vo, bhikkhave, sammāsamādhim desissāmi sa-upanisaṁ saparikkhāraṁ. Tam suṇātha sādhukaṁ manasikarotha, bhāsissamīti. Evaṁ bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Katamo ca, bhikkhave, ariyo sammāsamādhi sa-upaniso saparikkhāro? Seyyathidaṁ: sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati. Yā kho, bhikkhave, imehi sattaṅgehi cittassa ekaggatā parikkhatā, ayaṁ vuccati, bhikkhave, ariyo sammāsamādhi sa-upaniso iti pi, saparikkhāro iti pi.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhiṁ: Micchāditthīti pajānāti, sammādiṭṭhiṁ: Sammādiṭṭhīti pajānāti. Sā 'ssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchādiṭṭhi? Na 'tthi dinnam, na 'tthi yiṭṭham, na 'tthi hutam, na 'tthi sukaṭadukkaṭāṇam kammaṇam phalaṁ vipāko, na 'tthi ayaṁ loko, na 'tthi paro loko, na 'tthi mātā, na 'tthi pitā, na 'tthi sattā opapātikā, na

<sup>1</sup> So S<sup>ky</sup>; Si s—dhigate.

'tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentīti; ayam, bhikkhave, micchādiṭṭhi.

Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhiṃ p' aham, bhikkhave, dvayam vadāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā<sup>1</sup> upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā? Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukataḍukkaṭāṇam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentīti; ayam, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa<sup>2</sup> ariyamaggassa<sup>3</sup> samaṅgino ariyamaggaṃ bhāvayato paññā paññindriyam paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgā, — ayam, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅga. Yo<sup>4</sup> micchādiṭṭhiyā pahānāya vāyamati sammādiṭṭhiyā upasampadāya, sāssa<sup>5</sup> hoti sammāvāyāmo. So sato micchādiṭṭhiṃ pajahati, sato sammādiṭṭhiṃ upasampajja viharati; sāssa hoti sammāsati. Itissime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṇ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsāṃkappaṃ: Micchāsāṃkappo ti pajānāti, sammāsāṃkappaṃ: Sammāsāṃkappo ti pajānāti—sā 'ssa hoti

<sup>1</sup> So S<sup>ky</sup>; Si Bu puññabh°.

<sup>2</sup> So Si; S<sup>ky</sup> omit.

<sup>3</sup> So S<sup>ky</sup>; Si ariyamaggasamaṅgino.

<sup>4</sup> So S<sup>ky</sup>; Si so.

<sup>5</sup> So S<sup>ky</sup> and (once) Si; Si usually svāssa.

sammādiṭṭhi. Katamo ca, bhikkhave, micchāsāṅkappo? Kāmasāṅkappo, vyāpādasāṅkappo, vihiṃsāsāṅkappo, ayaṃ, bhikkhave, micchāsāṅkappo. Katamo ca, bhikkhave, sammāsāṅkappo? Sammāsāṅkappaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammāsāṅkappo sāsavo puññābhāgiyo upadhivepakko; atthi, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsāṅkappo sāsavo puññābhāgiyo upadhivepakko? Nekkhammasāṅkappo, avyāpādasāṅkappo avihīmsāsāṅkappo,—ayaṃ, bhikkhave sammāsāṅkappo sāsavo puññābhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggassa samaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanāvyappaṇā cetaso abhiniropanā vācāsāṅkhāro,<sup>1</sup> ayaṃ, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsāṅkappassa pahānāya vāyamati sammāsāṅkappassa upasampadāya; so 'ssa<sup>2</sup> hoti sammāvāyāmo. So sato micchāsāṅkappaṃ pajahati, sato sammāsāṅkappaṃ upasampajja viharati. Sā 'ssa hoti sammāsati. Itissime tayo dhammā sammāsāṅkappaṃ anuparidhāvanti anuparivattanti, seyyathīdāni: sammādiṭṭhi sammāvāyāmo sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācaṃ: Micchāvācā ti pajānāti; sammāvācaṃ: Sammāvācā ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, piṣuṇā vācā, pharusā vāca, samphappalāpo;—ayaṃ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammāvācā sāsavā puññābhāgiyā upadhivepakkhā; atthi,

<sup>1</sup> S<sup>ky</sup> Si vacīsaṅkhāro. Buddhaghosa (MS. of R.A.S.) has the following: Vācīsaṅkhārotīti vacīsaṅkhāro. My own MS. of Bu reads: Vācīsaṅkharotīti.

<sup>2</sup> So S<sup>ky</sup>; Si svāssa.

bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññābhāgiyā upadhivepakkā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,—ayaṃ, bhikkhave, sammāvācā sāsavā puññābhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi pi vaciduccaritehi ārati virati paṭivirati veramaṇī,—ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchāvācāni pajahati, sato sammāvācāni upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammāvācāni anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ: Micchākammanto ti pajānāti; sammākammantaṃ: Sammākammanto ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro,—ayaṃ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammākammanto sāsavo puññābhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammākammanto sāsavo puññābhāgiyo upadhivepakko? Atthi, bhikkhave, pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī; ayaṃ, bhikkhave, sammākammanto sāsavo puññābhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tihi pi kāyaduccaritehi ārati virati paṭivirati veramaṇī; ayaṃ bhikkhave, sammākammanto

ariyo anāsavo lokuttaro maggaṅgo. So micchākammantassa pahānāya vāyamati sammākammantassa upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchā-ājīvaṃ: Micchā-ājīvo ti pajānāti; sammā-ājīvaṃ: Sammā-ājīvo ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchā-ājīvo? Kuhanā<sup>1</sup> lapanā nemiṭṭakatā nippesikatā lābhena lābhaṃ nijigimsanatā,—ayaṃ, bhikkhave, micchā-ājīvo. Katamo ca, bhikkhave, sammā-ājīvo? Sammā-ājīvaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammā-ājīvo sāsavo puññābhāgiyo upadhivepakko; atthi, bhikkhave, sammā-ājīvo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammā-ājīvo sāsavo puññābhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvikaṃ kappeti; ayaṃ, bhikkhave, sammā-ājīvo sāsavo puññābhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammā-ājīvo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariya-cittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggāṃ bhāvayato micchā-ājīvā ārati virati paṭivirati veramaṇi; ayaṃ, bhikkhave, sammā-ājīvo ariyo anāsavo lokuttaro maggaṅgo. So micchā-ājīvassa pahānāya vāyamati sammā-ājīvassa upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchā-ājīvaṃ pajahati, sato sammā-ājīvaṃ upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammā-ājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

<sup>1</sup> So Si Bu; S<sup>ky</sup> kuhaṇalapanā.

Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti; sammāsaṅkappassa sammāvācā pahoti; sammāvācassa sammākammanto pahoti; sammākammantassa sammā-ājīvo pahoti; sammā-ājīvassa sammāvāyāmo pahoti; sammāvāyāmassa sammāsati pahoti; sammāsatisa sammāsamādhī pahoti; sammāsamādhissa sammāñāṇaṃ pahoti; sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekho paṭipado <sup>1</sup> dasaṅgasamannāgato <sup>2</sup> arahā hoti.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa bhikkhave, micchādiṭṭhi nijjiṇṇa hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ <sup>3</sup> gacchanti. Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti <sup>4</sup>; ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti; sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti; ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti; ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammākammantapaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammā-ājīvassa, bhikkhave, micchā-ājīvo nijjiṇṇo hoti; ye ca micchā-ājīvapaccayā aneke

<sup>1</sup> So S<sup>ky</sup>; Si omits. <sup>2</sup> Si dasahaṅgas°. <sup>3</sup> Si bh—parip°.

<sup>4</sup> Si continues:—pe—sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti. Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti. Sammā-ājīvassa, bhikkhave, sammā-ājīvo nijjiṇṇo hoti. Sammāvāyāmassa . . . hoti. Sammāñāṇassa . . . hoti. Sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti, ye ca) &c., &c.).



pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammā-ājīvapaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti; ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsatisa, bhikkhave, micchāsati nijjiṇṇā hoti; ye ca micchāsati-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāsati-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsamādhissa, bhikkhave, micchāsamāधि nijjiṇṇā hoti; ye ca micchāsamāधि-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāsamāधि-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti; ye ca micchāñāṇa-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāñāṇa-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti; ye ca micchāvimutti-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvimutti-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Iti, kho, bhikkhave, vīṣati kusalapakkhā vīṣati akusalapakkhā. Mahācattārīsako dhammapariyāyo pavattito appativattiyo samaṇena vā brāhmaṇena vā devena vā Mārena vā<sup>1</sup> Brahmunā vā kenaci vā lokasmiṃ.<sup>2</sup> Yo hi koci,<sup>3</sup> bhikkhave, samaṇo vā brāhmaṇo vā, imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya, tassa diṭṭhe va dhamme dasa sahadhammikā vādānuvādā<sup>4</sup> gārayhaṃ<sup>5</sup> ṭhānaṃ āgacchanti. Sammādiṭṭhiṃ ce bhavaṃ garahati, ye ca micchādiṭṭhi<sup>6</sup> samaṇabrāhmaṇā te bhoto puṇṇā te bhoto pāsariṃsā. Sammāsaṃkappaṃ ce bhavaṃ

<sup>1</sup> Si omits Mārena vā.<sup>2</sup> Si lokasmiṃ ti.<sup>3</sup> S<sup>ky</sup> ye

hi keci.

<sup>4</sup> So Si; S<sup>ky</sup> vādānuvādā as at II. Maj. p. 127.

Si gāreyhatṭhānaṃ.

<sup>6</sup> Si micchādiṭṭhi; S<sup>ky</sup> micchādiṭṭhim.

garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pūjjā te bhoto pāsaṁsā. Sammāvācaṅ ce bhavaṁ garahati,<sup>1</sup> ye cā . . . pāsaṁsā. Sammākammantaṅ ce . . . pāsaṁsā. Sammā-ājīvaṅ ce . . . pāsaṁsā. Sammāvāyāmaṅ ce . . . pāsaṁsā. Sammāsatiṅ ce . . . pāsaṁsā. Sammāsamādhiṅ ce . . . pāsaṁsā. Sammāñāṇaṅ ce . . . pāsaṁsā. Sammāvimuttiṅ ce bhavaṁ garahati, ye ca micchāvimuttī samaṇabrāhmaṇā te bhoto pūjjā te bhoto pāsaṁsā. Yo hi<sup>2</sup> koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṁ mahācattārīsakaṁ dhammapariyāyaṁ garahitabbaṁ paṭikkositabbaṁ maññeyya, tassa diṭṭhe va dhamme ime dasa sahadhammikā vādānuvādā gārayhaṁ ṭhānaṁ āgacchanti. Ye pi te, bhikkhave, ahesuṁ Okkalā<sup>3</sup> Vassa-Bhaññā ahetuvādā akiriyavādā natthikavādā, te pi mahācattārīsakaṁ dhammapariyāyaṁ na garahitabbaṁ na paṭikkositabbaṁ maññeyyūṁ. Taṁ kissa hetu? Nindābyārosa-upārambhahayā<sup>4</sup> ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṁ abhinandun ti.

### MAHĀCATTĀRĪSAKASUTTAṀ SATTAMAṀ.

## 118.

Evam me sutaṁ. Ekaṁ samayaṁ Bhagavā Savatthiyaṁ viharati Pubbarāme Migāramātu pāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ,— āyasmatā ca Sāriputtena, āyasmatā ca Mahā-Moggallānena, āyasmatā ca Mahā-Kassapena, āyasmatā ca Mahā-Kaccāyanena, āyasmatā ca Mahā-Koṭṭhitena, āyasmatā ca Mahā-Kappinena,<sup>5</sup> āyasmatā ca Mahā-Cundena, āyasmatā ca

<sup>1</sup> Si omits rest of sentence, here et infra, resuming full recital with Sammāvimuttiṅ. <sup>2</sup> Si omits hi. <sup>3</sup> So Bu ; S<sup>ky</sup> Si Ukkalā.

<sup>4</sup> So S<sup>ky</sup> Si ; Bu nindāvyāpāros°.

<sup>5</sup> S<sup>y</sup> omits.

Anuruddhena,<sup>1</sup> āyasmatā ca Revatena, āyasmatā ca Ānandena,—aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhim. Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsati<sup>2</sup> pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsam pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsam pi bhikkhū ovadanti anusāsanti.<sup>3</sup> Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ<sup>4</sup> pubbenāparaṃ viṣesaṃ jānanti.<sup>5</sup> Tena kho pana samayena Bhagavā tadahu 'posathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṃghaparivuto abbhokāse nisinno hoti.

Atha kho Bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhikkhū āmantesi: Āraddho 'smi, bhikkhave, imāya paṭipadāya, āraddhacitto 'smi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhīyyosomattāya viriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya, idh' evāhaṃ Sāvattiyaṃ Komudim cātumāsiniṃ āgamissāmīti. Assosum kho jānapadā bhikkhū: Bhagavā kira tatth' eva Sāvattiyaṃ Komudim cātumāsiniṃ āgamissatīti. Te ca<sup>6</sup> jānapadā bhikkhū Sāvattiṃ<sup>7</sup> osaranti Bhagavantaṃ dassanāya. Te ca therā bhikkhū bhīyyosomattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsati<sup>2</sup> pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsam pi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsam pi bhikkhū ovadanti anusāsanti.<sup>8</sup> Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā

<sup>1</sup> Si omits,—thus leaving at nine the number of theras named, though Bu says: pāliyaṃ āgate dasa there.

<sup>2</sup> Si vīsati.

<sup>3</sup> S<sup>ky</sup> omit this clause here, but not infra.

<sup>4</sup> Si uḷāraṃ.

<sup>5</sup> So Bu; S<sup>ky</sup> sañjānanti; Si pajānanti.

<sup>6</sup> Si omits ca.

<sup>7</sup> So Bu; S<sup>ky</sup> Si Sāvattiyaṃ.

<sup>8</sup> S<sup>ky</sup> omit this clause here, but not infra.

ulāraṃ<sup>1</sup> pubbenāparaṃ visesaṃ jānanti.<sup>2</sup> Tena kho pana samayena Bhagavā tadahu 'posathe pannarase Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya bhikkhusaṅgha-parivuto abbhokāse nisinno hoti.

Atha kho Bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi : Apalāpā 'yaṃ, bhikkhave, parisā, nippalāpā 'yaṃ, bhikkhave, parisā, suddhāsāre patiṭṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpā 'yaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyo pāhuneyyo dekkhineyyo añjali-karaṇīyo : Anuttaraṃ puññakkhettaṃ lokassāti.<sup>3</sup> Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā yathārūpāya parisāya apī dinnāṃ bahuṃ<sup>4</sup> hoti bahuṃ<sup>4</sup> dinnāṃ bahutaraṃ. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā, yathārūpaṃ parisāṃ alaṃ y janagaṇanāni<sup>5</sup> dassanāya gantuṃ puṭosenāpi.<sup>6</sup> Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpā 'yaṃ, bhikkhave, parisā.<sup>7</sup> Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasasāmyojanā sammadaññā vimuttā ;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā ;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakid eva imaṃ lokaṃ āgantvā

<sup>1</sup> Si olāraṃ.

<sup>2</sup> So Bu ; S<sup>ky</sup> sañjānanti ; Si pajānanti.

<sup>3</sup> So S<sup>ky</sup> ; Si āhuneyyā p—ā d—ā . . . lokassa.

<sup>4</sup> Si bahu.

<sup>5</sup> Bu yojanagaṇāni.

<sup>6</sup> So Bu (adding : puṭamsenā ti pi pāṭho) ; Si puṭamsenāpi ; S<sup>y</sup> puṭamsenāti ; S<sup>k</sup> puṭamsenati.

<sup>7</sup> So Si ;

S<sup>ky</sup> omit these four words.

dukkhass' antaṃ karissanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.<sup>1</sup> Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ sammappadhānānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ iddhipādānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ indriyānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ balānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe sattānaṃ bojjhaṅgānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogam anuyuttā viharanti;—evarūpā pi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, imasmiṃ bhikkhusaṃghe mettābhāvanānuyogam anuyuttā viharanti;<sup>2</sup>—evarūpā pi, bhikkhave, santi bhikkhū

<sup>1</sup> Si continues: Catunnaṃ iddhipādānaṃ. Pañcannaṃ indriyānaṃ. Pañcannaṃ balānaṃ. Sattānaṃ bojjhaṅgānaṃ. Ariyassa aṭṭhaṅgikassa maggassa (&c. as text). <sup>2</sup> Si continues: Karuṇābhāvanānuyogam anuyuttā viharanti. Muditābhāvanānuyogam anuyuttā viharanti, . . . &c., *similarly down to* . . . aniccasaññābhāvanānuyogam anuyuttā viharanti;—evarūpā pi (&c., as in text).

imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe karuṇābhavanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe muditābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe upekhābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe asubhabhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe aniccasaññābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe ānāpānasati-bhāvanānuyogam anuyuttā viharanti. Ānāpānasati, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā; ānāpānasati, bhikkhave, bhāvitā bahulikatā cattāro satipaṭṭhāne paripūreti; cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhange paripūrenti; satta bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrenti. Kathaṃ bhāvitā ca, bhikkhave, ānāpānasati? Kathaṃ bahulikatā? Kathaṃ mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgaragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upatthapetvā. So sato va assasati, sato passasati; dīghaṃ vā assasanto: Dīghaṃ assasāmīti pajānāti; dīghaṃ vā passasanto: Dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto: Rassaṃ assasāmīti pajānāti; rassaṃ vā passasanto: Rassaṃ passasāmīti pajānāti; Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati; Pītipaṭisaṃvedī assasissāmīti sikkhati; Pītipaṭisaṃvedī passasissāmīti sikkhati; Sukhapaṭisaṃvedī assasis-

sāmīti sikkhati ; Sukhapaṭisaṃvedī passāsissāmīti sikkhati ; Cittasaṃkhārapaṭisaṃvedī assasissāmīti sikkhati ; Cittasaṃkhārapaṭisaṃvedī passasissāmīti sikkhati ; Passambhayaṃ cittasaṃkhāraṃ assasissāmīti sikkhati ; Passambhayaṃ cittasaṃkhāraṃ passasissāmīti sikkhati ; Cittapaṭisaṃvedī assasissāmīti sikkhati ; Cittapaṭisaṃvedī passasissāmīti sikkhati ; Abhippamodayaṃ cittaṃ assasissāmīti sikkhati ; Abhippamodayaṃ cittaṃ passasissāmīti sikkhati ; Samādahaṃ cittaṃ assasissāmīti sikkhati ; Samādahaṃ cittaṃ passasissāmīti sikkhati ; Vimocayaṃ cittaṃ assasissāmīti sikkhati ; Vimocayaṃ cittaṃ passasissāmīti sikkhati ; Aniccānupassī assasissāmīti sikkhati ; Aniccānupassī passasissāmīti sikkhati ; Virāgānupassī assasissāmīti sikkhati ; Virāgānupassī passasissāmīti sikkhati ; Nirodhānupassī assasissāmīti sikkhati ; Nirodhānupassī passasissāmīti sikkhati ; Paṭinissaggānupassī assasissāmīti sikkhati ; Paṭinissaggānupassī passasissāmīti sikkhati ;—evaṃ bhāvitā kho, bhikkhave, ānāpānasati, evaṃ bahulikatā mahapphalā hoti mahānisāsa.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānasati ? Kathaṃ bahulikatā cattāro satipaṭṭhāne paripūreṭi ?<sup>1</sup> Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto : Dīghaṃ assasāmīti pajānāti ; dīghaṃ vā passasanto : Dīghaṃ passasāmīti pajānāti ; rassaṃ vā assasanto : Rassaṃ assasāmīti pajānāti ; rassaṃ vā passasanto : Rassaṃ passasāmīti pajānāti ; Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati ; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati ; Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati ; Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati ;—kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Kāyesu kāyāññatarāhaṃ, bhikkhave, etaṃ vadāmi yadidaṃ assāsapassāsaṃ. Tasmātiha, bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Yasmiṃ samaye, bhikkhave,

<sup>1</sup> MSS. p—enti.

bhikkhu : Pītipaṭisaṃvedī assasissāmīti sikkhati, Pītipaṭisaṃvedī passasissāmīti sikkhati, Sukhapaṭisaṃvedī assasissāmīti sikkhati, Sukhapaṭisaṃvedī passasissāmīti sikkhati, Cittasaṃkhārapaṭisaṃvedī assasissāmīti sikkhati, Cittasaṃkhārapaṭisaṃvedī passasissāmīti sikkhati, Passambhayaṃ cittasaṃkhāraṃ assasissāmīti sikkhati, Passambhayaṃ cittasaṃkhāraṃ passasissāmīti sikkhati ;—vedanāsu vedānupassī, bhikkhave, tasmim̄ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu<sup>1</sup> vedanāññatarāhaṃ,<sup>1</sup> bhikkhave, etaṃ vadāmi yadidaṃ assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha, bhikkhave, vedanāsu<sup>2</sup> vedānupassī tasmim̄ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Yasmiṃ samaye, bhikkhave, bhikkhu : Citta-paṭisaṃvedī assasissāmīti sikkhati, Cittapaṭisaṃvedī passasissāmīti sikkhati, Abhippamodayaṃ cittaṃ assasissāmīti sikkhati, Abhippamodayaṃ cittaṃ passasissāmīti sikkhati, Samādahaṃ cittaṃ assasissāmīti sikkhati, Samādahaṃ cittaṃ passasissāmīti sikkhati, Vimocayaṃ cittaṃ assasissāmīti sikkhati, Vimocayaṃ cittaṃ passasissāmīti sikkhati ;—citte cittānupassī, bhikkhave, tasmim̄ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Nāhaṃ, bhikkhave, muṭṭhasatissa<sup>3</sup> asampajānassa ānāpānasatibhāvanaṃ<sup>4</sup> vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmim̄ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Yasmiṃ samaye, bhikkhave, bhikkhu : Aniccānupassī assasissāmīti sikkhati, Aniccānupassī passasissāmīti sikkhati, Virāgānupassī . . . , Nirodhānupassī . . . , Paṭinissaggānupassī assasissāmīti sikkhati, Paṭinissaggānupassī passasissāmīti sikkhati,—dhammesu dhammānupassī, bhikkhave, tasmim̄ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ abhijjhādomanas-

<sup>1</sup> S<sup>ky</sup> vedanāññatarāhaṃ.  
Si muṭṭhasatissa.

<sup>2</sup> S<sup>ky</sup> omit.

<sup>3</sup> So S<sup>ky</sup> Bu

<sup>4</sup> Si ānāpānasatim̄ vadāmi.



sānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ bhāvitā kho, bhikkhave, ānāpānasati, 'evaṃ bahulikatā cattāro satipaṭṭhāne paripūreti.

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulikatā satta bojjhaṅge paripūrenti? Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ,— upaṭṭhit' assa tasmīṃ samaye sati hoti asammutṭhā.<sup>1</sup> Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti; satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti; satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. So tathāsato<sup>2</sup> viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavinayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati, tassa taṃ<sup>3</sup> dhammaṃ paññāya pavicinato pavicarato parivīmaṃsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,<sup>4</sup> viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Āraddhaviriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhaviriyassa uppajjati

<sup>1</sup> So S<sup>ky</sup> ; Si appamutṭhā.      <sup>2</sup> So Si and S<sup>k</sup> infra ; S<sup>k</sup> here and S<sup>v</sup> (bis) Tathāgato.      <sup>3</sup> Si omits.      <sup>4</sup> Si omits these four words.

pīti nirāmisā, pītisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, pītisambojjhaṅgam tasmim samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. Pītimanassa kāyo pi passambhati, cittam pi passambhati. Yasmin samaye, bhikkhave, bhikkhuno pītimanassa kāyo pi passambhati cittam pi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgam tasmim samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. Passaddhakāyassa sukhino cittaṁ samādhīyati. Yasmin samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhīyati, samādhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, samādhisambojjhaṅgam tasmim samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. So tathāsamāhitam cittaṁ sādhukaṁ ajjupekkhitā hoti. Yasmin samaye, bhikkhave, bhikkhuno tathāsamāhitam cittaṁ sādhukaṁ ajjupekkhitā hoti, upekhāsambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, upekhāsambojjhaṅgam tasmim samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. Yasmin samaye, bhikkhave, bhikkhu vedanāsu—pe—citte<sup>1</sup>—pe—dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ, upaṭṭhit' assa tasmim samaye sati hoti asammutṭhā. Yasmin samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, satisambojjhaṅgam tasmim samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati. So tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsaṁ āpajjati. Yasmin samaye, bhikkhave, bhikkhu tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsaṁ āpajjati, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti, dhammavicaya-

<sup>1</sup> Si cittesu, omitting pe before and after.

sambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, dhamma-  
vicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. Tassa taṃ dhammaṃ paññāya  
pavicinato pavicarato parivīmaṃsaṃ āpajjato āraddhaṃ  
hoti viriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave,  
bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato  
parivīmaṃsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,  
viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti,  
viriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti,  
viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. Āraddhaviriyassa uppajjati pīti nirā-  
misā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhaviri-  
yassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ  
samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tas-  
miṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ  
samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Pītimanassa  
kāyo pi passambhati, cittaṃ pi passambhati. Yasmiṃ  
samaye, bhikkhave, bhikkhuno pītimanassa kāyo pi pas-  
sambhati cittaṃ pi passambhati, passaddhisambojjhaṅgo  
tasmiṃ samaye, bhikkhave, bhikkhuno āraddho hoti,  
passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti,  
passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāva-  
nāpāripūriṃ gacchati. Passaddhakāyassa sukhino cittaṃ  
samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno  
passaddhakāyassa sukhino cittaṃ samādhīyati, samādhi-  
sambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti,  
samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti,  
samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. So tathāsamāhitaṃ cittaṃ sādhu-  
kaṃ ajjupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu  
tathāsamāhitaṃ cittaṃ sādhu-kaṃ ajjupekkhitā hoti, upe-  
khāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti,  
upekhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti,  
upekhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati.

Evam bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā,  
evam bahulikāta satta sambojjhaṅge paripūrenti.

Katham bhāvitā ca, bhikkhave, satta bojjhaṅgā? Katham bahulikatā vijjāvimuttiṃ paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti—pe<sup>1</sup>—viriyasambojjhaṅgaṃ bhāveti—pe—pītisambojjhaṅgaṃ bhāveti—pe—passaddhisambojjhaṅgaṃ bhāveti—pe—samādhisambojjhaṅgaṃ bhāveti—pe—upekhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā, evaṃ bahulikatā vijjāvimuttiṃ paripūrentīti.

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

ĀNĀPĀNASATISUTTAM ATṬHAMAM.

119.

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāṭhapinḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭikantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayam antarākathā udapādi: Acchariyaṃ āvuso, abbhutaṃ āvuso yāvaṃ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatā sati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā ti. Ayaṃ ca h' idaṃ<sup>2</sup> tesam bhikkhūnaṃ antarākathā vippakatā hoti. Atha kho Bhagavā sāyaṇhasamayaṃ patisallānā<sup>3</sup> vuṭṭhito yen' upaṭṭhānasālā ten' upasaṃkamaṃ upasaṃkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vippakatā ti?

<sup>1</sup> Si omits pe throughout.  
S<sup>ky</sup> ayañcarahidaṃ.

<sup>2</sup> Si ayañ ca kho idaṃ  
<sup>3</sup> So S<sup>ky</sup>; Si paṭis.

Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapatik-kantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayam antarākathā udapādi: Acchariyaṃ āvuso, abbhutaṃ āvuso yāvañ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatā sati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā ti. Ayaṃ no,<sup>1</sup> bhante, antarākathā vipakatā, atha Bhagavā anuppatto ti.

Kathaṃ bhāvitā ca, bhikkhave, kāyagatā sati, kathaṃ bahulikatā<sup>2</sup> mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upatṭhapetvā. So sato va assasati sato passasati. Dīghaṃ vā assasanto: Dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto: Dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto: Rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto: Rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti<sup>3</sup> samādhiyati. Evaṃ pi, bhikkhave, bhikkhu kāyagataṃ satim bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu gacchanto vā Gacchāmīti pajānāti; ṭhito vā Ṭhito 'mhīti pajānāti; nisinno vā Nisinno 'mhīti pajānāti; sayāno vā Sayāno 'mhīti pajānāti; yathā yathā vā pan' assa kāyo pañihito hoti, tathā tathā naṃ pajānāti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te<sup>4</sup> gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhiyati. Evaṃ pi, bhikkhave, bhikkhu kāyagataṃ satim bhāveti.

<sup>1</sup> So Si; S<sup>ky</sup> kho.

<sup>2</sup> S<sup>ky</sup> add: sati kathaṃ bahulikatā.

<sup>3</sup> So S<sup>ky</sup>; Si ekodibhoti. Cf. ekodikaroti infra at p. 111.

<sup>4</sup> Si omits.

Puna ca paraṃ, bhikkhave, bhikkhu abhikkante paṭik-kante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattacī-varadhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te <sup>1</sup> gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati : Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjā <sup>2</sup> vakkhaṃ hadayaṃ yakaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti.<sup>3</sup> Seyyathāpi, bhikkhave, ubhato mukhā mūtoḷī pūrā nānāvihitassa dhañṇassa seyyathīdaṃ,—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ ; tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya : Ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā ti ;—evam eva kho, bhikkhave, imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati : Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjā <sup>2</sup> vakkhaṃ hadayaṃ yakaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

<sup>1</sup> Si omits.<sup>2</sup> Si aṭṭhimiñjaṃ.<sup>3</sup> S<sup>ky</sup> muttaṃ.

Puna ca param, bhikkhave, bhikkhu imam eva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: Atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātu. Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim vadhitvā cātummahāpathe bilaso<sup>1</sup> paṭibhajitvā<sup>2</sup> nisinno assa,—evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: Atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti. Tassa evam appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhiyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satim bhāveti.

Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ; so imam eva kāyaṃ upasaṃharati: Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. Tessa evam appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhiyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satim bhāveti.

Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giṃjhehi vā khajjamānaṃ suvaṇṇehi<sup>3</sup> vā khajjamānaṃ sigālehi<sup>4</sup> vā khajjamānaṃ vividhehi vā pānakajātehi khajjamānaṃ; so imam eva kāyaṃ upasaṃharati: Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. Tassa evam<sup>5</sup> appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhiyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satim bhāveti.

<sup>1</sup> So S<sup>k</sup>; S<sup>v</sup> bilaso; Si vilaso.

<sup>2</sup> So S<sup>kv</sup>; Si vibhajitvā.

<sup>3</sup> So Si; S<sup>kv</sup> supāṇehi.

<sup>4</sup> Si sigālehi.

<sup>5</sup> Here and subsequently, Si after appamattassa inserts pe, resuming at evam pi.

Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sīvathikāyaṃ chaḍḍitaṃ aṭṭhikasamkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ aṭṭhikasamkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ aṭṭhikasamkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ aṭṭhikāni apagatasambandhāni disāvidisāsu vikkhittāni<sup>1</sup> aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena kaṭiṭṭhikaṃ<sup>2</sup> aññena piṭṭhikaṇṭakaṃ aññena sīsakaṭāhaṃ. So imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. Tassa evam appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhiyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satiṃ bhāveti.

Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sīvathikāyaṃ chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni aṭṭhikāni puñjakajātāni<sup>3</sup> aṭṭhikāni terovassikāni pūtini cuṇṇakajātāni. So imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. Tassa evam appamattassa . . . kāyagataṃ satiṃ bhāveti.

Puna ca param, bhikkhave, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. So imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Seyyathāpi, bhikkhave, dakkho nahāpako vā nahāpakantevāsī vā kaṇsathāle nahāniya-cuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sā 'ssa nahāniyapiṇḍī snehānugatā snehapparetā santarabāhirā phutā snehena, na ca paggharini ;<sup>4</sup>—evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ vivekajena pītisu-

<sup>1</sup> Si vikkhitāni.      <sup>2</sup> S<sup>ky</sup> kaṭaṭṭhikaṃ.      <sup>3</sup> So S<sup>v</sup> ; Si puñ-jakitāni ; S<sup>k</sup> puñjānikāni.

<sup>4</sup> Cf. Vol. II. p. 15.



kkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Tassa evam appamattassa . . . satim bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ<sup>1</sup> dutiyajjhānaṃ upasampajja viharati. So imam eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidodako, tassa n' ev' assa puratthimāya disāya udakass' āyamukhaṃ, na pacchimāya disāya udakass' āyumukhaṃ, na uttarāya disāya udakass' āyumukhaṃ, na dakkhiṇāya disāya udakass' āyumukhaṃ, devo ca kālena kālaṃ sammādhāraṃ anuppaveccheyya ; atha kho tamhā va udakarahadā sītā vāridhārā ubbhijitvā tam eva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa ;—evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. Tassa evam appamattassa . . . satim bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti, yan taṃ ariyā ācikkhanti : Upekhako satimā sukhavihārī ti<sup>2</sup> tatiyajjhānaṃ upasampajja viharati. So imam eva kāyaṃ nippītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphutaṃ hoti. Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaddhāni udakā 'nuggatāni antonimug-

<sup>1</sup> Si omits words after vūpasamā, inserting pe.

<sup>2</sup> Si omits

words after virāgā, inserting pe.

gaposīni, tāni yāva c' aggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphutāni, nāss akiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā vārinā apphutaṃ assa ;—evaṃ eva kho, bhikkhave, bhikkhu imam eva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti. Tassa evam appamat-tassa . . . satim bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu sukhasa ca pahānā<sup>1</sup> dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhāṃ asukhāṃ upekhāsati pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. So imam eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti. Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsam pārupitvā nisinno assa, nāssa kiñci sabbāvato odātena vatthena apphutaṃ assa ;—evaṃ eva kho, bhikkhave, bhikkhu imam eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti. Tassa evam appamattassa . . . satim bhāveti.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā. Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuto antogadhā tassa kunnadiyo yā kāci samuddaṅgamā,—evaṃ eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā. Yassa kassaci, bhikkhave, bhikkhuno kāyagatā sati abhāvitā abahulikatā, labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya, taṃ kim maññatha, bhikkhave? Api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāraṃ ti ?

Evam, bhante.

<sup>1</sup> Si here inserts pe and omits words before catuttho.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikatā, labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, sukkaṃ kaṭṭhaṃ koḷāpaṃ,<sup>1</sup> atha puriso āgaccheyya uttarāraṇiṃ ādāya: Aggim abhinibbattessāmi<sup>2</sup> tejo pātukarissāmīti;<sup>3</sup> taṃ kim maññaṭha, bhikkhave? Api nu so puriso amuṃ sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimatthento aggim abhinibbatteyya tejo pātukareyyāti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikatā, labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhito, atha puriso āgaccheyya udakabhāraṃ<sup>4</sup> ādāya; taṃ kim maññaṭha, bhikkhave? Api nu so puriso labhetha udakassa nikkhepanaṃ<sup>5</sup> ti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikatā, labhati tassa Māro otāraṃ, labhati tassa Māro ārammaṇaṃ.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvitā bahulikā, na tassa labhati Māro otāraṃ, na tassa labhati Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya; taṃ kim maññaṭha, bhikkhave? Api nu taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāraṃ ti?

No h' etaṃ, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikā, na tassa labhati Māro otāraṃ, na tassa labhati Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ sasnehaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: Aggim abhinibbattessāmi tejo pātukarissāmīti; taṃ

<sup>1</sup> So S<sup>ky</sup>; Si kolāpaṃ.

<sup>2</sup> So Si; S<sup>ky</sup> abhinibbattissāmi.

<sup>3</sup> So S<sup>ky</sup>; Si tejodhātum karissāmīti.

<sup>4</sup> So Si; S<sup>y</sup> udaka-

gāraṃ; S<sup>k</sup> udagāraṃ.

<sup>5</sup> S<sup>y</sup> bhikkhavepanaṃ.

kim maññatha, bhikkhave? Api nu so puriso amuñ allāñ kaṭṭhañ sasnehañ uttarārañiñ ādāya abhimatthento aggim abhinibbatteyya tejo pātukareyyāti?

No h' etañ, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, na tassa labhati Māro otārañ, na tassa labhati Māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito, atha puriso āgaccheyya udakabhārañ ādāya;—tāñ kim maññatha, bhikkhave? Api nu so puriso labhetha udakassa nikkhepanan ti?

No h' etañ, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, na tassa labhati Māro otārañ, na tassa labhati Māro ārammaṇaṃ.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvita bahulikatā, so yassa yassa abhiññā<sup>1</sup>-sacchikaraṇīyassa dhammassa cittañ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkhibhavyatañ<sup>2</sup> pāpuṇāti sati sati āyatane. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito, tam enañ balavā puriso yato yato<sup>3</sup> āvajjeyya,<sup>4</sup>—āgaccheyya udakan ti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittañ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkhibhavyatañ pāpuṇāti sati sati āyatane. Seyyathāpi same bhūmibhāge caturassā<sup>5</sup> pokkharaṇī aḷibaddhā<sup>6</sup> pūrā udakassa samatittikā kākapeyyā, tam enañ balavā puriso yato yato ālim muñceyya,<sup>7</sup>—āgaccheyya udakan ti?

<sup>1</sup> Bu abhiññāya.      <sup>2</sup> So S<sup>ky</sup>; Si sakkhibyatañ; Bu: Sak-  
khibhabbatāñ pāpuṇāti paccakkhabhāvañ pāpuṇāti.      <sup>3</sup> S<sup>ky</sup> omit.  
<sup>4</sup> Si āvajjeyya.      <sup>5</sup> S<sup>ky</sup> bhūmibhāve caturassara.      <sup>6</sup> So S<sup>k</sup> Si;  
S<sup>v</sup> Bu aḷibaddhā.      <sup>7</sup> Si paccheyya, with note that the Siṅha-  
lese reading is muñceyya.

Evam bhante.<sup>1</sup>

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkhibhavyataṃ pāpuṇāti sati sati āyatane. Seyyathāpi, bhikkhave, subhūmiyaṃ cātummahāpathe ājaññaratho yutto assa t̥hito odhastapatodo,<sup>2</sup> tam enaṃ dakkho yogācariyo assa dammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ sāreyya; <sup>3</sup>—evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkhibhavyataṃ pāpuṇāti sati sati āyatane.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya<sup>4</sup> vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime<sup>5</sup> das'<sup>6</sup> ānisaṃsā paṭikaṅkhā. Katame dasa?<sup>7</sup>

Aratiratisaho hoti, na ca taṃ aratiṃ sahati, uppannaṃ aratiṃ abhibhuyya abhibhuyya<sup>8</sup> viharati. Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya viharati. Khamo hoti sītassa uṇhassa jighacchāya<sup>9</sup> pipāsāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ<sup>10</sup> kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. Catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭhadhamma-

<sup>1</sup> S<sup>ky</sup> omit these two words.

<sup>2</sup> So S<sup>ky</sup>; Si ubhantara-

paṭodo, with note that the Sinhalese reading is odhastapaṭodo.

<sup>3</sup> S<sup>ky</sup> yenicchakaṃ sāreyyāpi; Si yadicchakaṃ yadicchakaṃ sāreyya.

<sup>4</sup> So S<sup>ky</sup> Bu; Si yānikatāya.

<sup>5</sup> S<sup>ky</sup> omit ime.

<sup>6</sup> So all MSS. here; infra S<sup>ky</sup> read ekādasa, as at 2 Jāt. 61.

<sup>7</sup> Si omits these two words.

<sup>8</sup> Si does not repeat this word.

<sup>9</sup> S<sup>ky</sup> digh°; Si khigh°.

<sup>10</sup> Si omits.

sukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.<sup>1</sup> Anekavihitaṃ iddhividhaṃ<sup>2</sup> paccanubhoti,—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ<sup>3</sup> tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse, paṭhaviyā pi ummujjanimmujjaṃ karoti seyyathāpi uduke, uduke pi abhijjamāno gacchati seyyathāpi paṭhaviyaṃ, ākāse pi pallaṅkena kamati<sup>4</sup> seyyathāpi pakkhī saṅgo, ime pi candimasuriye evaṃmadhiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokā pi kāyena vasaṃ vatteti.<sup>5</sup> Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya<sup>6</sup> ubho sadde suṇāti dibbe ca mānuse ca ye dūre ca santike ca. Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti;—sarāgaṃ vā cittaṃ Sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ<sup>7</sup> Vitarāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ Sadosaṃ cittaṃ ti pajānāti, vītadosaṃ vā cittaṃ Vītadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ Samohaṃ cittaṃ ti pajānāti, vītamohaṃ vā cittaṃ Vītamohaṃ cittaṃ ti pajānāti, saṃkhittaṃ vā cittaṃ Saṃkhittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ Vikkhittaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ Mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ Amahaggataṃ cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ Sa-uttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ Anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ Samāhitaṃ cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ Asamāhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ Vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ Avimuttaṃ cittaṃ ti pajānāti. Anekavihitaṃ pubbenivāsaṃ anussarati seyyathidaṃ ekam

<sup>1</sup> Si inserts hoti before and after this word, and inserts so at the beginning of the next sentence. <sup>2</sup> Si iddhividhiṃ here.

<sup>3</sup> Si inserts pe and omits the following down to yāva b.

<sup>4</sup> S<sup>v</sup> caṅkamati.

<sup>5</sup> Cf. Vol. II. p. 18. S<sup>ky</sup> here ca saṃvatteti; Si kāyena saṃvatteti.

<sup>6</sup> So even Si here.

<sup>7</sup> Si here inserts pe, and continues as follows: Sadosaṃ vā cittaṃ. Vītadosaṃ vā cittaṃ (&c., &c.) . . . Avimuttaṃ vā cittaṃ Avimuttaṃ cittaṃ ti pajānāti.

pi jātim dve pi jātiyo—pe—iti sākāraṃ sa-uddesaṃ aneka-vihitaṃ pubbenivāsaṃ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate dug-gate,<sup>1</sup> yathākammūpage satte pajānāti. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime das'<sup>2</sup> ānisaṃsā pāṭikaṅkhā ti.

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

#### KĀYAGATĀSĀTISUTTAM NAVAMAṂ.

## 120.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvathiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Saṃkhāruppattiṃ<sup>3</sup> vo, bhikkhave, desissāmi. Taṃ suṇātha sādhukena manasikarotha, bhāsisāmi. Evam bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evam hoti: Aho vatāhaṃ kāyassa bhēdā parammaraṇā khattiyamahāsālānaṃ<sup>4</sup> sahavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ

<sup>1</sup> Si adds pe.

<sup>2</sup> S<sup>ky</sup> ekādas'.

<sup>3</sup> Si saṃkhārupapattiṃ

and (infra) tatrūpapattiyā.

<sup>4</sup> All MSS. add vā.

bhāveti; tassa te saṅkhārā ca vihāro<sup>1</sup> c' evaṃ bhāvitā bahulikātaṃ tatr' uppattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatr' uppattiyā saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā brāhmaṇamahāsālānaṃ vā—pe—gahapatimahāsālānaṃ vā saḥavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti; tassa te saṅkhārā ca vihāro ca evaṃ bhāvitā evaṃ bahulikātaṃ tatr' uppattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatr' uppattiyā saṃvattati.

<sup>2</sup> Puna ca paraṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutāṃ hoti: Cātummahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Cātummahārājikānaṃ devānaṃ saḥavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti; tassa te saṅkhārā ca vihāro ca . . . tatr' uppattiyā saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutāṃ hoti: Tāvatisā devā—pe—Yāmā devā—pe<sup>3</sup>—Tusitā devā—pe—Nimmānaratī devā—pe—Paranimmitavasavattino devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Paranimmitavasavattīnaṃ devānaṃ saḥavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati . . . tatr' uppattiyā saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya saman-

<sup>1</sup> So Bu; Si vihārā; S<sup>ky</sup> virāgā.  
paragaph.

<sup>2</sup> Si omits this

<sup>3</sup> Si omits pe here et infra.



nāgato hoti, silena samannāgato hoti, sutena samannāgato hoti, cāgena samannagato hoti, paññāya samannāgato hoti. Tassa sutam hoti: Sahasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Sahasso, bhikkhave, Brahmā sahasīlokadhātuṃ pharivā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharivā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ hatthe karitvā paccavekkheyya, evam eva kho, bhikkhave, Sahasso Brahmā sahasīlokadhātuṃ pharivā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharivā adhimuccitvā viharati. Tassa evam hoti: Aho vatāhaṃ kāyassa bhedaṃ parammaraṇā Sahassassa Brahmuno saavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati . . . tatr' uppattiyā samvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti: Dvīsaḥasso Brahmā—pe—Tīsaḥasso Brahmā—pe—Catusaḥasso Brahmā—pe—Pañcaśaḥasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Pañcaśaḥasso pi, bhikkhave, Brahmā pañcaśaḥassīlokadhātuṃ pharivā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharivā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karitvā paccavekkheyya, evam eva kho, bhikkhave, Pañcaśaḥasso Brahmā pañcaśaḥassīlokadhātuṃ pharivā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharivā adhimuccitvā viharati. Tassa evam hoti: Aho vatāhaṃ kāyassa bhedaṃ parammaraṇā Pañcaśaḥassassa Brahmuno saavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati . . . tatr' uppattiyā samvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya samanāgato hoti—pe—silena—pe—sutena—pe—cāgena—pe—paññāya samannāgato hoti. Tassa sutam hoti: Dasasaḥasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Dasasaḥasso, bhikkhave, Brahmā dasasaḥassīlokadhātuṃ pharivā

† Si recites the whole of the foregoing in full.

adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhamso superikammakato paṇḍukambale nikkhitto bhāsati ca virocati ca, evam eva kho, bhikkhave, Dasasahasso Brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Dasasahassassa Brahmuno saavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati . . . tatr' uppattiyā saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutaṃ hoti: Satasahasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Satasahasso, bhikkhave, Brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nekkhaṃ jambonadaṃ dakkhakammāraputta-ukkāmukhe sukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsati ca tapati ca<sup>1</sup> virocati ca, evam eva kho, bhikkhave, Satasahassassa Brahmuno satasahassilokadhātum pharitvā . . . viharati. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Satasahassassa Brahmuno saavyataṃ uppajjeyyan ti. So taṃ cittaṃ dahati . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutaṃ hoti: Abhā devā —pe—Parittābhā devā; Appamāṇābhā devā; Ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutaṃ hoti: Subhā devā; Parittasubhā devā; Appamāṇasubhā devā; Subhakiṇṇā<sup>2</sup> devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . .

<sup>1</sup> So Si; S<sup>ky</sup> bhāsate ca tapate ca.

<sup>2</sup> Si Subhakiṇhā.

Tassa sutam hoti: Vehapphalā devā; Avihā devā; Atappā devā; Sudassī<sup>1</sup> devā; Akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evam hoti: Aho vatāham kāyassa bhedā parammaraṇā Akaniṭṭhānam devānam sahavyatām uppajjeyyan ti. So tam cittam dahati . . . samvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti: Ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā ti. Tassa evam hoti: Aho vatāham . . . samvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti: Viññāṇāñcāyatanūpagā devā;<sup>2</sup> Ākiñcāyatanūpagā devā; Nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā ti. Tassa evam hoti: Aho vatāham . . . samvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa evam hoti: Aho vatāham āsavānam khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan ti. So āsavānam khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati. Ayam,<sup>3</sup> bhikkhave, bhikkhu na katthaci<sup>4</sup> uppajjati na kahiñci<sup>5</sup> uppajjati.

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

## SAṂKHĀRUPPATTISUTTAM<sup>6</sup> DASAMAM.

### ANUPADAVAGGO DUTIYO.

<sup>1</sup> Si Sudassā. <sup>2</sup> Si continues as follows: dīghāyukā . . . uppajjeyyan ti—pe—ayam, bhikkhave, maggo . . . samvattati. . . . Puna ca param . . . samannāgato hoti. Tassa sutam hoti: Akiñcāyāññāyatanūpagā devā; Nevasaññānāsaññāyatanūpagā devā dīghāyukā (&c.). <sup>3</sup> S<sup>ky</sup> add pi. <sup>4</sup> S<sup>ky</sup> add na. <sup>5</sup> So S<sup>k</sup>; S<sup>y</sup> nahiñci; Si omits uppajjati na kahiñci.

<sup>6</sup> Si saṃkhārūpapattisuttaṃ.

## 121.

Evam me sutam. Ekañ samayañ Bhagavā Sāvattthiyañ viharati Pubbārāme Migāramātu pāsāde. Atha kho āyasmā Ānando sāyaṇhasamayañ patisallānā<sup>1</sup> vuṭṭhito yena Bhagavā ten' upasaṅkami upasaṅkamtivā Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ nisinno kho āyasmā Ānando Bhagavantañ etad avoca : Ekamidañ,<sup>2</sup> bhante, samayañ Bhagavā Sakkesu viharati. Nagarakāñ nama Sakyānañ nigamo. Tattha me, bhante, Bhagavato sammukhā sutam sammukhā paṭiggahītañ : Suññatāvihāre nāhañ, Ānanda, etarahi bahulañ viharāmīti. Kacci me tañ, bhante, sussutañ suggahītañ<sup>3</sup> sumanasikatañ sūpadhāritañ ti?

Taggha te etañ, Ānanda, sussutañ suggahītañ sumanasikatañ sūpadhāritañ. Pubbe tvaṃ, Ānanda, etarahi ca suññatāvihārena bahulañ viharāsi. Seyyathāpi ayañ Migāramātu pāsādo suñño batthigavāssavaḷavana, suñño jātarūparajātena, suññañ itthipurisasannipātena; atthi c' ev' idañ asuññatañ yadidañ bhikkhusaṅghañ paṭicca ekattañ;—evam eva kho, Ānanda, bhikkhu amanasikarivā gāmasaṅñañ amanasikarivā nissasaṅñañ araṅṅasaṅñañ paṭicca manasikaroti ekattañ. Nissasa araṅṅasaṅñāya cittañ pakkhandati pasīdati santiṭṭhi vi vimuccati.<sup>4</sup> So evaṃ pajānāti : Ye assu darathā gāmasaṅñañ paṭicca, te 'dha na santi; ye assu darathā manusasaṅñañ paṭicca, te 'dha na santi; atthi c' evāyañ daradhamattā yadidañ araṅṅasaṅñañ paṭicca ekattañ ti. So : Suññañ idañ saṅṅāgatañ gāmasaṅñāyāti pajānāti; Suññañ idañ saṅṅāgatañ manusasaṅñāyāti pajānāti. Atthi c' ev' idañ asuññatañ yadidañ araṅṅasaṅñañ paṭicca ekattañ ti. Iti yañ hi kho tattha na hoti, tena tañ suññañ samanupassati; yañ pana tattha

<sup>1</sup> So S<sup>ky</sup>; Si paṭisallānā.

<sup>2</sup> So Si Bu; S<sup>ky</sup> ekamidāhañ.

<sup>3</sup> Si sussutañ sugahītañ.

<sup>4</sup> So Bu and S<sup>ky</sup> generally;

Si adhimuccati.

avasitṭham hoti, Tam santam idam atthi pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallathā parisuddhā suññatāvakkam ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikarivā manussasaññam amanasikarivā araññasaññam paṭhaviṣaṇṇam paṭicca manasikaroti ekattam. Tassa paṭhaviṣaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Seyyathāpi, Ānanda, usabhacammaṃ<sup>1</sup> saṃkusatena suvihataṃ<sup>2</sup> vigatavasikaṃ;<sup>3</sup>—evam eva kho, Ānanda, bhikkhu yaṃ imissā paṭhavivā ukkulavikūlam<sup>4</sup> nadīduggaṃ khāṇukaṇṭakādhāraṃ<sup>5</sup> pabbatayisamaṃ, taṃ sabbaṃ amanasikarivā paṭhaviṣaṇṇam paṭicca manasikaroti ekattam. Tassa paṭhaviṣaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evaṃ pajānāti: Ye assu darathā manussasaññam paṭicca te 'dha na santi; ye assu darathā araññasaññam paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā,<sup>6</sup> yadidaṃ paṭhaviṣaṇṇam paṭicca ekattan ti. So: Suññam idam saññāgataṃ manussasaññāyāti pajānāti; Suññam idam saññāgataṃ<sup>7</sup> araññasaññāyāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ paṭhaviṣaṇṇam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, teṇa taṃ suññam samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Tam santam idam atthi pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallathā parisuddhā suññatāva, paṇ ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikarivā araññasaññam amanasikarivā paṭhaviṣaṇṇam ākāsaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evaṃ pajānāti: Ye assu darathā araññasaññam paṭicca te 'dha na santi; ye assu darathā<sup>8</sup>

<sup>1</sup> Si āsabhacammaṃ; S<sup>ky</sup> usambham cammam; Bu: Usabhassa etan ti āsabham. <sup>2</sup> So Si Bu; S<sup>ky</sup> suvihataṃ.

<sup>3</sup> S<sup>ky</sup> v—likam. <sup>4</sup> So S<sup>ky</sup> Bu; Si ukkulavikulam. <sup>5</sup> S<sup>ky</sup> kan°;

Si kh—adharam. <sup>6</sup> So Si Bu; S<sup>ky</sup> darathamattā. <sup>7</sup> S<sup>ky</sup> omit

manussasaññāyāti pajānāti, suññam idam saññāgataṃ. <sup>8</sup> S<sup>ky</sup>

omit araññasaññam . . . darathā.

paṭhavisaññaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ ākāsānañcāyatanam paṭicca ekattan ti. So : Suññaṃ idaṃ saññāgataṃ araññasaññāyāti pajānāti; Suññaṃ idaṃ saññāgataṃ paṭhavisaññāyāti pajānāti. Atthi c' ev' idaṃ asuññataṃ, yadidaṃ ākāsānañcāyatanasaññaṃ paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idaṃ atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avi-pallatthā parisuddhā suññatāvakkāna ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikarivā paṭhavisaññaṃ amanasikarivā ākāsānañcāyatanasaññaṃ viññānañcāyatanam paṭicca manasikaroti ekattaṃ. Tassa viññānañcāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā paṭhavisaññaṃ paṭicca te 'dha na santi; ye assu darathā ākāsānañcāyatanasaññaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ viññānañcāyatanasaññaṃ paṭicca ekattan ti. So : Suññaṃ idaṃ saññāgataṃ paṭhavisaññāyāti pajānāti; Suññaṃ idaṃ saññāgataṃ ākāsānañcāyatanasaññāyāti pajānāti. Atthi c' ev' idaṃ asuññataṃ, yadidaṃ viññānañcāyatanasaññaṃ paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idaṃ atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhaccā avipal-latthā parisuddhā suññatāvakkāna ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikarivā ākāsānañcāyatanasaññaṃ amanasikarivā viññānañcāyatana-saññaṃ ākiñcaññāyatanasaññaṃ paṭicca manasikaroti ekattaṃ. Tassa ākiñcaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā ākāsānañcāyatanasaññaṃ paṭicca te 'dha na santi; ye assu darathā viññānañcāyatanasaññaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā, yadidaṃ ākiñcaññāyatanasaññaṃ paṭicca ekattan ti. So: Suññaṃ idaṃ saññāgataṃ ākāsānañcāyatanasaññāyāti pajānāti; Suññaṃ

idam saññāgataṃ viññāṇañcāyatanaśaṅṅāyāti pajānāti. Atthi c' ev' idam asuññataṃ yadidaṃ ākiñcaññāyatanaśaṅṅam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati; yaṃ pi tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkhaṃ ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikarivā viññāṇañcāyatanaśaṅṅam amanasikarivā ākiñcaññāyatanaśaṅṅam nevaśaṅṅānāśaṅṅāyatananaśaṅṅam paṭicca manasikaroti ekattaṃ. Tassa nevaśaṅṅānāśaṅṅāyatananaśaṅṅāyā cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā viññāṇañcāyatanaśaṅṅam paṭicca, te 'dha na santi; ye assu darathā ākiñcaññāyatanaśaṅṅam paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā, yadidaṃ nevaśaṅṅānāśaṅṅāyatananaśaṅṅam paṭicca ekattan ti. So: Suññam idam saññāgataṃ viññāṇañcāyatanaśaṅṅāyāti pajānāti; Suññam idam saññāgataṃ ākiñcaññāśaṅṅāyāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ nevaśaṅṅānāśaṅṅāyatananaśaṅṅam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati; yaṃ pi tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkhaṃ ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaśaṅṅam amanasikarivā nevaśaṅṅānāśaṅṅāyatananaśaṅṅam animittaṃ cetosamādhim paṭicca manasikaroti ekattaṃ. Tassa animitte<sup>1</sup> cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā ākiñcaññāyatanaśaṅṅam paṭicca, te 'dha na santi; ye assu darathā nevaśaṅṅānāśaṅṅāyatanaśaṅṅam paṭicca, te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ<sup>2</sup> imam eva kāyaṃ paṭicca saḷāyatanikaṃ

<sup>1</sup> So Si; S<sup>ky</sup> animittaṃ.

<sup>2</sup> S<sup>ky</sup> insert kho.

jīvitapaccayā ti. So: Suññam idam saññāgataṃ ākiñcaññāyatanasaññāyāti pajānāti; Suññam idam saññāgataṃ nevasaññānāsaññāyatanasaññāyāti pajānāti. Atthi c'ev' idam asuññataṃ, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatānikam jīvitapaccayā ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakan ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikarivā ākiñcaññāyatanasaññaṃ amanasikarivā nevasaññānāsaññāyatanasaññaṃ animittam cetosamādhim paṭicca manasikaroti ekattam. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasidati santiṭṭhati vimuccati. So evaṃ pajānāti: Ayam pi<sup>1</sup> kho animitto cetosamādhi<sup>2</sup> abhisamkhato abhisācetaṃ. Yaṃ kho pana kiñci abhisamkhataṃ<sup>3</sup> abhisācetaṃ, tad aniccaṃ nirodhadhamman ti pajānāti. Tassa evaṃ jānato<sup>4</sup> evam passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam iti ñaṇaṃ hoti: Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti pajānāti. So evaṃ pajānāti: Ye assu darathā kāmāsavaṃ paṭicca, te 'dha na santi; ye assu darathā bhavāsavaṃ paṭicca, te 'dha na santi; ye assu darathā avijjāsavaṃ paṭicca, te 'dha na santi; atthi cevāyaṃ darathamattā, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatānikam jīvitapaccayā ti. So: Sunnam idam saññāgataṃ kāmāsavenāti pajānāti; Suññam idam saññāgataṃ bhavāsavenāti pajānāti; Suññam idam saññāgataṃ avijjāsavenāti pajānāti. Atthi c'ev' idam asuññataṃ, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatānikam jīvitapaccayā ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam assa esā, Ānanda, yathābhuccā

<sup>1</sup> Si hi.    <sup>2</sup> S<sup>ky</sup> animittam c—dhim.    <sup>3</sup> S<sup>ky</sup> omit.    <sup>4</sup> S<sup>ky</sup> pajānato.



avipallatthā parisuddhā paramānuttarā suññatāvakkān ti bhavati. Ye hi keci, Ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu, sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu. Ye hi keci, Ānanda, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Ye hi keci, Ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. Tasmātiha, Ānanda, Parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmīti,— evaṃ hi vo, Ānanda, sikkhitabban ti.

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

CŪLASUNĪNĀTASUTTAM PAṬHAMAM.

## 122.

Evam me sutāṃ. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Kapilavatthum<sup>1</sup> piṇḍāya pāvīsi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikkanto yena Kāḷākhemakassa<sup>2</sup> Sakkassa vihāro ten' upasāṃkamaṃ divāvihārāya. Tena kho pana samayena Kāḷākhemakassa Sakkassa vihāre sambahulāni senāsanāni paññattāni honti. Addasā kho Bhagavā Kāḷākhemakassa Sakkassa vihāre sambahulāni

<sup>1</sup> So Si ; S<sup>ky</sup> Kapilavatthusmiṃ.

<sup>2</sup> So S<sup>ky</sup> Bu ; Si Kāl°.

senāsanāni paññattāni ; disvāna Bhagavato etad ahosi : Sambahulāni kho Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni.<sup>1</sup> Sambahulā nu kho idha bhikkhū viharantīti ?

Tena kho pana samayena āyasmā Ānando sambahulehi bhikkhūhi saddhīm Ghaṭṭāya-Sakkassa vihāre cīvarakammaṃ karoti. Atha kho Bhagavā sāyaṇhasamayam patisallānā vutthito yena Ghaṭṭāya-Sakkassa vihāro ten' upasaṃkami upasaṃkamtivā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : Sambahulāni kho, Ānanda, Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho ettha bhikkhū viharantīti ?

Sambahulāni, bhante, Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni ; sambahulā ettha bhikkhū viharanti. Cīvarakārasamayo no, bhante, vattatīti.

Na kho, Ānanda, bhikkhu sobhati saṃgaṇikārāmo saṃgaṇikārato saṃgaṇikārāmetaṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito. So vat', Ānanda, bhikkhu saṃgaṇikārāmo saṃgaṇikārato saṃgaṇikārāmetaṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito, yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ,<sup>2</sup> tassa sukhasa nikāmalābhī bhavissati akicchalābhī akasiralābhī ti,—n' etaṃ ṭhānaṃ vijjati. Yo ca kho so, Ānanda bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tass' etaṃ bhikkhuno pāṭikaṅkhaṃ, yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, tassa sukhasa nikāmalābhī bhavissati akicchalābhī akasiralābhī ti,—ṭhānam etaṃ vijjati. So vat', Ānanda, bhikkhu saṃgaṇikārāmo saṃgaṇikārato saṃgaṇikārāmetaṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppan ti,—n' etaṃ ṭhānaṃ vijjati : Yo ca kho so, Ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tass' etaṃ bhikkhuno pāṭikaṅkhaṃ sāmāyikaṃ vā kantaṃ

<sup>1</sup> S<sup>ky</sup> omit this word here.

<sup>2</sup> Si sambodhisukhaṃ.

cetovimuttim upasampajja viharissati asāmāyikaṃ vā akuppan ti,—thānam etaṃ vijjati. Nāhaṃ, Ānanda, ekaṃ rūpaṃ<sup>1</sup> pi samanupassāmi, yattha ratassa yatthābhīratassa<sup>2</sup> rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokapari-devadukkhadomanassupāyāsā.

Ayaṃ kho paṇ',<sup>3</sup> Ānanda, vihāro Tathāgatena abhisambuddho, yadidaṃ sabbanimittānaṃ amanasikārā<sup>4</sup> ajjhattaṃ suññataṃ upasampajja viharitum.<sup>5</sup> Tatra ce, Ānanda, Tathāgataṃ iminā vihārena viharantaṃ bhavanti<sup>6</sup> upasaṃkamitāro<sup>7</sup> bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvaka, — tatr', Ānanda, Tathāgato vivekaninnen' eva cittaena vivekaḥḥena<sup>8</sup> vivekapabbhārena vūpakaṭṭhena nekkhammābhīratena byanti-bhūtena sabbaso āsavatṭhāniyehi dhammehi aññadatthu<sup>8</sup> uyyojaniyapaṭisaṃyuttaṃ<sup>9</sup> yeva kathaṃ kattā hoti. Tasmātiḥ', Ānanda, bhikkhu ce pi ākaṅkheyya: Ajjhattaṃ suññataṃ upasampajja vihareyyan ti,—ten', Ānanda, bhikkhunā ajjhattam eva cittaṃ saṅghapetabbaṃ sannisādetabbaṃ ekodikātabbaṃ samādahātabbaṃ.

Kathaṃ ca, Ānanda, bhikkhu ajjhattam eva cittaṃ saṅghapeti sannisādeti ekodikaroti samādahati? Idh', Ānanda, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukham<sup>10</sup> paṭhamajjhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ<sup>11</sup> dutiyajjhānaṃ — tatiyajjhānaṃ — catutthajjhānaṃ upasampajja viharati. Evaṃ kho, Ānanda, bhikkhu ajjhattam eva cittaṃ saṅghapeti sannisādeti ekodikaroti samādahati.

<sup>1</sup> So Si and (?) Bu; S<sup>ky</sup> ekarūpaṃ.

<sup>2</sup> So S<sup>ky</sup> and Bu; Si

rattassa yatthābhīrattassa tassa.

<sup>3</sup> So Si Bu; S<sup>ky</sup> omit pana.

<sup>4</sup> Si am—karā.

<sup>5</sup> S<sup>ky</sup> viharataṃ; Si viharati.

<sup>6</sup> Si Bhagavantaṃ.

<sup>7</sup> S<sup>ky</sup> upasaṃkamitā te.

<sup>8</sup> Si a—um.

<sup>9</sup> So Si

Bu; S<sup>ky</sup> uyyojanik<sup>o</sup>.

<sup>10</sup> S<sup>ky</sup> omit; Si, after paṭhamāṃ jhānaṃ,

continues: Dutiyāṃ jhānaṃ. Tatiyāṃ jhānaṃ. Catutthāṃ

jhānaṃ upasampajja viharati.

<sup>11</sup> S<sup>ky</sup> here insert pe.

So ajjhattaṃ suññataṃ manasikaroti ; tassa ajjhattaṃ suññataṃ<sup>1</sup> manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santam etaṃ, Ānanda, bhikkhu evam pajānāti : Ajjhattaṃ suññataṃ<sup>1</sup> kho me manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasikaroti ; so ajjhatabhiddhā suññataṃ manasikaroti ; so āṇaṇjaṃ<sup>2</sup> manasikaroti ; tassa āṇaṇjaṃ manasikaroto āṇaṇje cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Evaṃ santam etaṃ, Ānanda, bhikkhu evam pajānāti : Āṇaṇjaṃ kho me manasikaroto āṇaṇje cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Itiha tattha sampajāno hoti. Ten', Ānanda, bhikkhunā tasmim̐ yeva parimasim̐ samādhinimitte ajjhattam eva cittaṃ saṅṭhapetabbaṃ sannisādetabbaṃ ekodikātabbaṃ samādahātabbaṃ. So ajjhattaṃ suññataṃ manasikaroti ; tassa ajjhattaṃ suññataṃ manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santam etaṃ, Ānanda, bhikkhu evam pajānāti : Ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatīti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasikaroti ; so ajjhatabhiddhā suññataṃ manasikaroti ; so āṇaṇjaṃ manasikaroti ; tassa āṇaṇjaṃ manasikaroto āṇaṇje cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santam etaṃ, Ānanda, bhikkhu evam pajānāti : Āṇaṇjaṃ kho me manasikaroto āṇaṇje cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatīti. Itiha tattha sampajāno hoti.

Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati : Evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā

<sup>1</sup> Si omits.

<sup>2</sup> So S<sup>ky</sup> ; Si āṇeṇjaṃ (and infra āṇeṇjāya). Cf. supra Sutta No. 112 (in fine) and Vol. II. p. 283.

anvāssavissantīti,<sup>1</sup>—itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati so tiṭṭhati: Evaṃ maṃ tiṭṭhantaṃ<sup>2</sup> nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti; —itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno, iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati: Evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti;—itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati: Evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti;—itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato bhāsāya<sup>3</sup> cittaṃ namati, so: Yāyaṃ kathā hīnā gammā pothujjanikā anariyā anatthasaṃhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati,—seyyathidaṃ: rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā nātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā sūrakathā visikhākathā kumbhaṭṭhānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti evarūpiṃ kathaṃ na kathessāmi. Itiha tattha sampajāno hoti. Yā ca kho ayaṃ, Ānanda, kathā abhisallekhikā cetovivaraṇasappāyā<sup>4</sup> ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati,—seyyathidaṃ: appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā iti evarūpiṃ kathaṃ kathessāmi. Itiha tattha sampajāno hoti. , Tassa ce, Ānanda, bhikkhuno imina vihārena viharato

<sup>1</sup> So Si; S<sup>ky</sup> anvāsabhavissantīti.<sup>2</sup> Si ṭhitaṃ.<sup>3</sup> So Si;S<sup>ky</sup> bhassāyaṃ, which spelling it supported by Bu.<sup>4</sup> Si

cetovicāraṇas°.

vitakkāya cittaṃ namati, so : Ye 'me vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti,—seyyathidaṃ : kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke na vitakkessāmīti ;—itiha tattha sampajāno hoti. Ye ca kho ime, Ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ :—nekkhamavitakko abyāpādavitakko avihimsāvitakko iti evarūpe vitakke vitakkessāmīti ;—itiha tattha sampajāno hoti.

Pañca kho ime, Ānanda, kāmagaṇā. Katame pañca ? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ; sotaviññeyyā saddā ; ghānaviññeyyā gandhā ; jivhāviññeyyā rasā ; kāyaviññeyyā phoṭṭhabbā iṭṭha kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, Ānanda, pañca kāmagaṇā. Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ : Atthi nu kho me <sup>1</sup> imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro ti ? Sace, Ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti : Atthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro ti,—evaṃ santam etaṃ, Ānanda, bhikkhu evaṃ pajānāti : Yo kho me pañcasu kāmagaṇesu chandarāgo, so appahīno ti. Itiha tattha sampajāno hoti. Sace pañ', Ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti : Na 'tthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro ti,—evaṃ santam etaṃ, Ānanda, bhikkhu evaṃ pajānāti : Yo kho me pañcasu kāmagaṇesu chandarāgo, so me pahīno ti. Itiha sampajāno hoti.

Pañca kho 'me, Ānanda, upādānakkhandhā. Yattha bhikkhunā udayabyayānupassinā vihātabbaṃ. Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthagamo ; iti vedanā iti

<sup>1</sup> S<sup>ky</sup>. omit kho me here (but not infra).

vedanāya samudayo iti vedanāya atthagamo ; iti sañña . . . ;  
 iti samkhārā . . . ; iti viññāṇaṃ iti viññāṇassa samudayo  
 iti viññāṇassa atthagamo ti. Tassa imesu pañcasu upādānak-  
 khandhesu udayabyayānupassino viharato yo pañcas' upādā-  
 nakkhandhesu asmimāno so pahiyati. Evaṃ santam etaṃ,  
 Ānanda, bhikkhu evaṃ pajānāti: Yo kho me pañcas'  
 upādānakkhandhesu asmimāno, so me pahīno ti. Itiha  
 tattha sampajāno hoti. Ime kho te, Ānanda, dhammā  
 ekantakusalāyatikā<sup>1</sup> ariyā lokuttarā anavakkantā pāpimatā.

Taṃ kiṃ maññasi, Ānanda? Kaṃ atthavasāṃ sam-  
 passamāno arahati sāvako satthāraṃ anubandhituṃ api  
 payujjamāno ti?<sup>2</sup>

Bhagavaṃ-mūlakā no, bhante, dhammā Bhagavaṃ-  
 nettikā Bhagavaṃ-paṭisaraṇā; sādhu vata, bhante, Bhaga-  
 vantaṃ yeva paṭibhātu etassa bhāsitassa attho; Bhagavato  
 sutvā bhikkhū dhāressantīti.

Na kho, Ānanda, arahati sāvako satthāraṃ anubandhi-  
 tuṃ yadidaṃ suttaṃ geyyaṃ veyyākaraṇassa hetu. Taṃ  
 kissa hetu? Dīgharattassa hi vo, Ānanda, dhammā sutā  
 dhatā vacasā paricitā manasā 'nupekkhitā diṭṭhiyā suppaṭi-  
 viddhā. Yā ca kho ayaṃ, Ānanda, kathā abhisallekkhikā  
 cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya  
 upasamāya abhiññāya sambodhāya nibbānāya samvattati,  
 —seyyathidaṃ: appicchakathā santuṭṭhikathā pavivekakathā  
 asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā  
 paññākathā vimuttikathā vimuttiñāṇadassanakathā,—evarū-  
 piyā kho, Ānanda, kathāya hetu arahati sāvako satthāraṃ  
 anubandhituṃ api payujjamāno.

Evaṃ sante kho, Ānanda, ācariyūpaddavo hoti; evaṃ  
 sante antevāsūppadavo hoti; evaṃ sante brahmacariyūpad-  
 davo hoti.<sup>3</sup> Kathaṃ c', Ānanda, ācariyūpaddavo hoti? Idh',  
 Ānanda, ekacco satthā vivittaṃ senāsanāṃ bhajati araṇṇaṃ  
 rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ

<sup>1</sup> So Si Bu ; S<sup>k</sup> ekantakusalānayatikā ; S<sup>v</sup> ekantakusalāniyanikā.

<sup>2</sup> So Si ; S<sup>ky</sup> (here) and S<sup>v</sup> infra also apipanujjamāno pīti ;  
 S<sup>k</sup> infra apipanujjamano pi.

<sup>3</sup> S<sup>ky</sup> have ūppadavo.

vanapatthani abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakatṭhassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca mucchati kāmāyati<sup>1</sup> gedhiṃ<sup>2</sup> āpajjati āvaṭṭati bāhullāya. Ayaṃ vuccat', Ānanda, upadduto<sup>3</sup> ācariyo; ācariyūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā poṇobhavikā<sup>4</sup> sadarā dukkhavipākā āyatim jātijarāmarāṇiyā. Evaṃ kho, Ānanda, ācariyūpaddavo hoti. Kathaṃ c', Ānanda, antevāsūpaddavo hoti? Tass' eva kho pan', Ānanda, satthu sāvako tassa satthu vivekam anubrūhayamāno vivittāṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandarāṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakatṭhassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca mucchati kāmāyati gedhiṃ āpajjati āvaṭṭati bāhullāya. Ayaṃ vuccat', Ānanda, upadduto antevāsī; antevāsūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā poṇobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā. Evaṃ kho, Ānanda, antevāsūpaddavo hoti? Kathaṃ c', Ānanda, brahmacariyūpaddavo hoti? Idh', Ānanda, Tathāgato loka uppajjati arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So vivittāṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakatṭhassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca na mucchati kāmāyati na gedhiṃ āpajjati na

<sup>1</sup> So S<sup>vy</sup>; Si mucchaṃ nikāmāyati. Bu: kāmāyatitī pucchantaṇhaṃ pattheti pavattetitī attho.

<sup>2</sup> So Si; S<sup>k</sup> geyi; S<sup>v</sup> gedhi; S<sup>vy</sup> (infra) heṭṭhim (but S<sup>k</sup> once gedhim). <sup>3</sup> Si upaddavo ācariyo ācariyūpaddavena. Avadhimsu naṃ, &c.

<sup>4</sup> Si poṇobbhavikā, as S<sup>vy</sup> infra.



āvaṭṭati bāhullāya. Tass' eva kho pan', Ānanda, Satthu sāvako tassa Satthu vivekam anuyutto brūhayamāno vivit-  
taṃ senāsanam bhajati araṇṇam rukkhamūlam pabbataṃ  
kandaram giriguham susānam vanapattham abbhokāsam  
palālapuñjam. Tassa tathāvūpakaṭṭhassa viharato anvā-  
vaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca;  
so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva  
jānapadesu ca mucchati kāmāyati gedhim āpajjati āvaṭṭati  
bāhullāya. Ayaṃ vuccat', Ānanda, upadduto brahmacārī;  
brahmacārūpaddavena avadhimsu naṃ pāpakā akusalā  
dhammā saṃkilesikā poṇobhavikā sadarā dukkhavipākā  
āyatim jātijarāmarañiyā. Evaṃ kho, Ānanda, brahmacārū-  
paddavo hoti. Tatr', Ānanda, yo c' evāyaṃ ācariyūpaddavo  
yo ca antevāsūpaddavo ayan tehi brahmacārūpaddavo duk-  
khavipākataro c' eva kaṭukavipākataro ca api ca vinipātāya  
sainvattati. Tasmātiha maṃ, Ānanda, mittavatāya samudā-  
caratha, mā sapattavatāya; taṃ vo bhavissati dīgharattam  
hitāya sukhāya. Kathaṃ c', Ānanda, satthāraṃ sāvakā  
sapattavatāya samudācaranti no mittavatāya? Idh',  
Ānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako  
hitesī anukampaṃ upādāya: Idam vo hitāya idam vo  
sukhāyāti. Tassa sāvakā na sussūsanti na sotam odahanti  
aññaṃ<sup>1</sup> cittaṃ upaṭṭhapenti, vokkamma ca satthu sāsanaṃ<sup>2</sup>  
vattanti. Evaṃ kho, Ānanda, satthāraṃ sāvakā sapattava-  
tāya samudācaranti no<sup>3</sup> mittavatāya. Kathaṃ c', Ānanda,  
satthāraṃ sāvakā mittavatāya samudācaranti no sapattava-  
tāya? Idh', Ānanda, satthā sāvakānaṃ dhammaṃ deseti  
anukampako hitesī anukampaṃ upādāya: Idam vo hitāya  
idam vo sukhāyāti. Tassa sāvakā sussūsanti sotam oda-  
hanti na<sup>4</sup> aññaṃ cittaṃ upaṭṭhapenti na vokkamma ca<sup>5</sup>  
satthu sāsanaṃ vattanti. Evaṃ kho, Ānanda, satthāraṃ  
sāvakā mittavatāya samudācaranti no sapattavatāya. Tasmā-

<sup>1</sup> Si na añña.<sup>2</sup> So S<sup>ky</sup> Bu; Si sāsanaṃ.<sup>3</sup> So Si;S<sup>ky</sup> yo ne.<sup>4</sup> S<sup>ky</sup> Si omit na here, though S<sup>ky</sup> insert it before  
sussūsanti and sotam in this sentence.<sup>5</sup> Si na ca v.

tiha mañ, Ānanda, mittavatāya samudācaratha mā sapattavatāya. Tam vo bhavissati dīgharattam hitāya sukhāya. Na vo <sup>1</sup> ahañ, Ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte; niggayha niggayhāhañ, Ānanda, vakkhāmi, pavayha pavayha.<sup>2</sup> Yo sāro so ṭhassatīti.<sup>3</sup>

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitañ abhinandīti.

MAHĀSUNṆĀTASUTTAM DUTIYAM.

123.

Evam me sutam. Ekañ samayañ Bhagavā Sāvattiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulānañ bhikkhūnañ pacchābhattañ piṇḍapātapatikantānañ upatṭhānasālāyañ sannisinnānañ sannipatitānañ ayam antarākathā udapādi:—Acchariyañ, āvuso, abbhutañ,<sup>4</sup> āvuso, Tathāgatassa mahiddhikatā mahānubhāvata,<sup>5</sup> yatra hi nāma Tathāgato atīte Buddhe parinibbute chinna-papañce chinnavaṭume<sup>6</sup> pariyādinnavaṭṭe<sup>7</sup> sabbadukkhavītivatte jānissati: Evañ-jaccā te Bhagavanto ahesuñ iti pi, evaṃnāmā te Bhagavanto ahesuñ iti pi, evaṃ-gottā te Bhagavanto ahesuñ iti pi, evaṃ-silā . . . evaṃ-dhammā . . . evaṃ-paññā . . . evaṃ-vihārī . . . evaṃ-vimuttā te Bhagavanto ahesuñ iti pīti. Evañ vutte, āyasmā Ānando te bhikkhū etad avoca:—Acchariyā c'eva, āvuso, Tathāgatā acchariyadhammasamannāgatā ca; abbhutā<sup>8</sup> c'eva, āvuso, Tathāgatā abbhutadhammasamannāgatā cāti.

<sup>1</sup> Si te; S<sup>ky</sup> kho.      <sup>2</sup> Si adds Ānanda vakkhāmi.      <sup>3</sup> So Si Bu and Dhp. p. 271; S<sup>k</sup> yassatīti; S<sup>y</sup> sassatīti.      <sup>4</sup> Si omits here but not infra.      <sup>5</sup> Si m—vakatā.      <sup>6</sup> So S<sup>ky</sup> Bu; Si c—ṭṭume.      <sup>7</sup> So Bu (one MS. reading —ṇṇ—); Si pariyādiṇṇavaṭṭe; S<sup>k</sup> pariyādichinnavaṭṭe; S<sup>y</sup> pariyādichinnavaddhe. Cf. Vol. II. p. 172.      <sup>8</sup> Si abbhūtā, as throughout.

Ayañ ca h' idan tesam bhikkhūnam antarākathā vippakatā hoti. Atha Bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi:—Kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinā? Kā ca pana vo antarākathā vippakatā ti?

Idha, bhante, ambhākam pacchābhattam piṇḍapātapatiṅkantānam upaṭṭhānasālāyam sannisinānam sannipatitānam ayam antarākathā udapādi: Acchariyam, āvuso, . . . (etc. as above, down to) . . . evam-vimuttā te Bhagavanto ahesum iti pīti. Evam vutte, bhante, āyasmā Ānando amhe etad avoca: Acchariyā . . . abbhutadhammasamannāgatā cāti. Ayam kho no, bhante, antarākathā vippakatā. Atha Bhagavā anuppatto ti.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:—Tasmātiha taṃ, Ānanda, bhīyosomattāya paṭibhantu Tathāgatassa acchariyā abbhutadhammā ti.

Sammukhā me taṃ, bhante, Bhagavato sutam, sammukhā paṭiggahitam: Sato sampajāno uppajjāmano, Ānanda, Bodhisatto Tusitam kāyam uppajjīti; yam pi, bhante, sato sampajāno Bodhisatto Tusitam kāyam uppajji, idam aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutam sammukhā paṭiggahitam; Sato sampajāno, Ānanda, Bodhisatto Tusite kāye aṭṭhāsīti; yam pi, bhante, sato sampajāno Bodhisatto Tusite kāye aṭṭhāsī, idam p' aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutam sammukhā paṭiggahitam:—Yāvatāyukam, Ānanda, Bodhisatto Tusite kāye aṭṭhāsīti; yam pi, bhante, yāvatāyukam Bodhisatto Tusite kāye aṭṭhāsī, idam p' aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutam sammukhā paṭiggahitam:—Sato sampajāno, Ānanda, Bodhisatto Tusitā kāyā cavitvā mātu kucchim okkamīti; yam pi,

bhante, sato sampajāno Bodhisatto Tusitā kāyā cavitvā mātu kucchiṃ okkami, idam p' ahaṃ Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutaṃ sammukhā paṭiggahitaṃ:—Yadā, Ānanda, Bodhisatto Tusitā kāyā cavitvā mātu kucchiṃ okkami, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro<sup>1</sup> obhāso pātubhavati atikkamm' eva devānaṃ devānubhāvaṃ. Yā pi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yattha p' ime candimasuriyā evaṃ-mahiddhika<sup>2</sup> evaṃ-mahānubhāvā ābhāya nānubhonti, tattha pi appamāṇo uḷāro obhāso pātubhavati atikkamm' eva devānaṃ devānubhāvaṃ; ye pi tattha sattā upapannā, te pi ten' obhāsenā aññamannaṃ sañjānanti: Aññe pi kira bho santi sattā idh' upapannā. Ayaṃ ca dasasahassilokadhātu saṅkampaṭi sampakampaṭi sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkamm' eva devānaṃ devānubhāvaṃ ti. Yāṃ pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutaṃ sammukhā paṭiggahitaṃ:—Yadā, Ānanda, Bodhisatto mātu kucchiṃ okkanto hoti, cattāro naṃ devaputtā catuddisārakkhāya upagacchanti: Mā naṃ kho Bodhisattaṃ vā Bodhisattamātaraṃ vā manusso vā amanusso vā koci vā<sup>3</sup> viheṭhesīti.<sup>4</sup> Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutaṃ sammukhā paṭiggahitaṃ:—Yadā, Ānanda, Bodhisatto mātu kucchiṃ okkanto hoti, pakatīyā silavati Bodhisattamātā hoti, viratā pānātipātā viratā adinnādānā viratā kāmesu micchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

<sup>1</sup> So S<sup>ky</sup> Bu; Si olāro.

<sup>2</sup> Si omits.

<sup>3</sup> S<sup>ky</sup> mā.

<sup>4</sup> S<sup>ky</sup> viheṭṭhesīti; Si vihesesīti.

Sammukhā me taṃ, bhante, Bhagavato suttaṃ sammukhā paṭṭiggaḥitaṃ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, na Bodhisattamātu purisesu mānaṣaṃ uppajjati kāmagaṇūpasamhitaṃ,<sup>1</sup> anatikkamanīyā ca Bodhisattamātā hoti kenaci puriseṇa rattacittenāti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, acchariyaṃ abbhuta-dhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato suttaṃ sammukhā paṭṭiggaḥitaṃ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, lābhinī Bodhisattamātā hoti pañcannaṃ kāmagaṇānaṃ, sā pañcahi kāmagaṇehi samappitā samaṅgibhūtā<sup>2</sup> parivāretīti. Yam pi, bhante . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sāmmukhā me taṃ, bhante, Bhagavato suttaṃ sammukhā paṭṭiggaḥitaṃ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, na<sup>3</sup> Bodhisattamātu kocid eva ābādho uppajjati, sukhinī Bodhisattamātā hoti akilantakāyā, Bodhisattaṃ ca Bodhisattamātā tirokuchigataṃ passati sabbaṅgapaccaṅgaṃ abhinindriyaṃ.<sup>4</sup> Seyyathāpi, Ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato ; tatr' assa suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vā ; tam enaṃ cakkhumā puriso hatthe karitvā paccavekkheyya : Ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato, tatr' idaṃ suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vā ti ;—evam eva kho, Ānanda, yadā Bodhisatto mātu kucchim okkanto hoti, na Bodhisattamātu kocid eva ābādho uppajjati, sukhinī Bodhisattamātā hoti akilantakāyā, Bodhisattaṃ ca Bodhisattamātā tirokuchigataṃ passati sabbaṅgapaccaṅgaṃ abhinindriyaṃ. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

<sup>1</sup> So S<sup>ky</sup> Bu ; Si kāmagaṇop°.

<sup>2</sup> Si samaṅgibhūtā.

<sup>3</sup> S<sup>ky</sup> insert na after ābādho here, but not infra.

<sup>4</sup> So S<sup>ky</sup> ;

Si ahinindriyaṃ.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Sattāhajāte, Ānanda, Bodhisatte Bodhisattamātā kālaṃ karoti, Tusitaṃ kāyaṃ uppajjati. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Yathā kho pan', Ānanda aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinaṃ pariharitvā vijāyanti, na h' evaṃ Bodhisattaṃ Bodhisattamātā vijāyati; <sup>1</sup> das' eva māsāni Bodhisattaṃ Bodhisattamātā kucchinaṃ pariharitvā vijāyatīti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Yathā kho pan', Ānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na h' evaṃ Bodhisattaṃ Bodhisattamātā vijāyati; <sup>2</sup> ṭhitā va Bodhisattaṃ Bodhisattamātā vijāyatīti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, devā paṭhamāṃ paṭiggaṇhanti pacchā manussā ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Yadā, Ānanda, <sup>2</sup> Bodhisatto mātu kucchismā nikkhamati, appatto va Bodhisatto paṭhavim hoti; cattāro nan devaputtā paṭiggahetvā mātu purato ṭhapenti : Attamanā devī hohi, <sup>3</sup> mahesakkho te putto upapanno ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahītaṃ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, visado va nikkhamati amakkhito uddena amakkhito senhena amakkhito ruhirena <sup>4</sup> amakkhito

<sup>1</sup> S<sup>ky</sup> omit vijāyati.

<sup>2</sup> Si adds so.

<sup>3</sup> Si hotu.

<sup>4</sup> Si adds amakkhito pubbena.

kenaci asucinā suddho visado.<sup>1</sup> Seyyathāpi, Ānanda, maṇiratanam kāsike vatthe nikkhitam,<sup>2</sup> n' eva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti;—tam kissa hetu? ubhinnam suddhattā;<sup>3</sup>—evam eva kho, Ānanda, yadā Bodhisatto mātu kucchismā nikkhamati, visado va nikkhamati amakkhito uddena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado ti. Yam pi, bhante, . . . idam p' aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me tam, bhante, Bhagavato sutam sammukhā paṭiggahitam:—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, dve udakassa dhārā antalikkhā pātu-bhavanti, ekā sītassa ekā uṇhassa, yena Bodhisattassa udakakiccam karonti<sup>4</sup> mātu cāti. Yam pi, bhante, . . . idam p' aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me tam, bhante, Bhagavato sutam sammukhā paṭiggahitam:—Sampatijāto, Ānanda, Bodhisatto samehi pādehi<sup>5</sup> patiṭṭhahitvā uttarābhimukho sattapada-vītiḥāre gacchati, setamhi chatte anubhīramāne sabbā ca disā viloketi, āsabhiṇ<sup>6</sup> ca vācam bhāsati: Aggo 'ham asmi lokassa, seṭṭho 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, ayam antimā jāti, na 'tthi dāni punabbhavo ti. Yam pi, bhante, . . . idam p' aham, bhante, Bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā me tam, bhante, Bhagavato sutam sammukhā paṭiggahitam:—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikamm' eva devānam devānubhāvam; yā pi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yattha p' ime candimasuriyā evam mahiddhikā evam mahānubhāvā ābhāya nānubhonti, tattha

<sup>1</sup> Si visuddho. <sup>2</sup> Si nikkhitam. <sup>3</sup> Si suddhattā. <sup>4</sup> Si karoti.  
<sup>5</sup> Si inserts paṭhaviyam. <sup>6</sup> So all MSS. Cf. 1 Jāt. 53.

pi appamāṇo uḷāro obhāso pātubhavati atikamm' eva devānaṃ devānubhāvaṃ ; ye pi tattha sattā upapannā te pi ten' obhāseṇa aññamaññaṃ sañjānanti : Aññe pi kira bho santi sattā idhūpapannā ti. Ayam pi ca dasasahassilokadhātu saṃkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikamm' eva devānaṃ devānubhāvaṇ ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremīti.

Tasmātiha tvam, Ānanda, idam pi Tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.<sup>1</sup> Idh', Ānanda, Tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti ; viditā saññā ;<sup>2</sup> viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idam pi kho tvam, Ānanda, Tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehīti.

Yam pi, bhante, Bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti ; viditā saññā ; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti, — idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremīti.

Idam avoca āyasmā Ānando. Samanuñño Satthā ahoṣi. Attamaṇā te bhikkhū āyasmato Ānandassa bhāsitaṃ abhinandun ti.

ACCHARIYABBHUTADHAMMASUTTAM<sup>3</sup> TATIYAM.

## 124.

Evam me sutam. Ekaṃ samayaṃ āyasmā Bakkulo Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Acela-Kassapo<sup>4</sup> āyasmato Bakkulassa purāṇagihīsaḥāyo<sup>5</sup>

<sup>1</sup> Si dhārehīti.

<sup>2</sup> S<sup>ky</sup> adds uppajjanti.

<sup>3</sup> So Si ;

S<sup>ky</sup> Acchariyabbhutasuttam ; Bu Acchariyadhammasuttam. <sup>4</sup> Si Acelo Kassapo.

<sup>5</sup> Si — gihi—.