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Suttantapiṭake Majjhimanikāye

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THE PĀLI ALPHABET
IN BURMESE AND ROMAN CHARACTERS

VOWELS

အ a အာ ā ဣ i ဤ ī ဥ u ဦ ū ဧ e ဩ o

CONSONANTS WITH VOWEL "A"

က ka	ခ kha	ဂ ga	ဃ gha	င ṅa
စ ca	ဆ cha	ဇ ja	ဈ jha	ည ṇa
ဋ ta	ဌ tha	ဍ ḍa	ဎ ḍha	ဏ ṇa
တ ta	ထ tha	ဒ da	ဓ dha	န na
ပ pa	ဖ pha	ဗ ba	ဘ bha	မ ma

ယ ya ရ ra လ la ဝ va သ sa တ ha ဠ ḷa ၎ ṁ

VOWELS IN COMBINATION

-၁ ၎ = ā ၎ = i ၎ = ī ၎-၂ = u ၎-၂ = ū - = e -၁ ၎ = o

က ka	ကာ kā	ကိ ki	ကီ kī	ကု ku	ကူ kū	ကေ ke	ကော ko
ခ kha	ခါ khā	ခိ khi	ခီ khī	ခု khu	ခု khū	ခေ khe	ခေါ kho ...

CONJUNCT-CONSONANTS

ကက kka	ဃ န္ဂha	ဏ န္ဓha	ဈ သ္ဃa	ဠ ပာ	ဣ လာ
ကွ kka	ဠ cca	ဏ္ဍ န္ဍa	ဠ သ္ဃa	ဠ ပာ	လျ လာ
ကျ kya	ဠ ccha	ဏ္ဍ န္ဍa	ဠ န္ဓa	ဠ ဗ္ဃa	လှ လာ
ကြ kri	ဠ jja	ဏ္ဍ န္ဍa	ဠ န္ဓa	ဠ ဗ္ဃa	ဂှ ဝာ
ကလ kla	ဠ jjha	တ္တ တa	ဠ န္ဓa	ဠ ဗာ	တ္တ တာ
ကွ kva	ည န္ဏa	တ္တ တa	ဠ န္ဓa	ဠ မာ	တ္တ တာ
ချ khya	ည န္ဏa	တွ တa	ဠ န္ဓa	ဠ မာ	သွ ဝာ
ခွ khva	ည န္ဏa	တွ တa	ဠ န္ဓa	ဠ မာ	သွ ဝာ
ဂွ gga	ဠ န္ဏa	တြ တa	ဠ န္ဓa	ဠ မာ	သွ ဝာ
ဠ ggha	ည န္ဏa	ဠ န္ဓa	ဠ န္ဓa	ဠ မာ	သွ ဝာ
ဂျ gya	ည န္ဏa	ဠ န္ဓa	ဠ န္ဓa	ဠ မာ	သွ ဝာ
ဂြ gra	ဠ တ္တa	ဠ သ္ဃa	ဠ ပာ	ဠ မာ	တွ ဝာ
ကံ ṅka	ဠ တ္တa	ဠ သ္ဃa	ဠ ပာ	ဠ မာ	တွ ဝာ
ခံ ṅkha	ည သ္ဃa	ဠ သ္ဃa	ဠ ပာ	ဠ မာ	တွ ဝာ
ဝံ ṅga					

၁	၂	၃	၄	၅	၆	၇	၈	၉	၀
1	2	3	4	5	6	7	8	9	0

Majjhimaṇṇāsapāḷi

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Majjhimaṇṇāsapālimātikā niṭṭhitā.

Majjhimanikāya

Majjhimaṇṇāsapāḷi

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

1. Gahapativagga

1. Kandarakasutta

1. Evaṃ me sutam—ekam samayaṃ Bhagavā Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhim. Atha kho Pessa¹ ca hatthārohaputto Kandarako ca paribbājako yena Bhagavā tenupasaṅkamimsu, upasaṅkamtivā Pessa hatthārohaputto Bhagavantam abhivādetvā ekamantaṃ nisīdi. Kandarako pana paribbājako Bhagavatā saddhim sammodi, sammodanīyaṃ katham sārāṇīyaṃ² vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ʒhito kho Kandarako paribbājako tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅgham anuviloketvā Bhagavantam etadavoca, “acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāvañcidaṃ bhotā Gotamena sammā bhikkhusaṅgho paṭipādito. Yepi te bho Gotama ahesuṃ atītamaddhānaṃ Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamaṃ yeva sammā bhikkhusaṅgham paṭipādesuṃ, seyyathāpi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito. Yepi te bho Gotama bhavissanti anāgatamaddhānaṃ Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamaṃ yeva sammā bhikkhusaṅgham paṭipādessanti, seyyathāpi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito”ti.

1. Pessa (Ka)

2. Sārāṇīyaṃ (Sī, Syā, Kam, I)

2. Evametaṃ Kandaraka, evametaṃ Kandaraka, yepi te Kandaraka ahesuṃ atītamaddhānaṃ Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādesuṃ, seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito. Yepi te Kandaraka bhavissanti anāgamaddhānaṃ Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādessanti, seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito.

Santi hi Kandaraka bhikkhū imasmim bhikkhusaṃghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, santi hi Kandaraka bhikkhū imasmim bhikkhusaṃghe sekkhā santatasīlā santatavuttino nipakā nipakavuttino, te catūsu¹ satipaṭṭhānesu suppatiṭṭhitacittā² viharanti. Katamesu catūsu, idha Kandaraka bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassanti.

3. Evaṃ vutte Pessa hatthārohaputto Bhagavantam etadavoca “acchariyam bhante, abbhutam bhante, yāva supaññattā cime bhante Bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā sokaparidevānaṃ³ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya. Mayampi hi bhante gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharāma. Idha mayam bhante kāye kāyānupassino viharāma ātapino sampajānā satimanto vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ,

1. Nipakavuttino catūsu (Sī)

2. Supaṭṭhitacittā (Sī, I, Ka)

3. Sokapariddavānaṃ (Sī, I)

citte cittānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassaṃ. Acchariyaṃ bhante, abbhutaṃ bhante, yāvañcidaṃ bhante Bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetāṃ bhante yadidaṃ manussā, uttānakañhetāṃ bhante yadidaṃ pasavo. Ahaṃ hi bhante pahomi hatthidammaṃ sāretuṃ, yāvatakena antarena campaṃ gatāgataṃ karissati, sabbāni tāni sāṭheyyāni kūṭeyyāni vaṅkeyyāni jimheyyāni pātukarissati. Amhākaṃ pana bhante dāsāti vā Pessāti vā kammakarāti vā aññathāva kāyena samudācaranti, aññathāva vācāya, aññathāva nesaṃ cittaṃ hoti. Acchariyaṃ bhante, abbhutaṃ bhante, yāvañcidaṃ bhante Bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetāṃ bhante yadidaṃ manussā, uttānakañhetāṃ bhante yadidaṃ pasavo”ti.

4. Evametaṃ Pessa, evametaṃ Pessa, gahanañhetāṃ Pessa yadidaṃ manussā, uttānakañhetāṃ Pessa yadidaṃ pasavo. Cattārome Pessa puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, idha Pessa ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto, idha pana Pessa ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto, idha pana Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, idha pana Pessa ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto¹ sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ Pessa catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādhetīti.

Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me puggalo cittaṃ nārādheti. Yopāyaṃ bhante puggalo parantapo

1. Sītībhūto (Sī, I, Ka)

paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yopāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yo ca kho ayaṃ bhante puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, ayameva¹ me puggalo cittaṃ ārādhetīti.

5. Kasmā pana te Pessa ime tayo puggalā cittaṃ nārādhetīti. Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogamanuyutto, so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ bhante puggalo parantapo paraparitāpanānuyogamanuyutto, so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ² ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ bhante puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā³ viharati. So attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpehi, iminā³ me ayaṃ puggalo cittaṃ ārādheti. Handa ca dāni mayāṃ bhante gacchāma bahukiccā mayāṃ bahukaraṇīyāti. Yassadāni tvaṃ Pessa kālaṃ maññasīti. Atha kho Pessa hatthārohaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

1. Ayaṃ (Sī, Syā, Kaṃ, I)

2. Sukhakāme dukkhapaṭikkūle (Sī. I)

3-3. Viharati. Iminā (Sī, Syā, Kaṃ, I)

6. Atha kho Bhagavā acirapakkante Pesse hatthārohaputte bhikkhū āmantesi “paṇḍito bhikkhave Pesse hatthārohaputto, mahāpañño bhikkhave Pesse hatthārohaputto, sace bhikkhave Pesse hatthārohaputto muhuttaṃ nisīdeyya, yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi¹, mahatā atthena saṃyutto abhaviṣṣa, api ca bhikkhave ettāvataṃpi Pesse hatthārohaputto mahatā atthena saṃyutto”ti. Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā ime cattāro puggale vitthārena vibhajeyya, Bhagavato sutvā bhikkhū dhāressantīti. Tena hi bhikkhave suṇāthasādhukamā manasi karotha bhāssissāmīti. “Evaṃ bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca—

7. Katamo ca bhikkhave puggalo attantapo attaparitāpanānuyogamanuyutto. Idha bhikkhave ekacco puggalo acelako hoti, muttācāro, hatthāpalekhano², na-ehibhaddantiko, natiṭṭhabhaddantiko³, nābhhiḥaṃ, na uddissakataṃ, na nimantanaṃ sādīyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā⁴ paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko -pa- sattāgāriko vā hoti sattālopiko, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti -pa- sattahipi dattīhi yāpeti, ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti -pa- sattāhikampi āhāraṃ āhāreti, iti evarūpaṃ aḍḍhamāsikaṃ pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho

1. Vibhajāmi (Sī, I)

2. Hatthāvalekhano (Syā, Kam)

3. Na-ehibhaddantiko, natiṭṭhabhaddantiko (Sī, Syā, Kam, I)

4. Khaḷopimukhā (Sī)

vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto, kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti¹, sāyatatiyakaṃpi udakorohanānuyogamanuyutto viharati. Iti evarūpaṃ anekavihitāṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati bhikkhave puggalo attantapo attaparitāpanānuyogamanuyutto.

8. Katamo ca bhikkhave puggalo parantapo paraparitāpanānuyogamanuyutto. Idha bhikkhave ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko, ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati bhikkhave puggalo parantapo paraparitāpanānuyogamanuyutto.

9. Katamo ca bhikkhave puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha bhikkhave ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ² kārapetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tatha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti, tena rājā yāpeti. Yaṃ dutiyasmiṃ thane khīraṃ hoti, tena mahesī yāpeti. Yaṃ tatiyasmiṃ thane khīraṃ hoti, tena brāhmaṇo purohito

1. Passa Ma 1 Mahāsīhanādasutte (111) piṭṭhe.

2. Sandhāgāraṃ (Ṭīkā)

yāpeti. Yaṃ catutthasmim̐ thane khīraṃ hoti, tena aggim̐ juhati. Avasesena vacchako yāpeti. So evamāha “ettakā usabhā haññantu yaññatthāya, ettakā vaccharā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, (ettakā assā haññantu yaññatthāya)¹ ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā”². Yepissa te honti dāsāti vā Pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati bhikkhave puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

10. Katamo ca bhikkhave puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha bhikkhave Tathāgato loke uppajjati Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttato purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti, taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim̐ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati, so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati “sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ, yaṃnūnātaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan”^{ti}. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā nātiparivaṭṭaṃ

1. () Natthi Sī-I-potthakesu.

2. Parihimsatthāya (Ka)

pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

11. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. So bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavādītavisūkadassanā paṭivirato hoti. Mālāgandha vilepana dhāraṇa maṇḍana vibhūsana tṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhañṇapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khetvatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā

paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

Ukkoṭanavañcananikatisāciyogā¹ paṭivirato hoti.

Chedanavadhabandhanaviparāmosa-ālopasahasākārā paṭivirato hoti ².

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, so yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

12. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhihjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā -pa-. Ghānena gandhaṃ ghāyitvā -pa-. Jivhāya rasaṃ sāyitvā -pa-. Kāyena phoṭṭhabbaṃ phusitvā -pa-. Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhihjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

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

1. Sāviyogā (Syā, Kam, Ka) sāci kuṭilapariyāyo.

2. Passa Ma 1 Cūlahatthipadopame (238) piṭṭhe.

13. So iminā ca ariyena silakkhandhena samannāgato (imāya ca ariyāya santuṭṭhiyā samannāgato)¹ iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññaena samannāgato vivittam senāsanam bhajati araññaṃ rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhattam piṇḍapātapaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upaṭṭhapetvā, so abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikiccham pahāya tiṇṇavicikicchho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisamvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati.

14. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsā nussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam, ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo

1. Passa Ma 1 Cūḷahatthipadopame (239) piṭṭhe.

vīsampi jātiyo tiṃsampi jātiyo cattālīsampī jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, “amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādim, tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpapanno”ti, iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati.

15. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Ime vata bhonto sattā kāyaduccaritena samannāgatā vicīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṃ upāvādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupāvādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapannāti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

16. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavaṃ samudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ

pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, “khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā”ti pajānāti. Ayaṃ vuccati bhikkhave puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Kandarakasuttaṃ niṭṭhitaṃ paṭhamāṃ.

2. Aṭṭhakanāgarasutta

17. Evaṃ me sutāṃ—ekaṃ samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake¹. Tena kho pana samayena Dasamo gahapati aṭṭhakanāgaro Pāṭaliputtaṃ anupatto hoti kenacideva karaṇīyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo, yena aññataro bhikkhu tenupasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro taṃ bhikkhuṃ etadavoca “kahaṃ nu kho bhante āyasmā Ānando etarahi viharati, dassanakāmā hi mayaṃ taṃ āyasmantaṃ Ānandaṃ”ti. Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ karaṇīyaṃ tīretvā yena Vesālī, yena Beluvagāmake, yeṇāyasmā Ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi.

18. Ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ etadavoca “atthi nu kho bhante Ānanda tena

1. Veḷuvagāmake (Syā, Kaṃ, Ka)

Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattasa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yoggakkhemam anupāpuṇāti”ti.

Atthi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yoggakkhemam anupāpuṇāti.

Katamo pana bhante Ānanda tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yoggakkhemam anupāpuṇāti.

19. Idha gahapati bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So iti paṭisañcikkhati “idampi kho paṭhamam jhānam abhisankhataṃ abhisāñcetaṃ. Yam kho pana kiñci abhisankhataṃ abhisāñcetaṃ, tadaniccaṃ nirodhadhamman”ti pajānāti. So tattha ṭhito āsavānaṃ khayam pāpuṇāti. No ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yoggakkhemam anupāpuṇāti. (1)

20. Puna caparam gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ -pa- dutiyam jhānam upasampajja viharati. So iti paṭisañcikkhati idampi kho dutiyam jhānam abhisankhataṃ abhisāñcetaṃ -pa- anuttaram yoggakkhemam anupāpuṇāti. (2)

Puna caparaṃ gahapati bhikkhu pītiyā ca virāgā -pa- tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati idampi kho tatiyaṃ jhānaṃ abhisankhataṃ abhisañcetayitaṃ -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (3)

Puna caparaṃ gahapati bhikkhu sukhasa ca pahānā -pa- catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati idampi kho catutthaṃ jhānaṃ abhisankhataṃ abhisañcetayitaṃ -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (4)

Puna caparaṃ gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ¹. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena² pharivā viharati. So iti paṭisañcikkhati “ayampi kho mettācetovimutti abhisankhataṃ abhisañcetayitā. Yaṃ kho pana kiñci abhisankhataṃ abhisañcetayitaṃ, tadaniccaṃ nirodhadhammaṃ”ti pajānāti. So tattha ṭhito -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (5)

Puna caparaṃ gahapati bhikkhu karuṇāsahagatena cetasā -pa- muditāsahagatena cetasā -pa- upekkhāsahagatena cetasā ekaṃ disaṃ phurivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiritāṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. So iti paṭisañcikkhati “ayampi kho upekkhācetovimutti abhisankhataṃ abhisañcetayitā. Yaṃ kho pana kiñci abhisankhataṃ abhisañcetayitaṃ, tadaniccaṃ nirodhadhammaṃ”ti pajānāti. So tattha ṭhito -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (6-7-8)

Puna caparaṃ gahapati bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ananto ākāso”ti ākāsañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati “ayampi kho ākāsañcāyatanasamāpatti abhisankhataṃ abhisañcetayitā. Yaṃ kho pana kiñci abhisankhataṃ abhisañcetayitaṃ,

1. Catutthiṃ (Sī, I)

2. Abyāpajjhena (Sī, Syā, I), abyāpajjena (Ka) Aṅguttaratikanipāṭaṭīkā oloketabbā.

tadaniccaṃ nirodhadhammanti pajānāti. So tattha ʒhito -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (9)

Puna caparaṃ gahapati bhikkhu sabbaso ākāsaṇāñcāyatanaṃ samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇaṇcāyatanaṃ upasampajja viharati. So iti paṭisaṇcikkhati “ayampi kho viññāṇaṇcāyatanaṃ samāpatti abhisāṅkhatā abhisāṇcetayitā. Yaṃ kho pana kiñci abhisāṅkhatā abhisāṇcetayitaṃ, tadaniccaṃ nirodhadhammanti pajānāti. So tattha ʒhito -pa- anuttaraṃ yogakkhemaṃ anupāpuṇāti. (10)

Puna caparaṃ gahapati bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma “natthi kiñci”ti ākiñcaṇṇāyatanaṃ upasampajja viharati. So iti paṭisaṇcikkhati “ayampi kho ākiñcaṇṇāyatanaṃ samāpatti abhisāṅkhatā abhisāṇcetayitā. Yaṃ kho pana kiñci abhisāṅkhatā abhisāṇcetayitaṃ, tadaniccaṃ nirodhadhammanti pajānāti. So tattha ʒhito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammārāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṇceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇātīti. (11)

21. Evaṃ vutte Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ etadavoca “seyyathāpi bhante Ānanda puriso ekaṃva nidhimukhaṃ gavesanto sakideva ekādasa nidhimukhāni adhigaccheyya, evameva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto sakideva¹ ekādasa amatadvārāni alatthaṃ bhāvanāya. Seyyathāpi bhante purisassa agāraṃ ekādasadvāraṃ, so tasmim̄ agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim̄ kātum̄, evameva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthim̄ kātum̄. Imehi nāma bhante aññātitthiyā ācariyassa ācariyadhanaṃ pariyesissanti, kimaṅgaṃ² panāhaṃ āyasmato Ānandassa pūjaṃ na

1. Sakim̄deva (Ka)

2. Kim̄ (Sī, I)

karissāmi”ti. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtakaṅca Vesālīkaṅca bhikkhusaṅghaṃ sannipātetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, ekamekaṅca bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantaṅca Ānandaṃ ticīvarena acchādesi, āyasmato ca Ānandassa pañcasatavihāraṃ kārāpesīti.

Aṭṭhakanāgarasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Sekhasutta

22. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Tena kho pana samayena Kāpilavatthavānaṃ¹ Sakyānaṃ navāṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvutṭhaṃ² samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā Sakyā yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho Kāpilavatthavā Sakyā Bhagavantaṃ etadavocum “idha bhante Kāpilavatthavānaṃ Sakyānaṃ navāṃ santhāgāraṃ acirakāritaṃ³ anajjhāvutṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena, taṃ bhante Bhagavā paṭhamaṃ paribhuñjatu, Bhagavatā paṭhamaṃ paribhuttaṃ pacchā Kāpilavatthavā Sakyā paribhuñjissanti, tadassa Kāpilavatthavānaṃ Sakyānaṃ dīgharattaṃ hitāya sukhāyā”ti. Adhivāsesi Bhagavā tuṅhībhāvena atha kho Kāpilavatthavā Sakyā Bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena navāṃ santhāgāraṃ tenupasaṅkamimsu, upasaṅkamitvā sabbasanthariṃ santhāgāraṃ⁴ santharitvā āsanāni paññāpetvā udakamaṇikaṃ upaṭṭhapetvā telappadīpaṃ āropetvā yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho Kāpilavatthavā Sakyā Bhagavantaṃ etadavocum “sabbasanthariṃ santhataṃ bhante santhāgāraṃ āsanāni paññattāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito, yassadāni

1. Kapilavatthuvāsīnaṃ (Ka)

2. Anajjhāvutṭhaṃ (Sī, Syā, Kaṃ, I)

3. Acirakāritaṃ hoti (Syā, Kaṃ, Ka)

4. Sabbasanthariṃ santhataṃ (Ka)

bhante Bhagavā kālāṃ maññatī”ti. Atha kho Bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkami, upasaṅkamtvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimam bhittim nissāya puratthābhimukho nisīdi Bhagavantānyeva purakkhatvā. Kāpilavatthavāpi kho Sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimam bhittim nissāya pacchimābhimukhā nisīdimṃsu Bhagavantānyeva purakkhatvā. Atha kho Bhagavā Kāpilavatthave Sakye bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ Ānandaṃ āmantesi “paṭibhātu taṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekho paṭipado¹, piṭṭhi me āgilāyati, tamahaṃ āyamissāmi”ti. “Evaṃ bhante”ti kho āyasmā Ānando Bhagavato paccassosi. Ata kho Bhagavā catugguṇaṃ saṅghātim paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasi karitvā.

23. Atha kho āyasmā Ānando Mahānāmaṃ sakkāṃ āmantesi—idha Mahānāma ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihāraṇaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

24. Kathaṅca Mahānāma ariyasāvako sīlasampanno hoti. Idha Mahānāma ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācaragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Evaṃ kho Mahānāma ariyasāvako sīlasampanno hoti. (1)

Kathaṅca Mahānāma ariyasāvako indriyesu guttadvāro hoti. Idha Mahānāma ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ

1. Paṭipado (Syā, Kaṃ, Ka)

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā -pa-. Ghānena gandhaṃ ghāyitvā -pa-. Jivhāya rasaṃ sāyitvā -pa-. Kāyena phoṭṭhabbaṃ phusitvā -pa-. Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho Mahānāma ariyasāvako indriyesu guttadvāro hoti. (2)

Kathaṅca Mahānāma ariyasāvako bhojane mattaññū hoti. Idha Mahānāma ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. Evaṃ kho Mahānāma ariyasāvako bhojane mattaññū hoti. (3)

Kathaṅca Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. Idha Mahānāma ariyasāvako divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sihaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā, ratthiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. (4)

25. Kathaṅca Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti. Idha Mahānāma ariyasāvako saddho hoti, saddahati Tathāgatassa bodhiṃ “itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā”ti. Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ottappī hoti, ottappati

kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā¹ honti dhātā² vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃpi saritā anussaritā. Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Evaṃ kho Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti. (5-11)

26. Kathaṅca Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī. Idha Mahānāma ariyasāvako vivicceva kāmehi -pa- paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam -pa- dutiyam jhānaṃ upasampajja viharati. Pītiyā ca virāgā -pa- tatiyam jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā -pa- catuttham jhānaṃ upasampajja viharati. Evaṃ kho Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī. (12-15)

27. Yato kho Mahānāma ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī. Ayaṃ vuccati Mahānāma ariyasāvako sekho pāṭipado.

1. Bahū sutā (?)

2. Dhātā (Sī, Syā, Kaṃ, I)

apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi Mahānāma kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya “aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyū”ti. Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ, evameva kho Mahānāma yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī. Ayamā vuccati Mahānāma ariyasāvako sekho pāṭipado. Apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

28. Sa kho so Mahānāma ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Ayamassa paṭhamābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (1)

Sa kho so Mahānāma ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāti. Ayamassa dutiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (2)

Sa kho so Mahānāma ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayamassa tatiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (3)

29. Yampi¹ Mahānāma ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim̃. Yampi Mahānāma ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmim̃. Yampi Mahānāma ariyasāvako bhojane mattaññū hoti, idampissa hoti caraṇasmim̃. Yampi Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmim̃. Yampi Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmim̃. Yampi Mahānāma ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, idampissa hoti caraṇasmim̃.

Yañca kho Mahānāma ariyasāvako anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātim̃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya. Yampi Mahānāma ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi Mahānāma ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññāsacchikatvā upasampajja viharati, idampissa hoti vijjāya.

Ayaṃ vuccati Mahānāma ariyasāvako vijjāsampanno itipi, caraṇasampanno itipi, vijjācaraṇasampanno itipi.

30. Brahmunāpesā Mahānāma Sanaṅkumārena gāthā bhāsītā—

Khattiyo seṭṭho janetasim̃, ye gottapaṭisārino.

Vijjācaraṇasampanno, so seṭṭho devamānuseti.

Sā kho panesā Mahānāma brahmunā Sanaṅkumārena gāthā sugītā no duggītā, subhāsītā no dubbhāsītā, atthasamhitā no anattasamhitā, anumatā Bhagavatāti.

1. Yampi kho (Ka)

Atha kho Bhagavā utt̄hahitvā āyasmantaṃ Ānandaṃ āmantesi “sādhū sādhu Ānanda, sādhu kho tvaṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekhaṃ pāṭipadaṃ abhāsī”ti.

Idamavocāyasmā Ānando, samanūñño sattā ahoṣi. Attamaṇā Kāpilavatthavā Sakyā āyasmato Ānandassa bhāsitaṃ abhinandunti.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Potaliyasutta

31. Evaṃ me suttaṃ—ekam samayaṃ Bhagavā Aṅguttarāpesu viharati, Āpaṇaṃ nāma Aṅguttarāpānaṃ nigamo. Atha kho Bhagavā pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya Āpaṇaṃ piṇḍāya pāvīsi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhetvā¹ aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Potaliyopi kho gahapati sampannanivāsanapāvuraṇo² chattupāhanāhi³ jaṅghāvihāraṃ anucaṅkamamāno anu vicaramāno yena so vanasaṇḍo tenupasaṅkami, upasaṅkamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodī, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhitaṃ kho Potaliyaṃ gahapatiṃ Bhagavā etadavoca “saṃvijjanti kho gahapati āsanāni, sace ākaṅkhasi nisīdā”ti. Evaṃ vutte Potaliyo gahapati “gahapativādena maṃ samaṇo Gotamo samudācaratī”ti kupito anattamano tuṅhī ahoṣi. Dutiyampi kho Bhagavā -pa-. Tatiyampi kho Bhagavā Potaliyaṃ gahapatiṃ etadavoca “saṃvijjanti kho gahapati āsanāni, sace ākaṅkhasi nisīdā”ti. Evaṃ vutte Potaliyo gahapati “gahapativādena maṃ samaṇo Gotamo samudācaratī”ti kupito anattamano Bhagavantaṃ etadavoca “tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasī”ti. Te hi te gahapati ākārā te

1. Ajjhogāhetvā (Sī, Syā, Kaṃ), ajjhogāhitvā (I, Ka)

2. Pāvuraṇo (Sī, Syā, Kaṃ)

3. Chattupāhano (Ka)

liṅgā te nimittā yathā taṃ gahapatissāti. Tathā hi pana me bho Gotama sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnāti. Yathā kathaṃ pana te gahapati sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnāti. Idha me bho Gotama yaṃ ahosi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā, sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ. Tatthāhaṃ anovādī anupavādī ghāsacchādanaparamo viharāmi. Evaṃ kho me¹ bho Gotama sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnāti. Aññathā kho tvaṃ gahapati vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hotīti. Yathā kathaṃ pana bhante ariyassa vinaye vohārasamucchedo hoti, sādhu me bhante Bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye vohārasamucchedo hotīti. Tena hi gahapati suṇāhi sādhukaṃ manasi karoḥi bhāsissāmīti. “Evaṃ bhante”ti kho Potaliyo gahapati Bhagavato paccassosi.

32. Bhagavā etadavoca—aṭṭha kho ime gahapati dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti. Katame aṭṭha. Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo, dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ, saccavācaṃ² nissāya musāvādo pahātabbo, apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā, agiddhiloḥhaṃ nissāya giddhiloḥho pahātabbo, anindārosaṃ nissāya nindāroso pahātabbo, akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo, anatimānaṃ nissāya atimāno pahātabbo. Ime kho gahapati aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattantīti. Ye me³ bhante Bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhu me bhante Bhagavā ime aṭṭha dhamme vitthārena⁴ vibhajatu anukampaṃ upādāyāti. Tena hi gahapati suṇāhi sādhukaṃ manasi karoḥi bhāsissāmīti. “Evaṃ bhante”ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etadavoca—

1. Evañca me (Syā), evaṃ me (Ka)

3. Ye me pana (Syā, Ka)

2. Saccāṃ vācaṃ (Syā)

4. Vitthāretvā (Ka)

33. “Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha gahapati ariyasāvako iti paṭisañcikkhati—yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva¹ kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū² garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā pāṇātipātapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ, yadidaṃ pāṇātipāto. Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. “Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo”ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

35. “Saccavācaṃ nissāya musāvādo pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha gahapati ariyasāvako iti paṭisañcikkhati—yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno. Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā musāvādapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ,

1. Ahañce (?)

2. Anuvicca viññū (Sī, Syā, I)

yadidaṃ musāvādo. Ye ca musāvādapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. “Saccavācaṃ nissāya musāvādo pahātabbo”ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

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

38. “Anindārosaṃ nissāya nindāroso pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha gahapati ariyasāvako iti paṭisañcikkhati—yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ,

tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ paraṃ marañā duggati pāṭikaṅkhā nindārosapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ, yadidaṃ nindāroso. Ye ca nindārosapaccayā uppajjeyyūṃ āsavā vighātapaṭiḥhā, anindārosissa evaṃsa te āsavā vighātapaṭiḥhā na honti. “Anindārosāṃ nissāya nindāroso pahātabbo”ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

39. “Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha gahapati ariyasāvako iti paṭisañcikkhati—yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsi assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana kodhūpāyāsi assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedaṃ paraṃ marañā duggati pāṭikaṅkhā kodhūpāyāsapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ, yadidaṃ kodhūpāyāso. Ye ca kodhūpāyāsapaccayā uppajjeyyūṃ āsavā vighātapaṭiḥhā, akkodhūpāyāsisssa evaṃsa te āsavā vighātapaṭiḥhā na honti. “Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo”ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

40. “Anatimānaṃ nissāya atimāno pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Idha gahapati ariyasāvako iti paṭisañcikkhati—yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaṃ paraṃ marañā duggati pāṭikaṅkhā atimānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ, yadidaṃ atimāno. Ye ca atimānapaccayā uppajjeyyūṃ āsavā vighātapaṭiḥhā, anatimānisssa evaṃsa te āsavā vighātapaṭiḥhā na honti. “Anatimānaṃ nissāya atimāno pahātabbo”ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

41. Ime kho gahapati aṭṭha dhammā saṅkhittena vuttā, vitthārena vibhattā¹, ye ariyassa vinaye vohārasamucchedāya saṁvattanti. Na tveva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotīti.

Yathā kathamā pana bhante ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammam desetu, yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotīti. Tena hi gahapati suṇāhi sādhuḥkaṁ manasi karohi bhāssissāmīti. “Evam bhante”ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etadavoca—

Kāmādinavakathā

42. Seyyathāpi gahapati kukkuro jighacchādubbalyapareto goghātakasūnam paccupaṭṭhito assa, tamenam dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalam sunikkantaṁ nikkantaṁ nimmaṁsam lohitaṁmakkhitaṁ upasumbheyya². Tam kiṁ maññasi gahapati, api nu kho so kukkuro amuṁ aṭṭhikaṅkalam sunikkantaṁ nikkantaṁ nimmaṁsam lohitaṁmakkhitaṁ palehanto jighacchādubbalyam paṭivineyyāti. No hetam bhante. Tam kissa hetu, aduṁ hi bhante aṭṭhikaṅkalam sunikkantaṁ nikkantaṁ nimmaṁsam lohitaṁmakkhitaṁ, yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assāti. Evameva kho gahapati ariyasāvako iti paṭisaṅcikkhati “aṭṭhikaṅkalūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā³, ādinavo ettha bhiiyo”ti. Evametaṁ yathābhūtaṁ sammappaññāya disvā yāyam upekkhā nānattā nānattasitā, tam abhinivajjetvā yāyam upekkhā ekattā ekattasitā, yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti, tamevūpekkham bhāveti.

43. Seyyathāpi gahapati gijjho vā kaṅko vā kulalo vā maṁsapesiṁ ādāya uḍḍiyeyya⁴, tamenam gijjhāpi kaṅkāpi kulalāpi

1. Avibhattā (Syā, Ka)

2. Upacchubheyya (Sī, I), upacchūbheyya (Syā, Kam), upaccumbheyya (Ka)

3. Bahūpāyāsā (Sī, Syā, Kam, I)

4. Uḍḍayeyya (Syā, I)

anupatitvā anupatitvā vitaccheyyumaṃ vissajjeyyumaṃ¹. Taṃ kiṃ maññasi gahapati, sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippameva paṭinissajjeyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhanti. Evaṃ bhante. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati “maṃsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo”ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā, taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā, yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti, tamevūpekkhaṃ bhāveti.

44. Seyyathāpi gahapati puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gacchayya. Taṃ kiṃ maññasi gahapati, sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva paṭinissajjeyya. Tassa sā ādittā tiṇukkā hatthaṃ vā daheyya, bāhumaṃ vā daheyya, aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ² daheyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhanti evaṃ bhante. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati “tiṇukkūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo”ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā -pa- tamevūpekkhaṃ bhāveti.

45. Seyyathāpi gahapati aṅgārakāsu sādhipaporisā pūrā aṅgārānaṃ vitacchikānaṃ vītadhūmaṇaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikkūlo, tameraṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsumaṃ upakaḍḍheyyaṃ. Taṃ kiṃ maññasi gahapati, api nu so puriso iticiticeva kāyaṃ sannāmeyyāti. Evaṃ bhante. Taṃ kissa hetu, viditañhi bhante tassa purisassa “imaṃ cāhaṃ aṅgārakāsumaṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi, maraṇamattaṃ vā dukkhaṃ”ti. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati “aṅgārakāsūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo”ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā -pa- tamevūpekkhaṃ bhāveti.

1. Virājeyyumaṃ (Sī, Syā, Kaṃ, I)

2. Daheyya. Aññataraṃ vā aṅgapaccaṅgaṃ (Sī, I)

46. Seyyathāpi gahapati puriso supinakaṃ passeyya
 ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam
 pokkharāṇirāmaṇeyyakam, so paṭibuddho na kiñci paṭipasseyya¹. Evameva
 kho gahapati ariyasāvako iti paṭisañcikkhati “supinakūpamā kāmā vuttā
 Bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiiyo”ti -pa-
 tamevūpekkham bhāveti.

47. Seyyathāpi gahapati puriso yācitakam bhogam yācitvā yānam vā²
 poriseyyam³ pavaramaṇikuṇḍalam, so tehi yācitatehi bhogehi purakkhato
 parivuto antarāpaṇam paṭipajjeyya. Tamenam jano disvā evam vadeyya
 “bhogī vata bho puriso, evam kira bhogino bhogāni bhujjantī”ti. Tamenam
 sāmikā yatta yattheva passeyyum, tattha tattheva sāni hareyyum. Tam kim
 maññasi gahapati, alam nu kho tassa purisassa aññathattāyāti. Evam bhante.
 Tam kissa hetu, sāmīno hi bhante sāni harantīti. Evameva kho gahapati
 ariyasāvako iti paṭisañcikkhati “yācitakūpamā kāmā vuttā Bhagavatā
 bahudukkhā bahupāyāsā, ādīnavo ettha bhiiyo”ti -pa- tamevūpekkham
 bhāveti.

48. Seyyathāpi gahapati gāmassa vā nigamassa vā avidūre tibbo
 vanasaṇḍo, tatrassa rukkho sampannaphalo ca upapannaphalo⁴ ca, na cassu
 kānici phalāni bhūmiyam patitāni. Atha puriso āgaccheyya phalattthiko
 phalagavesī phalapariyesanam caramāno. So tam vanasaṇḍam ajjhogāhetvā
 tam rukkham passeyya sampannaphalañca upapannaphalañca. Tassa
 evamassa “ayam kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca
 kānici phalāni bhūmiyam patitāni, jānāmi kho pañham rukkham ārohitum⁵.
 Yamnūnāham imam rukkham ārohitvā yāvadatthañca khādeyyam,
 ucchaṅgañca pūreyyam”ti. So tam rukkham ārohitvā yāvadatthañca
 khādeyya, ucchaṅgañca pūreyya. Atha dutiyo puriso āgaccheyya phalattthiko
 phalagavesī phalapariyesanam caramāno tiṇham kuṭṭhārim⁶ ādāya, so tam
 vanasaṇḍam

1. Passeyya (Sī, Syā, Kam, I)

3. Poroseyyam (Sī, I, Ka), oro peyya (Syā, kam)

5. Ārohitum (Sī)

2. Yānam (Syā, Kam, I)

4. Uppannaphalo (Syā)

6. Kudhārim (Syā, Kam, Ka)

ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalaṅca upapannaphalaṅca. Tassa evamassa “ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni, na kho paṇāhaṃ jānāmi rukkhaṃ ārohituṃ. Yaṃnūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthaṅca khādeyyaṃ, ucchaṅgaṅca pūreyyaṃ”ti. So taṃ rukkhaṃ mūlatova chindeyya. Taṃ kiṃ maññasi gahapati, amuko¹ yo so puriso paṭhamāṃ rukkhaṃ ārūḷo, sace so na khippameva oroheyya. Tassa so rukkho papatanto hatthaṃ vā bhañjeyya, pādaṃ vā bhañjeyya, aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhañjeyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhanti. Evaṃ bhante. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati “rukkhaphalūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiiyo”ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā, taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā, yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti, tamevūpekkhaṃ bhāveti.

49. Sa kho so gahapati ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

Sa kho so gahapati ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāti.

Sa kho so gahapati ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ettāvataṃ kho gahapati ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedo hoti.

50. Taṃ kiṃ maññasi gahapati, yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasīti. Ko cāhaṃ bhante, ko ca ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo. Ārakā ahaṃ bhante ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedā. Mayaṃ hi bhante pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññimhā, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva samāne ājānīyaṭhāne ṭhapimha. Bhikkhū pana mayaṃ bhante ājānīyeva samāne anājānīyāti amaññimha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānīyeva samāne anājānīyaṭhāne ṭhapimha. Idāni pana mayaṃ bhante aññatitthiye paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyaṭhāne ṭhapessāma. Bhikkhū pana mayaṃ bhante ājānīyeva samāne ājānīyāti jānissāma, ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyaṭhāne ṭhapessāma. Ajanesi vata me bhante Bhagavā samaṇesu samaṇappemaṃ samaṇesu samaṇappasādaṃ samaṇesu samaṇagāravaṃ. Abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ kho bhante Bhagavatā anekapariyāyena dhammo pakāsito, esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṃghaṃca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

Potaliyasuttaṃ niṭṭhitaṃ catuttham.

5. Jīvakasutta

51. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Rājagahe viharati Jīvakassa Komārabhaccassa ambavane. Atha kho Jīvako Komārabhacco yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

nisīdi, ekamantaṃ nisinno kho Jīvako Komārabhacco Bhagavantam etadavoca “sutaṃ metaṃ bhante ‘samaṇaṃ Gotamaṃ uddissa pāṇaṃ ārabhanti¹, taṃ samaṇo Gotamo jānaṃ uddissakataṃ² maṃsaṃ paribhuñjati paṭiccakammaṃ’ti. Ye te bhante evamaṃsu ‘samaṇaṃ Gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakammaṃ’ti. Kacci te bhante Bhagavato vuttavādino, na ca Bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati”ti.

52. Ye te Jīvaka evamaṃsu “samaṇaṃ Gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakammaṃ”ti. Na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena. Tīhi kho ahaṃ Jīvaka ṭhānehi maṃsaṃ aparibhoganti vadāmi diṭṭhaṃ sutaṃ parisāṅkitaṃ, imehi kho ahaṃ Jīvaka tīhi ṭhānehi maṃsaṃ aparibhoganti vadāmi. Tīhi kho ahaṃ Jīvaka ṭhānehi maṃsaṃ paribhoganti vadāmi adiṭṭhaṃ asutaṃ parisāṅkitaṃ, imehi kho ahaṃ Jīvaka tīhi ṭhānehi maṃsaṃ paribhoganti vadāmi.

53. Idha Jīvaka bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati, so mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggaṭṭena appamaṇena averena abyābajjhena pharivā viharati, tamenam gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti, ākaṅkhamāno³ Jīvaka bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati. Tamenam so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati, tassa na evam hoti “sādhu vata māyam⁴ gahapati vā gahapatiputto vā paṇītena

1. Ārambhanti (Ka)

3. Ākaṅkhamāno (Syā, Kaṇ)

2. Uddissakaṭaṃ (Sī, I)

4. Maṃ + ayam = māyam.

piṇḍapātena pariviseyyā”ti. “Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpī evarūpena paṇītena piṇḍapātena pariviseyyā”ti evampissa na hoti. So taṃ piṇḍapātaṃ agathito¹ amucchito anajjhopanno² ādīnavadassāvī nissaraṇapañño paribhuñjati. Taṃ kiṃ maññasi Jīvaka, api nu so bhikkhu tasmim samaye attabyābādihāya vā ceteti, parabyābādihāya vā ceteti, ubhayabyābādihāya vā cetetīti. No hetam bhante. Nanu so Jīvaka bhikkhu tasmim samaye anavajjamyeva āhāraṃ āhāretīti. Evaṃ bhante, sutam metam bhante “brahmā mettāvihārī”ti, taṃ me idam bhante Bhagavā sakkhidiṭṭho, Bhagavā hi bhante mettāvihārīti. Yena kho Jīvaka rāgena yena dosena yena mohena byāpādavā assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato³, āyatim anuppādadammo. Sace kho te Jīvaka idam sandhāya bhāsitaṃ “anujānāmi te etan”ti. Etadeva kho pana me bhante sandhāya bhāsitaṃ⁴.

54. Idha Jīvaka bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati, so karuṇāsahagatena cetasā -pa- muditāsahagatena cetasā -pa- upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharati. Tamenam gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti, ākaṅkhamānova Jīvaka bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati. Tamenam so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati, tassa na evam hoti “sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyā”ti. “Aho vata māyaṃ gahapati vā gahapatiputto vā

1. Agadhito (Syā, Kam, Ka)

2. Anajjhāpanno (Syā, Kam, Ka)

3. Anabhāvakato (Sī, I), anabhāvaṃgato (Syā, Kam)

4. Bhāsitaṃ (Syā)

āyatimpi evarūpena paṇītena piṇḍapātena pariviseyyā”ti evampissa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati. Taṃ kiṃ maññasi Jīvaka, api nu so bhikkhu tasmim̄ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā cetetīti. No hetam̄ bhante. Nanu so Jīvaka bhikkhu tasmim̄ samaye anavajjamyeva āhāram̄ āhāretīti. Evam̄ bhante, sutam̄ metam̄ bhante “brahmā upekkhāvihārī”ti, taṃ me idam̄ bhante Bhagavā sakkhidiṭṭho, Bhagavā hi bhante upekkhāvihārīti. Yena kho Jīvaka rāgena yena dosena yena mohena vihesavā assa, arativā assa, paṭighavā assa. So rāgo so doso so moho Tathāgahassa pahīno ucchinnamūlo tālavatthukato anabhāvam̄kato āyatim̄ anuppādadhammo, sace kho te Jīvaka idam̄ sandhāya bhāsitam̄ “anujānāmi te etan”ti. Etadeva kho pana me bhante sandhāya bhāsitam̄.

55. Yo kho Jīvaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇam̄ ārabhati, so pañcahi ṭhānehi bahum̄ apuññam̄ pasavati. Yampi so gahapati evamāha “gacchatha amukaṃ nāma pāṇam̄ ānethā”ti, iminā paṭhamena ṭhānena bahum̄ apuññam̄ pasavati. Yampi so pāṇo galappaveṭhakena¹ ānīyamāno dukkham̄ domanassam̄ paṭisam̄vedeti, iminā dutiyena ṭhānena bahum̄ apuññam̄ pasavati. Yampi so evamāha “gacchatha imam̄ pāṇam̄ ārabhathā”ti, iminā tatiyena ṭhānena bahum̄ apuññam̄ pasavati. Yampi so pāṇo ārabhiyamāno dukkham̄ domanassam̄ paṭisam̄vedeti, iminā catutthena ṭhānena bahum̄ apuññam̄ pasavati. Yampi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena ṭhānena bahum̄ apuññam̄ pasavati. Yo kho Jīvaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇam̄ ārabhati, so imehi pañcahi ṭhānehi bahum̄ apuññam̄ pasavatīti.

Evam̄ vutte Jīvako Komārabhacco Bhagavantam̄ etadavoca “acchariyam̄ bhante, abbhutam̄ bhante, kappiyam̄ vata bhante bhikkhū āhāram̄

1. Galappavedhakena (bahūsu)

āhārenti, anavajjam vata bhante bhikkhū āhāram āhārenti, abhikkantaṃ bhante, abhikkantaṃ bhante -pa- upāsakaṃ maṃ Bhagavā dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Jivakasuttaṃ niṭṭhitaṃ pañcamāṃ.

6. Upālisutta

56. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane. Tena kho pana samayena Nigaṇṭho Nāṭaputto¹ Nālandāyaṃ paṭivasati mahatiyā Nigaṇṭhaparisaṃyā saddhiṃ. Atha kho Dīghatapassī Nigaṇṭho Nālandāyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Pāvārikambavanam yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhitaṃ kho Dīghatapassim Nigaṇṭham Bhagavā etadavoca “samvijjanti kho Tapassi² āsanāni, sace ākaṅkhasi nisīdā”ti. Evaṃ vutte Dīghatapassī Nigaṇṭho aññatarāṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dīghatapassim Nigaṇṭham Bhagavā etadavoca “kati pana Tapassi Nigaṇṭho Nāṭaputto kammāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti. Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nāṭaputtassa “kammaṃ kamman”ti paññapetuṃ, “daṇḍaṃ daṇḍan”ti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nāṭaputtassa paññapetunti. Kati pana Tapassi Nigaṇṭho Nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. Tiṇi kho āvuso Gotama Nigaṇṭho Nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. Seyyathidaṃ, kāyadaṇḍaṃ vacīdaṇḍaṃ manodaṇḍanti. Kim pana Tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍanti. Aññadeva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍanti. Imesaṃ pana Tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ Nigaṇṭho Nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ

1. Nāthaputto (Sī), Nāṭaputto (I)

2. Dīghatapassī (Syā, Kam, Ka)

pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacīdaṇḍaṃ yadi vā manodaṇḍanti. Imesaṃ kho āvuso Gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nāṭaputto mahāsāvajjatarāma paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ no tathā manodaṇḍanti. “Kāyadaṇḍaṃ”ti Tapassi vadesi? “Kāyadaṇḍaṃ”ti āvuso Gotama vadāmi. “Kāyadaṇḍaṃ”ti Tapassi vadesi? “Kāyadaṇḍaṃ”ti āvuso Gotama vadāmi. “Kāyadaṇḍaṃ”ti Tapassi vadesi? “Kāyadaṇḍaṃ”ti āvuso Gotama vadāmīti. Itiha Bhagavā Dīghatapaṃsī Nigaṇṭhaṃ imasmiṃ kathāvatthusmiṃ yāvattiyakāṃ paṭiṭṭhāpeti.

57. Evaṃ vutte Dīghatapaṃsī Nigaṇṭho Bhagavantaṃ etadavoca “tvaṃ paṇāvuso Gotama kati daṇḍāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti. Na kho Tapassi āciṇṇaṃ Tathāgatassa “daṇḍaṃ daṇḍaṃ”ti paññāpetuṃ, “kammaṃ kamman”ti kho Tapassi āciṇṇaṃ Tathāgatassa paññāpetunti. Tvaṃ paṇāvuso Gotama kati kammāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. Tīṇi kho ahaṃ Tapassi kammāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, seyyathidaṃ, kāyakammaṃ vacīkammaṃ manokammanti. Kiṃ paṇāvuso Gotama aññadeva kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokammanti. Aññadeva Tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokammanti. Imesaṃ paṇāvuso Gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāma paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokammanti. Imesaṃ kho ahaṃ Tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāma paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā kāyakammaṃ, no tathā vacīkammanti. “Manokammaṃ”ti āvuso Gotama vadesi? “Manokammaṃ”ti Tapassi vadāmi. “Manokammaṃ”ti āvuso Gotama vadesi? “Manokammaṃ”ti Tapassi vadāmi. “Manokammaṃ”ti āvuso Gotama vadesi? “Manokammaṃ”ti Tapassi vadāmīti. Itiha Dīghatapaṃsī Nigaṇṭho Bhagavantaṃ imasmiṃ kathāvatthusmiṃ yāvattiyakāṃ paṭiṭṭhāpetvā uṭṭhāyāsanaṃ yena Nigaṇṭho Nāṭaputto tenupasaṅkama.

58. Tena kho pana samayena Nigaṇṭho Nāṭaputto mahatiyā gihiparisāya saddhiṃ nisinno hoti Bālakiniyā parisāya Upālipamukhāya. Addasā kho Nigaṇṭho Nāṭaputto Dīghatapassim Nigaṇṭham dūratova āgacchantam, disvāna Dīghatapassim Nigaṇṭham etadavoca “handa kuto nu tvaṃ Tapassi āgacchasi divā divassā”ti. Ito hi kho ahaṃ bhante āgacchāmi samaṇassa Gotamassa santikāti. Ahaṃ pana te Tapassi samaṇena Gotamena saddhiṃ kocideva kathāsallāpoti. Ahaṃ kho me bhante samaṇena Gotamena saddhiṃ kocideva kathāsallāpoti. Yathā katham pana te Tapassi ahaṃ samaṇena Gotamena saddhiṃ kocideva kathāsallāpoti. Atha kho Dīghatapassī Nigaṇṭho yāvatako ahosi Bhagavatā saddhiṃ kathāsallāpo, taṃ sabbaṃ Nigaṇṭhassa Nāṭaputtassa ārocesi. Evaṃ vutte Nigaṇṭho Nāṭaputto Dīghatapassim Nigaṇṭham etadavoca “sādhu sādhu Tapassi, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evameva Dīghatapassinā Nigaṇṭhena samaṇassa Gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kamma kiriyāya pāpassa kamma pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

59. Evaṃ vutte Upāli gahapati Nigaṇṭham Nāṭaputtam etadavoca “sādhu sādhu bhante Dīghatapassī¹, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evamevaṃ bhadanta Tapassinā samaṇassa Gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kamma kiriyāya pāpassa kamma pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmim kathavatthusmim vādam āropessāmi. Sace me samaṇo Gotamo tathā patiṭṭhahissati, yathā bhadanta Tapassinā patiṭṭhāpitaṃ. Seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya. Evamevāhaṃ samaṇam Gotamam vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi

1. Tapassī (Sī, I)

samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya. Evamevāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ¹ kaṇṇe gahetvā odhuncyaya niddhuncyaya nipphoṭeyya². Evamevāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhunissāmi niddunissāmi nipphoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati. Evamevāhaṃ samaṇaṃ Gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmim̐ kathāvatthusmim̐ vādaṃ āropessāmi”ti. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmim̐ kathāvatthusmim̐ vādaṃ āropehi, ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ, Dīghatapassī vā Nigaṇṭho, tvaṃ vāti.

60. Evaṃ vutte Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “na kho metaṃ bhante rucati, yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī āvaṭṭaniṃ. Māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti. Aṭṭhānaṃ kho etaṃ Tapassi anavakāso, yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya. Ṭhānaṃ ca kho etaṃ vijjati, yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmim̐ kathāvatthusmim̐ vādaṃ āropehi, ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ, Dīghatapassī vā Nigaṇṭho, tvaṃ vāti. Dutiyampi kho Dīghatapassī -pa-. Tatiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “na kho metaṃ bhante rucati, yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti. Aṭṭhānaṃ kho etaṃ Tapassi anavakāso, yaṃ Upāli gahapati samaṇassa Gotamassa

1. Thālaṃ (Ka) 2. Nicchādeyya (Si, I, Ka), nicchāṭeyya (Ka), nipphoṭeyya (Syā, Kam)

sāvakattaṃ upagaccheyya. Tṛhānaṃ ca kho etaṃ vijjati, yaṃ samaṇo Gotamo Upāliṣṣa gahapatiṣṣa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmim̄ kathāvattthusmim̄ vādaṃ āropehi, ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ, Dīghatapassī vā Nigaṇṭho, tvaṃ vāti. “Evaṃ bhante”ti kho Upāli gahapati Nigaṇṭhassa Nāṭaputtassa paṭissutvā uṭṭhāyāsanaṃ Nigaṇṭhaṃ Nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ yena Bhagavā tenupasāṅkami, upasāṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Upāli gahapati Bhagavantaṃ etadavoca “āgamā nu khvidha bhante Dīghatapassī Nigaṇṭho”ti. Āgamā khvidha gahapati Dīghatapassī Nigaṇṭhoti. Ahu kho pana te bhante Dīghatapassinā Nigaṇṭhena saddhim̄ kocideva kathāsallāpoti. Ahu kho me gahapati Dīghatapassinā Nigaṇṭhena saddhim̄ kocideva kathāsallāpoti. Yathā kathaṃ pana te bhante ahu Dīghatapassinā Nigaṇṭhena saddhim̄ kocideva kathāsallāpoti. Atha kho Bhagavā yāvatako ahosi Dīghatapassinā Nigaṇṭhena saddhim̄ kathāsallāpo, taṃ sabbaṃ Upāliṣṣa gahapatiṣṣa ārocesi.

61. Evaṃ vutte Upāli gahapati Bhagavantaṃ etadavoca “sādhu sādhu bhante Tapassī, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evamevaṃ Dīghatapassinā Nigaṇṭhena Bhagavato byākataṃ, kim̄ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍoti. Sace kho tvaṃ gahapati sacce patiṭṭhāya manteyyāsi, siyā no ettha kathāsallāpoti. Sacce ahaṃ bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpoti.

62. Taṃ kim̄ maññasi gahapati, idhassa Nigaṇṭho ābādhiko dukkhito bālḥagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī, so sītodakaṃ alabhamāno kālaṅkareyya, imassa pana gahapati Nigaṇṭho Nāṭaputto katthūpapattim̄ paññapetīti. Atthi bhante manosattā nāma devā, tattha so upapajjati. Taṃ kissa hetu. Asu hi

bhante manopaṭibaddho kālaṅkarotīti. Manasi karohi gahapati¹, manasi karitvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ, bhāsītā kho pana te gahapati eṣā vācā “sacce ahaṃ bhante paṭiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”ti. Kiñcāpi bhante Bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍoti.

63. Taṃ kiṃ maññasi gahapati, idhassa Nigaṇṭho Nāṭaputto cātuyāmasaṃvarasaṃvuto sabbavāriyāritto sabbavāriyutto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṃghātaṃ āpādeti, imassa pana gahapati Nigaṇṭho Nāṭaputto kaṃ vipākaṃ paññāpetīti. Asañcetanikaṃ bhante Nigaṇṭho Nāṭaputto no mahāsāvajjaṃ paññāpetīti. Sace pana gahapati cetetīti. Mahāsāvajjaṃ bhante hotīti. Cetanaṃ pana gahapati Nigaṇṭho Nāṭaputto kismiṃ paññāpetīti. Manodaṇḍasmiṃ bhanteti. Manasi karohi gahapati, manasi karitvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ, bhāsītā kho pana te gahapati eṣā vācā “sacce ahaṃ bhante paṭiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”ti. Kiñcāpi bhante Bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍoti.

64. Taṃ kiṃ maññasi gahapati, ayaṃ Nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussāti. Evaṃ bhante ayaṃ Nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussāti. Taṃ kiṃ maññasi gahapati, idha puriso āgaccheyya ukkhittāsiko, so evaṃ vadeyya “ahaṃ yāvatikā imissā Nāḷandāya pāṇā, te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ karissāmi”ti, taṃ kiṃ maññasi gahapati, pahoti nu kho so puriso yāvatikā imissā Nāḷandāya pāṇā, te ekena khaṇena ekena

1. Gahapati gahapati manasi karohi (Sī, Syā, Kaṃ), gahapati manasi karohi (Ka), gahapati gahapati (I)

muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātunti. Dasapi bhante purisā vīsāṃpi bhante purisā tiṃsāṃpi bhante purisā cattārīsāṃpi bhante purisā paññāsāṃpi bhante purisā nappahonti yāvaticā imissā Nāḷandāya pāṇā, te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātum, kiṃ hi sobhati eko chavo purisoti. Taṃ kiṃ maññasi gahapati, idha āgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto, so evaṃ vadeyya “ahaṃ imaṃ Nāḷandaṃ ekena manopadosena bhasmaṃ karissāmi”ti, taṃ kiṃ maññasi gahapati, pahoti nu kho so samaṇo vābrāhmaṇo vā iddhimā cetovasippatto imaṃ Nāḷandaṃ ekena manopadosena bhasmaṃ kātunti. Dasapi bhante Nāḷandā vīsāṃpi Nāḷandā tiṃsāṃpi nāḷandā cattārīsāṃpi Nāḷandā paññāsāṃpi Nāḷandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto ekena manopadosena bhasmaṃ kātum, kiṃ hi sobhati ekā chavā Nāḷandāti. Manasi karohi gahapati, manasi karitvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ, bhāsītā kho pana te gahapati esā vācā “sacce ahaṃ bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”ti. Kiñcāpi bhante Bhagavā evamaṃha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kamma kiriyāya pāpassa kamma pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍoti.

65. Taṃ kiṃ maññasi gahapati, sutam te Daṇḍakīraññaṃ¹ Kāliṅgāraññaṃ Majjhāraññaṃ² Mātaṅgāraññaṃ araññaṃ araññabhūtanti. Evaṃ bhante, sutam me Daṇḍakīraññaṃ Kāliṅgāraññaṃ Majjhāraññaṃ Mātaṅgāraññaṃ araññaṃ araññabhūtanti. Taṃ kiṃ maññasi gahapati, kinti te sutam, kena taṃ Daṇḍakīraññaṃ Kāliṅgāraññaṃ Majjhāraññaṃ Mātaṅgāraññaṃ araññaṃ araññabhūtanti. Sutam metaṃ bhante isīnaṃ manopadosena taṃ Daṇḍakīraññaṃ Kāliṅgāraññaṃ Majjhāraññaṃ Mātaṅgāraññaṃ araññaṃ araññabhūtanti. Manasi karohi gahapati, manasi karitvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ, bhāsītā kho pana te gahapati esā vācā “sacce ahaṃ bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”ti.

1. Daṇḍakāraññaṃ (Sī, I)

2. Mejjhāraññaṃ (Sī, Syā, Kaṃ, I)

66. Purimenevāhaṃ bhante opammena Bhagavato attamano abhiraddho, api cāhaṃ imāni Bhagavato vicitrāni pañhapaṭibhānāni sotukāmo evāhaṃ Bhagavantam paccanīkaṃ kātabbam amaññissam. Abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya “cakkhumanto rūpāni dakkhantī”ti, evamevaṃ Bhagavatā anekapariyāyena dhammo pakāsito, esāhaṃ bhante Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṃghañca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatanti.

67. Anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. Imināpāhaṃ bhante Bhagavato bhiiyoso mattāya attamano abhiraddho, yaṃ maṃ Bhagavā evamāha “anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī”ti, maṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Nāḷandaṃ paṭākaṃ parihareyyuṃ “Upāli amhākaṃ gahapati sāvakattam upagato”ti. Atha ca pana maṃ Bhagavā evamāha “anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī”ti. Esāhaṃ bhante dutiyampi Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṃghañca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatanti.

68. Dīgharattaṃ kho te gahapati Nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsīti. Imināpāhaṃ bhante Bhagavato bhiiyoso mattāya attamano abhiraddho, yaṃ maṃ Bhagavā evamāha “dīgharattaṃ kho te gahapati Nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsī”ti. Sutaṃ metaṃ bhante samaṇo Gotamo evamāha “mayhameva dānaṃ dātabbam, nāññesaṃ dānaṃ dātabbam, mayhameva sāvakānaṃ dānaṃ dātabbam, nāññesaṃ sāvakānaṃ dānaṃ dātabbam, mayhameva dinnam mahapphalaṃ, nāññesaṃ dinnam mahapphalaṃ, mayhameva sāvakānaṃ dinnam mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnam mahapphalaṃ”ti, atha ca pana maṃ Bhagavā Nigaṇṭhesupi dāne samādapeti, api ca bhante mayamettha kālaṃ jānissāma, esāhaṃ bhante tatiyampi Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṃghañca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatanti.

69. Atha kho Bhagavā Upālissa gahapatissa anupubbim̄ katham̄¹ kathesi, seyyathidaṃ, dānakatham̄, sīlakatham̄ saggakatham̄ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Upāliṃ gahapatiṃ kallacittam̄ muducittam̄ vinīvaraṇacittam̄ udaggacittam̄ pasannacittam̄, atha yā Buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi dukkham̄ samudayaṃ nirodham̄ maggam̄, seyyathāpi nāma suddham̄ vattham̄ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇḥeyya, evameva Upālissa gahapatissa tasmim̄ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti. Atha kho Upāli gahapati diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakatham̄katho vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ etadavoca “handa ca dāni mayaṃ bhante gacchāma bahukiccā mayaṃ bahukaraṇīyā”ti. Yassadāni tvaṃ gahapati kālaṃ maññasīti.

70. Atha kho Upāli gahapati Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkamaṃ, upasaṅkamitvā dovārikaṃ āmantesi “ajjatagge samma dovārika āvaraṃsi dvāraṃ Nigaṇṭhānaṃ Nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace koci Nigaṇṭho āgacchati, tamenam̄ tvaṃ evaṃ vadeyyāsi ‘tiṭṭha bhante mā pāvīsi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ Nigaṇṭhānaṃ Nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, sace te bhante piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti’ti”. “Evaṃ bhante”ti kho dovāriko Upālissa gahapatissa paccassosi.

71. Assosi kho Dīghatapassī Nigaṇṭho “Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato”ti. Atha kho Dīghatapassī Nigaṇṭho yena Nigaṇṭho Nāṭaputto tenupasaṅkamaṃ, upasaṅkamitvā Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “sutaṃ metaṃ bhante Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato”ti. Aṭṭhānaṃ kho etaṃ

1. Ānupubbīkatham̄ (Sī), ānupubbikatham̄ (I), anupubbikatham̄ (Syā, Kam̄, Ka)

Tapassi anavakāso, yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya. Tḥānaṃ ca kho etaṃ vijjati, yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Dutiyampi kho Dīghatapassī Nigaṇṭho -pa-. Tatiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca, suttaṃ mettaṃ bhante -pa- Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Handāhaṃ bhante gacchāmi, yāva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā noti. Gaccha tvattaṃ Tapassi jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā noti.

72. Atha kho Dīghatapassī Nigaṇṭho yena Upālissa gahapatissa nivesanaṃ tenupasaṅkami. Addasā kho dovāriko Dīghatapassim Nigaṇṭhaṃ dūrato va āgacchantam, disvāna Dīghatapassim Nigaṇṭhaṃ etadavoca “tiṭṭha bhante mā pāvīsi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭṭaṃ dvāraṃ Nigaṇṭhānaṃ Nigaṇṭhīnaṃ, anāvaṭṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, sace te bhante piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti. “Na me āvuso piṇḍakena attho”ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nāṭaputto tenupasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “saccaṃyeva kho bhante yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, etaṃ kho te ahaṃ bhante nālatthaṃ, ‘na kho me bhante rucati, yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya. Samaṇo hi bhante Gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyā”ti. Atṭhānaṃ kho etaṃ tapassi anavakāso, yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya. Tḥānaṃ ca kho etaṃ vijjati, yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Dutiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “saccaṃyeva bhante -pa- Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Tatiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “saccaṃyeva kho bhante -pa- Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Handa

cāhaṃ Tapassi gacchāmi, yāva cāhaṃ sāmānyeva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā noti.

Atha kho Nigaṇṭho Nāṭaputto mahatiyā Nigaṇṭhapharisāya saddhim yena Upāliissa gahapatissa nivesanaṃ tenupasaṅkama. Addasā kho dovāriko Nigaṇṭhaṃ Nāṭaputtaṃ dūratova āgacchantāṃ, disvāna Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “tiṭṭha bhante mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ Nigaṇṭhānaṃ Nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, sace te bhante piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti. Tena hi samma dovārika yena Upāli gahapati tenupasaṅkama, upasaṅkamitvā Upāliṃ gahapatiṃ evaṃ vadehi “Nigaṇṭho bhante Nāṭaputto mahatiyā Nigaṇṭhapharisāya saddhim bahidvāraakoṭṭhake ṭhito, so te dassanakāmo”ti. “Evaṃ bhante”ti kho dovāriko Nigaṇṭhassa Nāṭaputtassa paṭissutvā yena Upāli gahapati tenupasaṅkama, upasaṅkamitvā Upāliṃ gahapatiṃ etadavoca “Nigaṇṭho bhante Nāṭaputto mahatiyā Nigaṇṭhapharisāya saddhim bahidvāraakoṭṭhake ṭhito, so te dassanakāmo”ti. Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññapehīti. “Evaṃ bhante”ti kho dovāriko Upāliissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññapetvā yena Upāli gahapati tenupasaṅkama, upasaṅkamitvā Upāliṃ gahapatiṃ etadavoca “paññattāni kho bhante majjhimāya dvārasālāya āsanāni, yassadāni kālaṃ maññasī”ti.

73. Atha kho Upāli gahapati yena majjhimā dvārasālā tenupasaṅkama, upasaṅkamitvā yaṃ tattha āsanaṃ aggaṅca seṭṭhaṅca uttamaṅca paṇītaṅca, tattha sāmaṃ nisīditvā dovārikaṃ āmantesi—tena hi samma dovārika yena Nigaṇṭho Nāṭaputto tenupasaṅkama, upasaṅkamitvā Nigaṇṭhaṃ Nāṭaputtaṃ evaṃ vadehi “Upāli bhante gahapati evamāha ‘pavisa kira bhante sace ākaṅkhasī’ti”. “Evaṃ bhante”ti kho dovāriko Upāliissa gahapatissa paṭissutvā yena Nigaṇṭho Nāṭaputto tenupasaṅkama, upasaṅkamitvā Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “Upāli bhante gahapati evamāha ‘pavisa kira bhante sace ākaṅkhasī’ti”.

Atha kho Nigaṇṭho Nāṭaputto mahatiyā Nigaṇṭhapharisāya saddhim̐ yena majjhimā dvārasālā tenupasaṅkami. Atha kho Upāli gahapati yaṃ sudam̐ pubbe yato passati Nigaṇṭham̐ Nāṭaputtam̐ dūratova āgacchantam̐, disvāna tato paccuggantvā yaṃ tattha āsanam̐ aggaṅca seṭṭhaṅca uttamaṅca paṇītaṅca, tam̐ uttarāsaṅgena sammajjitvā¹ pariggahetvā nisīdāpeti. So dāni yaṃ tattha āsanam̐ aggaṅca seṭṭhaṅca uttamaṅca paṇītaṅca, tattha sāmam̐ nisīditvā Nigaṇṭham̐ Nāṭaputtam̐ etadavoca “sam̐vijjanti kho bhante āsanāni, sace ākaṅkhasi nisīdā”ti. Evaṃ vutte Nigaṇṭho Nāṭaputto Upāliṃ gahapatiṃ etadavoca “ummattosi tvaṃ gahapati, dattosi tvaṃ gahapati ‘gacchāmaham̐ bhante samaṇassa Gotamassa vādam̐ āropessāmī’ti gantvā mahatāsi vādasaṅghāṭena paṭimukko āgato. Seyyathāpi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā, pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evameva kho tvaṃ gahapati ‘gacchāmaham̐ bhante samaṇassa Gotamassa vādam̐ āropessāmī’ti gantvā mahatāsi vādasaṅghāṭena paṭimukko āgato, āvaṭṭosi kho tvaṃ gahapati samaṇena Gotamena āvaṭṭaniyā māyāyā”ti.

74. Bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā, piyā me bhante ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyum̐, piyānaṃpi me assa ñātisālohitānam̐ dīgharattam̐ hitāya sukhāya. Sabbe cepi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum̐, sabbesānaṃpissa khattiyānam̐ dīgharattam̐ hitāya sukhāya. Sabbe cepi bhante brāhmaṇā -pa- vessā -pa- suddā imāya āvaṭṭaniyā āvaṭṭeyyum̐, sabbesānaṃpissa suddānam̐ dīgharattam̐ hitāya sukhāya. Sadevako cepi bhante loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyum̐, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattam̐ hitāya sukhāyāti. Tena hi bhante upamam̐ te karissāmi, upamāyapidehacce viññū purisā bhāsitassa attham̐ ājānanti.

1. Pamajjitvā (Sī, I)

75. Bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jīṇṇassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahoṣi gabbhinī upavijaññā, atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca “gaccha tvaṃ brāhmaṇa, Āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī”ti. Evaṃ vutte so brāhmaṇo taṃ māṇavikam etadavoca “āgamehi tāva bhoti, yāva vijāyati, sace tvaṃ bhoti kumārakam vijāyissasi, tassā te ahaṃ Āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi, yo te kumārakassa kīlāpanako bhavissati. Sace pana tvaṃ bhoti kumārikam vijāyissasi, tassā te ahaṃ Āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi, yā te kumārikāya kīlāpanikā bhavissatī”ti. Dutiyampi kho bhante sā māṇavikā -pa-. Tatiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca “gaccha tvaṃ brāhmaṇa, Āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī”ti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto Āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca “ayaṃ te bhoti Āpaṇā makkaṭacchāpako kiṇitvā ānīto, yo te kumārakassa kīlāpanako bhavissatī”ti. Evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca “gaccha tvaṃ brāhmaṇa imaṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto tenupasaṅkama, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ evaṃ vadehi, icchāmahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan”ti.

Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto tenupasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etadavoca “icchāmahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan”ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca “ayaṃ kho te bhante makkaṭacchāpako raṅgakkhama hi kho, no ākoṭanakkhama, no vimajjanakkhama”ti. Evameva kho bhante bālānaṃ Nigaṇṭhānaṃ vādo,

raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo, no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navānaṃ dussayugaṃ ādāya yena Rattapāṇi rajakaputto tenupasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etadavoca “icchāmaṃ samma Rattapāṇi imaṃ navānaṃ dussayugaṃ pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccakoṭitaṃ ubhatobhāgavimaṭṭhaṃ”ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca “idaṃ kho te bhante navānaṃ dussayugaṃ raṅgakkhamaṃ ceva ākoṭanakkhamaṃ ca vimajjanakkhamaṃ cā”ti. Evameva kho bhante tassa Bhagavato vādo Arahato Sammāsambuddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cāti.

Sarājīkā kho gahapati parisā evaṃ jānāti “Upāli gahapati Nigaṇṭhassa Nāṭaputtassa sāvako”ti, kassa taṃ gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upāli gahapati uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā tenaṅjalim paṇāmetvā Nigaṇṭhaṃ Nāṭaputtaṃ etadavoca “tena hi bhante suṇohi yassāhaṃ sāvako”ti—

76. Dhīrassa vigatamohassa, pabhinnakhīlassa vijitavijayassa.

Anīghassa susamacittassa, vuddhasīlassa sādhuṇāṇassa.

Vesamantarassa¹ vimalassa, Bhagavato tassa sāvakohamasmi.

Akathānkathissa tusitassa, vantalokāmisassa muditassa.

Katasamaṇassa manujassa, antimasārīrassa narassa.

Anopamassa virajassa, Bhagavato tassa sāvakohamasmi.

Asaṃsayassa kusalassa, venayikassa sārathivarassa.

Anuttarassa ruciradhammassa, nikkāṅkhassa pabhāsakassa².

Mānacchidassa vīrassa, Bhagavato tassa sāvakohamasmi.

Nisabhassa appameyyassa, gambhīrassa monapattassa.

Khemaṅkarassa vedassa, dhammaṭṭhassa saṃvutattassa.

Saṅgātīgassa muttassa, Bhagavato tassa sāvakohamasmi.

1. Vessantarassa (Sī, I)

2. Pabhasakarassa (Sī, Syā, I)

Nāgassa pantasenassa, khīṇasaṃyojanassa muttassa.
 Paṭimantakassa¹ dhonassa, pannadhajassa vītarāgassa.
 Dantassa nippapañcassa, Bhagavato tassa sāvakoḥamasmi.

Isisattamassa akuhassa, tevijjassa brahmapattassa.
 Nhātakassa² padakassa, passaddhassa viditavedassa.
 Purindadassa a, Bhagavato tassa sāvakoḥamasmi.

Ariyassa bhāvitattassa, pattipattassa veyyākaraṇassa.
 Satimato vipassissa, anabhinatassa no apanatassa.
 Anejassa vasippattassa, Bhagavato tassa sāvakoḥasmi.

Samuggatassa³ jhāyissa, ananugatanantarassa suddhassa.
 Asitassa hitassa⁴, pavivittassa aggappattassa.
 Tiṇṇassa tārayantassa, Bhagavato tassa sāvakoḥamasmi.

Santassa bhūripaññassa, mahāpaññassa vītalobhassa.
 Tathāgatassa Sugatassa, appaṭipuggalassa asamassa.
 Visāradassa nipuṇassa, Bhagavato tassa sāvakoḥamasmi.

Taṇhacchidassa Buddhassa, vītadhūmassa anupalittassa.
 Āhuneyyassa yakkhassa, uttamapuggalassa atulassa.
 Mahato yasaggappattassa, Bhagavato tassa sāvakoḥasmīti.

77. Kadā saññūḷhā pana te gahapati ime samaṇassa Gotamassa vaṇṇāti.
 Seyyathāpi bhante nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho
 mālākāro vā mālākārantevāsī vā vicittāṃ mālāṃ gantheyya, evameva kho
 bhante so Bhagavā anekavaṇṇo anekasatavaṇṇo, ko hi bhante vaṇṇārāhassa
 vaṇṇaṃ na karissatīti. Atha kho Nigaṇṭhassa Nāṭaputtassa Bhagavato
 sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti⁵.

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

1. Paṭimantassa (Ka)

3. Sammagatassa (Sī, Syā, I)

5. Uggāñchi (Sī, Syā, I)

2. Nahātakassa (Sī, Syā, I)

4. Appahīnassa (Sī, I), appabhītassa(Syā)

7. Kukkuravatikasutta

78. Evaṃ me sutāṃ—ekāṃ samayaṃ Bhagavā Koliyesu viharati Haliddavasanaṃ nāma Koliyānaṃ nigamo. Atha kho Puṇṇo ca Koliyaputto govatiko acelo ca Seniyo kukkuravatiko yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Puṇṇo Koliyaputto govatiko Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Acelo pana Seniyo kukkuravatiko Bhagavatā saddhimṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā kukkurova palikujjitvā¹ ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Puṇṇo Koliyaputto govatiko Bhagavantaṃ etadavoca “ayaṃ bhante acelo Seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati, tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ, tassa kā gati, ko abhisamparāyo”ti. Alaṃ Puṇṇa, tiṭṭhatetaṃ, mā maṃ etaṃ pucchīti. Dutiyampi kho Puṇṇo Koliyaputto govatiko -pa-. Tatiyampi kho Puṇṇo Koliyaputto govatiko Bhagavantaṃ etadavoca “ayaṃ bhante acelo Seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati, tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ, tassa kā gati, ko abhisamparāyo”ti.

79. Addhā kho te ahaṃ Puṇṇa na labhāmi, “alaṃ Puṇṇa tiṭṭhatetaṃ, mā maṃ etaṃ pucchī”ti, api ca tyāhaṃ byākarissāmi. Idha Puṇṇa ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kukkurasīlaṃ bhavetvā paripuṇṇaṃ abbokiṇṇaṃ kukkuracittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kukkurākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā kukkurānaṃ saḥabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti “imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi, devaññataro vā”ti, sāssa² hoti micchādiṭṭhi. Micchādiṭṭhissa³ kho ahaṃ Puṇṇa dvinnaṃ gatīnaṃ aññatarānaṃ gatīnaṃ vadāmi nirayaṃ vā tiracchānayaṇiṃ vā. Iti kho Puṇṇa

1. Palikuṇṭhitvā (Syā, Kam), paliguṇṭhitvā (Ka)

2. Sāyaṃ (Ka)

3. Micchādiṭṭhikassa (Sī)

sampajjamānaṃ kukkuravataṃ kukkurānaṃ saḥabyataṃ upaneti vipajjamānaṃ nirayanti. Evaṃ vutte acelo Seniyo kukkuravatiko parodi, assūni pavattesi.

Atha kho Bhagavā Puṇṇaṃ Koliyaputtaṃ govatikaṃ etadavoca “etaṃ kho te ahaṃ Puṇṇa nālatthaṃ, ‘alaṃ Puṇṇa tiṭṭhatetaṃ, mā maṃ etaṃ pucchī’ti”. Nāhaṃ bhante etaṃ rodāmi, yaṃ maṃ Bhagavā evamāha “api ca me idaṃ bhante kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ, tassa kā gati, ko abhisamparāyo”ti. Alaṃ Seniya tiṭṭhatetaṃ, mā maṃ etaṃ pucchīti. Dutiyampi kho acelo Seniyo -pa-. Tatiyampi kho acelo Seniyo kukkuravatiko Bhagavantaṃ etadavoca “ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ, tassa kā gati, ko abhisamparāyo”ti.

80. Addhā kho te ahaṃ Seniya na labhāmi, “alaṃ Seniya tiṭṭhatetaṃ, mā maṃ etaṃ pucchī’ti, api ca tyāhaṃ byākarissāmi. Idha Seniya ekacco govataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ¹ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā gunnaṃ saḥabyataṃ upapajjati. Sace kho paṇassa evaṃ diṭṭhi hoti “imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”ti, sāssa hoti micchādiṭṭhi. Micchadiṭṭhissa kho ahaṃ Seniya dvinnaṃ gatīnaṃ aññatarānaṃ gatīnaṃ vadāmi nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho Seniya sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti vipajjamānaṃ nirayanti. Evaṃ vutte Puṇṇo Koliyaputto govatiko parodi, assūni pavattesi.

Atha kho Bhagavā acelaṃ Seniyaṃ kukkuravatikaṃ etadavoca “etaṃ kho te ahaṃ Seniya nālatthaṃ, alaṃ Seniya tiṭṭhatelaṃ, mā

1. Gvākappaṃ (Ka)

maṃ etaṃ pucchī”ti. Nāhaṃ bhante etaṃ rodāmi, yaṃ maṃ Bhagavā evamāha, api ca me idaṃ bhante govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Evaṃ pasanno ahaṃ bhante Bhagavati, pahoti Bhagavā tathā dhammaṃ desetuṃ, yathā ahaṃ cevimaṃ govataṃ pajaheyyaṃ, ayaṃ ceva acelo Seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyāti. Tena hi Puṇṇa suṇāhi sādhukaṃ manasi karohi bhāsissāmīti. “Evaṃ bhante”ti kho Puṇṇo Koliyaputto govatiko Bhagavato paccassosi. Bhagavā etadavoca—

81. Cattārimāni Puṇṇa kammāni mayā sayāṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri, atthi Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi Puṇṇa kammaṃ sukkaṃ sukkavipākaṃ, atthi Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ kammakkhayāya saṃvattati.

Katamañca Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ. Idha Puṇṇa ekacco sabyābajjhaṃ¹ kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhaṃ lokam upapajjati. Tameṇaṃ sabyābajjhaṃ lokam upapannaṃ samānaṃ sabyābajjhā phassā phusanti, so sabyābajjhehi phassehi phuttho samāno sabyābajjhaṃ vedanaṃ vedati ekantadukkhaṃ, seyyathāpi sattā nerayikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati, upapannameṇaṃ phassā phusanti. Evaṃpāhaṃ Puṇṇa ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ. (1)

Katamañca Puṇṇa kammaṃ sukkaṃ sukkavipākaṃ. Idha Puṇṇa ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokam upapajjati. Tameṇaṃ abyābajjhaṃ lokam

1. Sabyāpajjhaṃ (Sī, Syā, Kam)

upapannaṃ samānaṃ abyābajjhā phassā phusanti, so abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati, upapannamenāṃ phassā phusanti. Evaṃpāhaṃ Puṇṇa ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ sukkaṃ sukkavipākaṃ. (2)

Katamañca Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. Idha Puṇṇa ekacco sabyābajjampi abyābajjampi kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokāṃ upapajjati. Tamenāṃ sabyābajjhampi abyābajjhampi lokāṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti, so sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti. Yaṃ karoti tena upapajjati, upapannamenāṃ phassā phusanti. Evaṃpāhaṃ Puṇṇa ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. (3)

Katamañca Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ kammakkhayāya saṃvattati. Tatra Puṇṇa yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yamidaṃ¹ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ¹ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā. Idaṃ vuccati Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ kammakkhayāya saṃvattatīti. Imāni kho Puṇṇa cattāri kammāni mayā sayāṃ abhiññā sacchikatvā paveditānīti. (4)

82. Evaṃ vutte Puṇṇo Koliyaputto govatiko Bhagavantaṃ etadavoca “abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante -pa-upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

1. Yampidaṃ (Sī, I)

acelo pana Seniyo kukkuravatiko Bhagavantam etadavoca “abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante -pa- pakāsito, esāham bhante Bhagavantam saraṇam gacchāmi dhammañca bhikkhusamghañca, labheyyāham bhante Bhagavato santike pabbajjam, labheyyam upasampadan”ti. Yo kho Seniya aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam ākaṅkhati upasampadam, so cattāro māse parivasati, catunnam māsānam acceyena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, api ca mettha puggalavemattatā veditāti.

Sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkhatā pabbajjam ākaṅkhatā upasampadam, te cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, aham cattāri vassāni parivasissāmi catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhu bhāvāyāti. Alattha kho acelo Seniyo kukkuravatiko Bhagavato santike pabbajjam, alattha upasampadam, acirūpasampanno kho panāyasmā Seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti. Tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi “khīṇā jāti vusitam brahmacariyam kataṃ karaṇīyam nāparam itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā Seniyo arahatam ahoṣīti.

Kukkuravatikasuttam niṭṭhitam sattamam.

8. Abhayarājākumārasutta

83. Evaṃ me sutam—ekam samayam Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Atha kho Abhayo rājakumāro yena Nigaṇṭho Nāṭaputto tenupasaṅkami, upasaṅkamitvā Nigaṇṭham Nāṭaputtam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho Abhayam rājakumāram Nigaṇṭho Nāṭaputto etadavoca “ehi tvam rājakumāra samaṇassa Gotamassa

vādaṃ āropehi, evaṃ te kalyāṇo kittisaddo abbhuggacchissati ‘Abhayena rājamārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito’ti”. Yathā kathaṃ pañhaṃ bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmīti. Ehi tvaṃ rājakumāra yena samaṇo Gotamo tenupasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi “bhāseyya nu kho bhante tathāvato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpā”ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti “bhāseyya rājakumāra Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvaṃ evaṃ vadeyyāsi “atha kiñcaraḥi te bhante puthujjanena nānākaraṇaṃ. Puthujjanopi hi taṃ vācaṃ bhāseyya, yā sā vācā paresaṃ appiyā amanāpā”ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti “na rājakumāra Tathāgato taṃ vācaṃ bhāseyya, yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvaṃ evaṃ vadeyyāsi “atha kiñcaraḥi te bhante Devadatto byākato ‘āpāyiko Devadatto nerayiko Devadatto kappatṭho Devadatto atekiccho Devadatto’ti, tāya ca pana te vācāya Devadatto kupito ahoṣi anattamaṇo”ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ, na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ so neva sakkuṇeyya uggilituṃ, na sakkuṇeyya ogilituṃ, evameva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ, na sakkhiti ogilituṃ. “Evaṃ bhante”ti kho Abhayo rājakumāro Nigaṇṭhassa Nāṭaputtassa paṭissutvā uṭṭhāyāsanā Nigaṇṭhaṃ Nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā tenupasaṅkama, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

84. Ekamantaṃ nisinnassa kho Abhayassa rājakumārassa sūriyaṃ¹
ulloketvā etadahosi “akālo kho ajja Bhagavato vādaṃ

1. Suriyaṃ (Si, Syā, Kam, I)

āropetuṃ, sve dānāhaṃ sake nivesane Bhagavato vādaṃ āropessāmi”ti Bhagavantam etadavoca “adhivāsetu me bhante Bhagavā svātanāya attacattūtho bhattan”ti. Adhivāsesi Bhagavā tuṅhībhāvena. Atha kho Abhayo rājakumāro Bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena Abhayassa rājakumārassa nivesanaṃ tenupasaṅkamaṃ, upasaṅkamtivā paññatte āsane nisīdi. Atha kho Abhayo rājakumāro Bhagavantam pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho Abhayo rājakumāro Bhagavantam bhuttāvim onītapattapaṇīṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

85. Ekamantaṃ nisinnaṃ kho Abhayo rājakumāro Bhagavantam etadavoca “bhāseyya nu kho bhante Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpā”ti. Na khvettha rājakumāra ekamsenāti. Ettha bhante anassuṃ Nigaṇṭhāti. Kiṃ pana tvaṃ rājakumāra evaṃ vadesi “ettha bhante anassuṃ Nigaṇṭhā”ti. Idhāhaṃ bhante yena Nigaṇṭho Nāṭaputto tenupasaṅkamaṃ, upasaṅkamtivā Nigaṇṭham Nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdiṃ, ekamantaṃ nisinnaṃ kho maṃ bhante Nigaṇṭho Nāṭaputto etadavoca—chi tvaṃ rājakumāra samaṇassa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kittisaddo abbhuggacchissati “abhayena rājakumārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito”ti. Evaṃ vutte ahaṃ bhante Nigaṇṭham Nāṭaputtaṃ etadavocaṃ “yathā kathaṃ paṇāhaṃ bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi”ti. Ehi tvaṃ rājakumāra yena samaṇo Gotamo tenupasaṅkamaṃ, upasaṅkamtivā samaṇaṃ Gotamaṃ evaṃ vadehi “bhāseyya nu kho bhante Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpā”ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti “bhāseyya rājakumāra Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpā”ti, tamenam tvaṃ evaṃ vadeyyāsi “atha kiñcaraṃ hi te bhante puthujjanena nānākaraṇaṃ, puthujjanopi hi taṃ vācaṃ

bhāseyya, yā sā vācā paresaṃ appiyā amanāpā”ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti “na rājakumāra Tathāgato taṃ vācaṃ bhāseyya, yā sā vācā paresaṃ appiyā amanāpā”ti, tameraṃ tvaṃ evaṃ vadeyyāsi “atha kiñcaraḥi te bhante Devadatto byākato ‘āpāyiko Devadatto nerayiko Devadatto kappatṭho Devadatto atekiccho Devadatto’ti, tāya ca pana te vācāya Devadatto kupito ahosi anattamaṇo”ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ, na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ, na sakkuṇeyya ogilituṃ. Evameva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ, na sakkhiti ogilituṃti.

86. Tena kho pana samayena daharo kumāro mando uttānaseyyako Abhayassa rājakumārassa aṅke nisinno hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etadavoca “taṃ kiṃ maññasi rājakumāra, sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātīyā vā pamādamanvāya kaṭṭhaṃ vā kaṭṭhalaṃ¹ vā mukhe āhareyya, kinti naṃ kareyyāsi”ti. Āhareyyassāhaṃ bhante, sace bhante na sakkuṇeyyaṃ ādikeneva āhattuṃ² vāmena hatthena sīsaṃ pariggahetvā³ dakkhiṇena hatthena vaṅkaṅgulīṃ karitvā salohitaṃpi āhareyyaṃ. Taṃ kissa hetu, atthi me bhante kumāre anukampāti. Evameva kho rājakumāra yaṃ Tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitāṃ, sā ca paresaṃ appiyā amanāpā, na taṃ Tathāgato vācaṃ bhāsati. Yampi Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitāṃ, sā ca paresaṃ appiyā amanāpā, tampi Tathāgato vācaṃ na bhāsati. Yañca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasamhitāṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ Tathāgato vācaṃ jānāti abhūtaṃ

1. Kathalaṃ (Ka)

2. Āharitūṃ (Syā, Kaṃ)

3. Paggahetvā (Sī)

atacchaṃ anattasamhitam, sā ca paresam piyā manāpā, na tam Tathāgato vācam bhāsati. Yampi Tathāgato vācam jānāti bhūtam tacchaṃ anattasamhitam, sā ca paresam piyā manāpā, tampi Tathāgato vācam na bhāsati. Yañca Tathāgato vācam jānāti bhūtam tacchaṃ atthasamhitam, sā ca paresam piyā manāpā, tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Tam kissa hetu, atthi rājakumāra Tathāgatassa sattesu anukampāti.

87. Yeme bhante khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañham abhisankharitvā Tathāgataṃ upasaṅkamtivā pucchanti “pubbeva nu kho etaṃ bhante Bhagavato cetaso parivitakkitaṃ hoti, ye maṃ upasaṅkamtivā evaṃ pucchissanti, tesāham evaṃ puṭṭho evaṃ byākarissāmi”ti, udāhu ṭhānasovetaṃ Tathāgataṃ paṭibhātīti. Tena hi rājakumāra taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsi, tam kiṃ maññasi rājakumāra, kusalo tvaṃ rathassa aṅgapaccaṅgananti. Evaṃ bhante kusalo ahaṃ rathassa aṅgapaccaṅgananti, tam kiṃ maññasi rājakumāra, ye tam upasaṅkamtivā evaṃ puccheyyuṃ “kiṃ nāmidam rathassa aṅgapaccaṅgan”ti. Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa, ye maṃ upasaṅkamtivā evaṃ pucchissanti, tesāham evaṃ puṭṭho evaṃ byākarissāmi, udāhu ṭhānasovetaṃ paṭibhāseyyāti. Ahaṃ hi bhante rathiko saññāto kusalo rathassa aṅgapaccaṅganam sabbāni me rathassa aṅgapaccaṅgāni suviditāni, ṭhānasovetaṃ maṃ paṭibhāseyyāti. Evameva kho rājakumāra ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañham abhisankharitvā Tathāgataṃ upasaṅkamtivā pucchanti. Ṭhānasovetaṃ Tathāgataṃ paṭibhātīti. Tam kissa hetu, sā hi rājakumāra Tathāgatassa dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ Tathāgataṃ paṭibhātīti.

Evaṃ vutte Abhaya rājakumāro Bhagavantaṃ etadavoca “abhikkantaṃ bhante, abhikkantaṃ bhante -pa- ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamam.

9. Bahuvedanīyasutta

88. Evaṃ me sutam—ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Pañcakaṅgo thapati yenāyasmā Udāyī tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Udāyīṃ abhivādetvā ekamantaṃ nisīdī, ekamantaṃ nisinno kho Pañcakaṅgo thapati āyasmantaṃ Udāyīṃ etadavoca “kati nu kho bhante Udāyī vedanā vuttā Bhagavatā”ti. “Tisso kho thapati¹ vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Imā kho thapati tisso vedanā vuttā Bhagavatā”ti. Evaṃ vutte Pañcakaṅgo thapati āyasmantaṃ Udāyīṃ etadavoca “na kho bhante Udāyī tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā. Yāyaṃ bhante adukkhamasukhā vedanā, santasmīṃ esā paṇīte sukhe vuttā Bhagavatā”ti. Dutiyampi kho āyasmā Udāyī Pañcakaṅgaṃ thapatīṃ etadavoca “na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Imā kho thapati tisso vedanā vuttā Bhagavatā”ti. Dutiyampi kho Pañcakaṅgo thapati āyasmantaṃ Udāyīṃ etadavoca “na kho bhante Udāyī tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā. Yāyaṃ bhante adukkhamasukhā vedanā, santasmīṃ esā paṇīte sukhe vuttā Bhagavatā”ti. Tatiyampi kho āyasmā Udāyī Pañcakaṅgaṃ thapatīṃ etadavoca “na kho thapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Imā kho thapati tisso vedanā vuttā Bhagavatā”ti. Tatiyampi kho Pañcakaṅgo thapati āyasmantaṃ Udāyīṃ etadavoca “na kho bhante Udāyī tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā sukhā vedanā dukkhā vedanā. Yāyaṃ bhante adukkhamasukhā vedanā, santasmīṃ esā paṇīte sukhe vuttā Bhagavatā”ti. Neva kho sakkhi āyasmā Udāyī Pañcakaṅgaṃ thapatīṃ saññāpetuṃ, na pañāsakkhi Pañcakaṅgo thapati āyasmantaṃ Udāyīṃ saññāpetuṃ.

89. Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ imaraṃ kathāsallāpaṃ. Atha kho āyasmā

1. Gahapati (Syā, Kaṃ, I)

Ānando yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Ānando yāvatako ahosi āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā āyasmantaṃ Ānantaṃ etadavoca “santaññeva kho Ānanda pariyāyaṃ Pañcakaṅgo thapati Udāyissa nābbhanumodī, santaññeva ca pana pariyāyaṃ Udāyī Pañcakaṅgassa thapatissa nābbhanumodī. Dvepānanda vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattimsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena. Evaṃ pariyāyadesito kho Ānanda mayā dhammo, evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti, tesametaṃ pāṭikāṅkhaṃ, bhaṇḍana-jātā kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharissanti. Evaṃ pariyāyadesito kho Ānanda mayā dhammo, evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti, tesametaṃ pāṭikāṅkhaṃ, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti.

90. Pañca kho ime Ānanda kāmagaṇā. Katame pañca, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā -pa- ghānaviññeyyā gandhā -pa- jivhāviññeyyā rasā -pa- kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, ime kho Ānanda pañca kāmagaṇā. Yaṃ kho Ānanda ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ.

Yo kho Ānanda evaṃ vadeyya “etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī”ti, idamassa nānujānāmi, taṃ kissa hetu, atthānanda etamhā sukhā aññaṃ sukhaṃ abhikkantarañca paṇītatañca. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatañca paṇītatañca. Idhānanda bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi -pa- paṭhamam jhānam upasampajja

viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya “etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī”ti, idamassa nānujānāmi, taṃ kissa hetu, atthānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu vitakkavicārānaṃ vūpasamā -pa- dutiyaṃ jhānaṃ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu pītiyā ca virāgā -pa- tatiyaṃ jhānaṃ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sukhassa ca pahānā -pa- catutthaṃ jhānaṃ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sabbaso rūpasaññaṃ samatikkamā paṭighasaññaṃ atthaṅgamā nānattasaññaṃ amanasikārā “ananto ākāso”ti ākāsañcāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sabbaso ākāsañcāyatanam̄ samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇañcāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sabbaso viññāṇañcāyatanam̄ samatikkamma “natthi kiñci”ti ākiñcaññāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya -pa-. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Idam kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

Yo kho Ānanda evaṃ vadeyya “etaparamam sattā sukham somanassam paṭisaṃvedentī”ti, idamassa nānujānāmi, tam kissa hetu, atthānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Idhānanda bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Idam kho Ānanda etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

91. Thānam kho panetam Ānanda vijjati, yam aññatitthiyā paribbājakā evaṃ vadeyyum “saññāvedayitanirodham samaṇo Gotamo āha, tañca sukhasmim paññapeti, tayidam kim su tayidam kathamsū”ti. Evaṃvādino Ānanda aññatitthiyā paribbājakā evamassu vacanīyā “na kho āvuso Bhagavā sukhamyeva vedanam sandhāya sukhasmim paññapeti, api ca āvuso yattha yattha sukham upalabbhati yahim yahim, tam tam Tathāgato sukhasmim paññapeti”ti.

Idamavoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitam abhinandīti.

Bahuvedanīyasuttam niṭṭhitam navamam.

10. Apaṇṇakasutta

92. Evaṃ me sutam—ekam समयam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusamghena saddhim yena Sālā nāma Kosalānam brāhmaṇagāmo tadavasari. Assosum kho Sāleyyakā brāhmaṇagahapatikā “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhusamghena saddhim

sālaṃ anuppatto, taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā’ti, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhū kho pana tathārūpānaṃ Arahataṃ dassanaṃ hotī’ti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā tenupasaṅkamimṃsu, upasaṅkamitvā appekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu, appekacce Bhagavatā saddhiṃ sammodimṃsu, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimṃsu, appekacce yena Bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimṃsu, appekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimṃsu, appekacce tuṅhībhūtā ekamantaṃ nisīdimṃsu.

93. Ekamantaṃ nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etadavoca “atthi pana vo gahapatayo koci manāpo satthā, yasmiṃ vo ākāravatī saddhā paṭiladdhā”ti. Natthi kho no bhante koci manāpo satthā, yasmiṃ no ākāravatī saddhā paṭiladdhāti. Manāpaṃ vo gahapatayo satthāraṃ alabhantehi ayaṃ apanṇako dhammo samādāya vattitabbo. Apanṇako hi gahapatayo dhammo samatto samādinno so vo bhavissati dīgharattaṃ hitāya sukhāya. Katamo ca gahapatayo apanṇako dhammo.

94. Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādinno evaṃdiṭṭhino “natthi dinnāṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukaṭadukkaṭānaṃ¹ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā² sammā paṭipannā, ye imaṅca lokaṃ paraṅca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti”ti. Tesāmyeva kho gahapatayo

1. Sukaṭadukkaṭānaṃ (Sī, Syā, Kaṃ, I)

2. Samaggaṭā (Ka)

samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu “atthi dinnāṃ, atthi yiṭṭhāṃ, atthi hutāṃ, atthi sukata dukkaṭāṇāṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā, ye imaṅca lokāṃ paraṅca lokāṃ sayāṃ abhiññā sacchikatvā pavedentī”ti. Tam kiṃ maññatha gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādāti. Evaṃ bhante.

95. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “natthi dinnāṃ, natthi yiṭṭhāṃ -pa- ye imaṅca lokāṃ paraṅca lokāṃ sayāṃ abhiññā sacchikatvā pavedentī”ti. Tesametaṃ pāṭikaṅkham, yamidam¹ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, ime tayo kusale dhamme abhinivajjetvā² yamidam¹ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, ime tayo akusale dhamme samādāya vattissanti. Tam kissa hetu, na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavāṃ okāraṃ saṅkilesāṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham. Santāmyeva pana paraṃ lokāṃ “natthi paro loko”tissa diṭṭhi hoti, sāssa hoti micchādiṭṭhi. Santāmyeva kho pana paraṃ lokāṃ “natthi paro loko”ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santāmyeva kho pana paraṃ lokāṃ “natthi paro loko”ti vācaṃ bhāsati, sāssa hoti micchāvācā. Santāmyeva kho pana paraṃ lokāṃ “natthi paro loko”ti āha. Ye te arahanto paralokaviduno, tesamayaṃ paccanīkaṃ karoti. Santāmyeva kho pana paraṃ lokāṃ “natthi paro loko”ti paraṃ saññāpeti³, sāssa hoti asaddhammasaññatti⁴. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti dussīlyaṃ paccupaṭṭhitaṃ, ayaṅca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā, evamassime⁵ aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

1. Yadidaṃ (Ka)

2. Abhinibbajjetvā (Syā, Kam), abhinibbijjivā (Ka)

3. Paññāpeti (Ka)

4. Assaddhammasaññatti (Ka)

5. Evaṃ’si’me (Sī, Syā, Kam, I)

Tatra gahapatayo viññū puriso iti paṭisañcikkhati—sace kho natthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati. Sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho “dussilo purisapuggalo micchādiṭṭhi natthikavādo”ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho, yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati, evamassāyaṃ apanṇako dhammo dussamatto samādinno ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

96. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “atthi dinnā -pa- ye imañca lokāṃ parañca lokāṃ sayāṃ abhiññā sacchikatvā pavedenti”ti. Tesametāṃ pāṭikaṅkhaṃ, yamidaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu, passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana paraṃ lokāṃ “atthi paro loko”tissa diṭṭhi hoti, sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana paraṃ lokāṃ “atthi paro loko”ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana paraṃ lokāṃ “atthi paro loko”ti vācaṃ bhāsati sāssa hoti sammāvācā. Santaṃyeva kho pana paraṃ lokāṃ “atthi paro loko”ti āha, ye te arahanto paralokaviduno tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana paraṃ lokāṃ “atthi paro loko”ti paraṃ saññāpeti, sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ, ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti

anattukkaṃsanā aparavambhanā, evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisañcikkhati—sace kho atthi paro loko, evamayam bhavam purisapuggalo kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ upapajjissati, kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca panāyaṃ bhavam purisapuggalo diṭṭheva dhamme viññūnaṃ pāsāṃso “sīlavā purisapuggalo sammādiṭṭhi atthikavādo”ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho, yañca diṭṭheva dhamme viññūnaṃ pāsāṃso, yañca kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ uppajjissati. Evamassāyaṃ apanṇako dhammo susamatto samādinno ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

97. Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādinno evaṃ diṭṭhino “karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato¹, adinnaṃ ādiyato, sandhim chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripante tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na kariyati pāpaṃ. Khurapariyante cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṃcepi Gaṅgāya tīraṃ gaccheyya dadanto dāpanto yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena² natthi puññaṃ, natthi puññaṃ āgamo”ti. Tesāmyeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā, te evamāhaṃsu “karoto kārayato, chindato chedāpayato, pacato pācāpayato,

1. Pāṇamatimāpayato (Sī, I), pāṇamatipātāpayato (Syā, Kaṃ), pāṇamatipāpayato (Ka)

2. Saccavācena (Ka)

socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto kariyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇaṃcepi Gaṅgāya tīraṃ gaccheyya, hananto ghātento chindanto chedāpento pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttaraṃcepi Gaṅgāya tīraṃ gaccheyya, dadanto dāpento yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃ āgamo”ti. Taṃ kiṃ maññaṃ gahapatayo, nanume samaṇabrāhmaṇā aññaṃaññaṃ ujuvipaccanīkavādāti. Evaṃ bhante.

98. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na kariyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi Gaṅgāya tīraṃ gaccheyya, hananto ghātento -pa-. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃ āgamo”ti. Tesametāṃ pāṭikāṅkhaṃ, yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu, na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyaṃ “natthi kiriya”tissa diṭṭhi hoti, sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana kiriyaṃ “natthi kiriya”ti saṅkappeti, svāssa

hoti micchāsaṅkappo. Santaṃyeva kho pana kiriyāṃ “natthi kiriyā”ti vācaṃ bhāsati, sāssa hoti micchāvācā. Santaṃyeva kho pana kiriyāṃ “natthi kiriyā”ti āha. Ye te arahanto kiriyavādā, tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana kiriyāṃ “natthi kiriyā”ti paraṃ saññāpeti. Sāssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyā attānukkamseti, paraṃ vambheti. Iti pubbeva kho panassa susilyaṃ pahīnaṃ hoti, dussilyaṃ paccupaṭṭhitam, ayaṅca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanaṃ, evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati—sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati. Sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho “dussīlo purisapuggalo micchādiṭṭhi akiriyavādo”ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho, yaṅca diṭṭheva dhamme viññūnaṃ gārayho, yaṅca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apanṇako dhammo dussamatto samādinno ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

99. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto karīyati pāpaṃ. Khurapariyanta cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇaṅcepi Gaṅgāya tīraṃ gaccheyya hananto ghātento

chindanto chedāpento pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttarañcepi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃ āgamo”ti. Tesametaṃ pāṭikaṅkhaṃ, yamidaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, ime tayo kusale dhamme samādāya vattissanti, taṃ kissa hetu, passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyāṃ “atthi kiriyā”tissa diṭṭhi hoti, sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana kiriyāṃ “atthi kiriyā”ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana kiriyāṃ “atthi kiriyā”ti vācaṃ bhāsati, sāssa hoti sammāvācā. Santaṃyeva kho pana kiriyāṃ “atthi kiriyā”ti āha. Ye te arahanto kiriyavādā, tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana kiriyāṃ “atthi kiriyā”ti paraṃ saññāpeti, sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ, ayaṅca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsaṇā aparavambhaṇā, evamassime anake kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati—sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjissati, kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsāṃso “sīlavā purisapuggalo sammādiṭṭhi kiriyavādo”ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho, yaṅca diṭṭheva dhamme viññūnaṃ pāsāṃso, yaṅca kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamato samādinno ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

100. Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “natthi hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ¹, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvaparīṇatā chasve vābhijātīsu sukhadukkhaṃ paṭisaṃvedentī”ti. Tesāmyeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā, te evamāhamsu “atthi hetu atthi paccayo sattānaṃ saṃkilesāya, sahetū sappaccayā sattā saṃkilissanti. Atthi hetu atthi paccayo sattānaṃ visuddhiyā, sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo, na sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā² niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī”ti. Taṃ kiṃ maññatha gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādāti. Evaṃ bhante.

101. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “natthi hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvaparīṇatā, chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī”ti. Tesametaṃ pāṭikaṅkhaṃ, yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu, na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavamā okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ

1. Viriyaṃ (Sī, Syā, Kaṃ, I)

2. Atthi purisaparakkamo, sabbe sattā...savalā sabalā savīriyā (Syā, Kaṃ, Ka)

“natthi hetū”tissa diṭṭhi hoti, sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana hetum “natthi hetū”ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana hetum “natthi hetū”ti vācam bhāsati, sāssa hoti micchāvācā. Santaṃyeva kho pana hetum “natthi hetū”ti āha. Ye te arahanto hetuvādā tesamayaṃ paccanikaṃ karoti. Santaṃyeva kho pana hetum “natthi hetū”ti paraṃ saññāpeti, sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyam pahīnam hoti, dussīlyam paccupaṭṭhitam, ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanikatā asaddhammasaññatti attānukkaṃsanā paravambhanā, evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati—sace kho natthi hetu, evamayaṃ bhavam purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sotthimattānam karissati. Sace kho atthi hetu, evamayaṃ bhavam purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyam duggatim vinipātam nirayam upapajjissati. Kāmam kho pana māhu hetu, hotu nesam bhavataṃ samaṇabrāhmaṇānam saccam vacanam, atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnam gārayho “dussilo purisapuggalo micchādiṭṭhi ahetukavādo”ti. Sace kho attheva hetu, evam imassa bhoto purisapuggalassa ubhayattha kaliggaho, yañca diṭṭheva dhamme viññūnam gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyam duggatim vinipātam nirayam upapajjissati. Evamassāyam aparaṇṇako dhammo dussamatto samādinno ekamsam pharivā tiṭṭhati, riñcati kusalam ṭhānam.

102. Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādinno evaṃdiṭṭhino “atthi hetu atthi paccayo sattānam saṅkilesāya, sahetū sappaccayā sattā saṅkilissanti. Atthi hetu atthi paccayo sattānam visuddhiyā, sahetū sappaccayā sattā visujjhanti. Atthi balam, atthi vīriyam, atthi purisathāmo, atthi purisaparakkamo, na sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijāṭisu sukhadukkham paṭisaṃvedenti”ti. Tesametaṃ pāṭikaṅkham, yamidaṃ kāyaduccaritam vacīduccaritam manoduccaritam, ime

tayo akusale dhamme abhinivajjetvā, yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, ime tayo kusale dhamme samādāya vattissanti, taṃ kissa hetu, passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ “atthi hetū”tissa diṭṭhi hoti, sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana hetuṃ “atthi hetū”ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana hetuṃ “atthi hetū”ti vācaṃ bhāsati, sāssa hoti sammāvācā. Santaṃyeva kho pana hetuṃ “atthi hetū”ti āha. Ye te arahanto hetuvādā, tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ “atthi hetū”ti paraṃ saññāpeti, sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ, ayaṅca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsaṇā aparavambhanā, evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

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

103. Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “natthi sabbaso āruppā”ti. Tesāṃyeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā, te evamāhaṃsu “atthi sabbaso āruppā”ti. Taṃ kiṃ maññatha gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādāti. Evaṃ bhante.

Tatra gahapatayo viññū puriso iti paṭisañcikkhati “ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ. Yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ. Ahaṃ ceva¹ kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ ‘idameva saccam moghamaññaṃ’ti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ, ṭhānametaṃ vijjati, ye te devā rūpino manomayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘atthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ, ṭhānametaṃ vijjati, ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Dissanti kho pana rūpādhikaraṇaṃ² daṇḍādāna satthādāna kalaha viggaha vivādatuvaṃtvaṃ pesuñña musāvādā. Natthi kho panetaṃ sabbaso arūpe”ti. So iti paṭisankhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

104. Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “natthi sabbaso bhavanirodho”ti. Tesamāyeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā, te evamāhaṃsu “atthi sabbaso bhavanirodho”ti. Taṃ kim maññaṭha gahapatayo, nanume samaṇabrāhmaṇā aññaṃaṇñaṃssa ujuvipaccanīkavādāti. Evaṃ bhante. Tatra gahapatayo viññū puriso iti paṭisañcikkhati “ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ. Yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ. Ahaṃ ceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ ‘idameva saccam moghamaññaṃ’ti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi sabbaso bhavanirodho’ti, sace tesam

1. Ahañce (?)

2. Rūpakāraṇā (Ka)

bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, tḥānametaṃ vijjati, ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘atthi sabbaso bhavanirodho’ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, tḥānametaṃ vijjati, yaṃ diṭṭheva dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya¹ santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike’ti. So iti paṭisaṅkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

105. Cattārome gahapatayo puggalā santo saṃvijjamānā lokasmim. Katame cattāro. Idha gahapatayo ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto, idha gahapatayo ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto, idha gahapatayo ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, idha gahapatayo ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

106. Katamo ca gahapatayo puggalo attantapo attaparitāpanānuyogamanuyutto. Idha gahapatayo ekacco puggalo acelako hoti, muttācāro, hatthāpalekhano -pa-.² Iti evarūpaṃ anekavihitāṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati gahapatayo puggalo attantapo attaparitāpanānuyogamanuyutto.

1. Sarāgāya (Syā, Kaṃ)

2. Vitthāro Kandarakasutte (5) piṭṭhe.

katamo ca gahapatayo puggalo parantapo paraparitāpanānuyogamanuyutto. Idha gahapatayo ekacco puggalo orabbhiko hoti sūkariko -pa- ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati gahapatayo puggalo parantapo paraparitāpanānuyogamanuyutto.

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

Katamo ca gahapatayo puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītubhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha gahapatayo Tathāgato loke uppajjati Arahaṃ Sammāsambuddho -pa-. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ -pa- tatiyaṃ jhānaṃ -pa- catutthaṃ jhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti, so anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāti. So evaṃ

samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti -pa- ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti nāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti. Ayaṃ vuccati gahapatayo puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti.

Evaṃ vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etadavocuṃ “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito, ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma Dhammañca Bhikkhusaṃghaṃca, upāsake no bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate”ti.

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamo.

Tassuddānaṃ

Kandaranāgarasekhavato ca,
 Potaliyo puna Jīvakaḥhacco.
 Upālidamatho kukkura-abhayo,
 Bahavedaniyāpaṇṇakato dasamo.

2. Bhikkhuvagga

1. Ambalaṭṭhikarāhulovādasutta

107. Evaṃ me sutam—ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyaṃ viharati. Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena Ambalaṭṭhikā, yenāyasmā Rāhulo tenupasānkami, addasā kho āyasmā Rāhulo Bhagavantaṃ dūratova āgacchantaṃ, disvāna āsanaṃ paññāpesi udakañca pādānaṃ. Nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmāpi kho Rāhulo Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

108. Atha kho Bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ Rāhulaṃ āmantesi “passasi no tvaṃ Rāhula imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ”ti. Evaṃ bhante. Evaṃ parittakaṃ kho Rāhula tesam sāmāññaṃ, yesaṃ natthi sampajānamusāvāde lajjāti. Atha kho Bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ Rāhulaṃ āmantesi “passasi no tvaṃ Rāhula parittaṃ udakāvasesaṃ chaḍḍitaṃ”ti. Evaṃ bhante. Evaṃ chaḍḍitaṃ kho Rāhula tesam sāmāññaṃ, yesaṃ natthi sampajānamusāvāde lajjāti. Atha kho Bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ Rāhulaṃ āmantesi “passasi no tvaṃ Rāhula imaṃ udakādhānaṃ nikkujjitaṃ”ti. Evaṃ bhante. Evaṃ nikkujjitaṃ kho Rāhula tesam sāmāññaṃ, yesaṃ natthi sampajānamusāvāde lajjāti. Atha kho Bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ Rāhulaṃ āmantesi “passasi no tvaṃ Rāhula imaṃ udakādhānaṃ rittaṃ tucchaṃ”ti. Evaṃ bhante. Evaṃ rittaṃ tucchaṃ kho Rāhula tesam sāmāññaṃ, yesaṃ natthi sampajānamusāvāde lajjāti. Seyyathāpi Rāhula rañño nāgo īsādanto urūḷhavā¹ abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti,

1. Ubbūḷhavā (Sī, I)

kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, rakkhateva soṇḍaṃ. Tattha hatthārohassa evaṃ hoti “ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti -pa- naṅguṭṭhenapi kammaṃ karoti, rakkhateva soṇḍaṃ. Apariccattaṃ kho rañño nāgassa jīvitaṃ”ti. Yato kho Rāhula rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti -pa- naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti. Tattha hatthārohassa evaṃ hoti “ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, pariccattaṃ kho rañño nāgassa jīvitaṃ, natthi dāni kiñci rañño nāgassa akaraṇīyaṃ”ti. Evameva kho Rāhula yassa kassaci sampajānamusāvāde natthi lajjā. Nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi. Tasmātiha te Rāhula “hassāpi na musā bhaṇissāmi”ti evaṃ hi te Rāhula sikkhitabbaṃ.

109. Taṃ kiṃ maññasi Rāhula, kimatthiyo ādāsoti. Paccavekkhaṇattho bhanteti. Evameva kho Rāhula paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ. Yadeva tvaṃ Rāhula kāyena kammaṃ kattukāmo ahoṣi, tadeva te kāyakammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya. Akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ¹ dukkhavipākaṃ”ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya,

1. Dukkudrayaṃ, dukkhudayaṃ (Ka)

ubhayabyābādhāyapi saṁvatteyya, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te Rāhula kāyena kammaṃ sasakkaṃ na karaṇīyaṃ¹. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo, idaṃ me kāyakammaṃ nevattabyābādhāyapi saṁvatteyya, na parabyābādhāyapi saṁvatteyya, na ubhayabyābādhāyapi saṁvatteyya, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ”ti, evarūpaṃ te Rāhula kāyena kammaṃ karaṇīyaṃ.

Karontenapi te Rāhula kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi, idaṃ me kāyakammaṃ attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi, idaṃ me kāyakammaṃ attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi, idaṃ me kāyakammaṃ nevattabyābādhāyapi saṁvattati, na parabyābādhāyapi saṁvattati na ubhayabyābādhāyapi saṁvattati, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ”ti, anupadajjeyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ.

Katvāpi te Rāhula kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṁvattati², parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace kho tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te Rāhula kāyakammaṃ satthari vā viññūsu vā

1. Samsakkaṃ na ca karaṇīyaṃ (Ka)

2. Saṁvatti (I)

sabrahmacārīsu desetabbaṃ vivaritabbaṃ uttānīkātabbaṃ, desetvā vivaritvā uttānīkatvā āyatim̄ saṃvaram̄ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsim̄, idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati. Kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ”ti, teneva tvaṃ Rāhula pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

110. Yadeva tvaṃ Rāhula vācāya kammaṃ kattukāmo ahoṣi, tadeva te vacīkammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te Rāhula vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo, idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ”ti, evarūpaṃ te Rāhula vācāya kammaṃ karaṇīyaṃ.

Karontenapi te Rāhula vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi, idaṃ me

vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ”ti, anupadajjeyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ.

Katvāpi te Rāhula vācāya kammaṃ, tadeva te vacīkammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati¹, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace kho tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ, idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te Rāhula vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ vivaritabbaṃ uttānīkattabbaṃ, desetvā vivaritvā uttānīkatvā āyatim saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ, idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ”ti, teneva tvaṃ Rāhula pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

111. Yadeva tvaṃ Rāhula manasā kammaṃ kattukāmo ahoṣi, tadeva te manokammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo, idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo, idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te Rāhula manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho

ahaṃ idaṃ manasā kammaṃ kattukāmo, idaṃ me manokammaṃ nevatbyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ”ti, evarūpaṃ te Rāhula manasā kammaṃ karaṇīyaṃ.

Karontenapi te Rāhula manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi, idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi, idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi, idaṃ me manokammaṃ nevatbyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ”ti, anupadaḷḷeyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ.

Katvāpi ye Rāhula manasā kammaṃ, tadeva te manokammaṃ paccavekkhitabbaṃ “yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ, idaṃ me manokammaṃ attabyābādhāyapi saṃvattati¹, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti. Sace kho tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ, idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ pana² te Rāhula manokammaṃ³ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, aṭṭiyitvā harāyitvā jigucchitvā āyatīṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi “yaṃ kho ahaṃ idaṃ manasā kammaṃ

1. Saṃvattati (Sī, I)

2. Evarūpe (Sī, I), evarūpe pana (Syā, Kam, I)

3. Manokamme (Sī, Syā, Kam, I)

akāsim, idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattapi, na ubhayabyābādhāyapi saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ”ti, teneva tvaṃ Rāhula pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

112. Ye hi keci Rāhula atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evametaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Yepi hi keci Rāhula anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci Rāhula etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha Rāhula “paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi”ti evaṃ hi te Rāhula sikkhitabbanti.

Idamavoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.

2. Mahārāhulovādasutta

113. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattiṃ piṇḍāya pāvisi. Āyasmāpi

kho Rāhulo pubbaṅhasamayam nivāsetvā pattacīvaramādāya Bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā apaloketvā āyasmantam Rāhulam āmantesi “yam kiñci Rāhula rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre santike vā, sabbam rūpam ‘netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññāya daṭṭhabban”ti. Rūpameva nu kho Bhagavā, rūpameva nu kho Sugatāti. Rūpampi Rāhula, vedanāpi Rāhula, saññāpi Rāhula, saṅkhārāpi Rāhula, viññānampi Rāhulāti. Atha kho āyasmā Rāhulo “ko natta¹ Bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissati”ti tato paṇivattitvā aññatarasmim rukkhamūle nisīdi pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. Addasā kho āyasmā Sāriputto āyasmantam Rāhulam aññatarasmim rukkhamūle nisinnam pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā, disvāna āyasmantam Rāhulam āmantesi “ānāpānassatim Rāhula bhāvanam bhāvehi, ānāpānassati Rāhula bhāvanā bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā”ti.

114. Atha kho āyasmā Rāhulo sāyanhasamayam paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamtvā Bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Rāhulo Bhagavantam etadavoca “katham bhāvitā nu kho bhante ānāpānassati katham bahulikatā mahapphalā hoti mahānisaṃsā”ti. Yam kiñci Rāhula ajjhattam paccattam kakkhaḷam kharigatam upādinnaṃ. Seyyathidaṃ, kesā lomā nakhādantā taco, maṃsam nhāru² aṭṭhi aṭṭhimiñjam vakkam, hadayam yakanam kilomakam pihakam papphāsam, antam antagaṇam udariyam karīsam, yam vā panaññampi kiñci ajjhattam paccattam kakkhaḷam kharigatam upādinnaṃ. Ayam vuccati Rāhula ajjhattikā pathavīdhātu³. Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūvesā. Tam “netam mama, nesohamasmi, na meso attā”ti evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittam virājeti.

1. Ko natta (Syā, Kam)

2. Nahāru (Sī, Syā, Kam, I)

3. Paṭhavīdhātu (Sī, Syā, Kam, I)

115. Katamā ca Rāhula āpodhātu. Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā āpodhātu. Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ. Seyyathidaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ. Ayaṃ vuccati Rāhula ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu, yā ca bāhirā āpodhātu, āpodhātūvesā. Taṃ “netam mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

116. Katamā ca Rāhula tejodhātu. Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā tejodhātu. Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ. Seyyathidaṃ, yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ. Ayaṃ vuccati Rāhula ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu, yā ca bāhirā tejodhātu, tejodhātūvesā. Taṃ “netam mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

117. Katamā ca Rāhula vāyodhātu. Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā vāyodhātu. Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ. Seyyathidaṃ, uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya¹ vātā, aṅgamaṅgānusārino vātā, assāso passāso-iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ. Ayaṃ vuccati Rāhula ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhātūvesā. Taṃ “netam mama,

1. Koṭṭhasayā (Sī, I)

nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

118. Katamā ca Rāhula ākāsadhātu. Ākāsadhātu siyā ajjhakkā siyā bāhirā. Katamā ca Rāhula ajjhakkā ākāsadhātu. Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādinnaṃ. Seyyathidaṃ, kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitaḡitakhāyitasāyitaṃ ajjhoharati, yattha ca asitaḡitakhāyitasāyitaṃ santiṭṭhati, yena ca asitaḡitakhāyitasāyitaṃ adhobhāgaṃ¹ nikkhamati, yaṃ vā panaññaḡpi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asaḡphuṭṭhaṃ maṃsalohitehi upādinnaṃ². Ayaṃ vuccati Rāhula ajjhakkā ākāsadhātu. Yā ceva kho pana ajjhakkā ākāsadhātu, yā ca bāhirā ākāsadhātu, ākāsadhātu revesā. Taṃ “netāṃ mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

119. Pathavīsamaṃ Rāhula bhāvanaṃ bhāvehi, pathavīsamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā maṇāpāmaṇāpā phassā cittaṃ na pariyaḡāya ṭhassanti. Seyyathāpi Rāhula pathaviyā sucimḡpi nikkhipanti, asucimḡpi nikkhipanti, gūthagataḡpi nikkhipanti, muttagataḡpi nikkhipanti, kheḡagataḡpi nikkhipanti, pubbagataḡpi nikkhipanti, lohitagataḡpi nikkhipanti. Na ca tena pathavī aṭṭiyati vā harāyati vā jigucchati vā. Evameva kho tvaṃ Rāhula pathavīsamaṃ bhāvanaṃ bhāvehi, pathavīsamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā maṇāpāmaṇāpā phassā cittaṃ na pariyaḡāya ṭhassanti.

Āposamaṃ Rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā maṇāpāmaṇāpā phassā cittaṃ na pariyaḡāya ṭhassanti. Seyyathāpi Rāhula āpasmiṃ sucimḡpi dhovanti, asucimḡpi dhovanti, gūthagataḡpi dhovanti, muttagataḡpi dhovanti, kheḡagataḡpi dhovanti, pubbagataḡpi dhovanti, lohitagataḡpi dhovanti. Na ca tena āpo

1. Adhobhāgā (Sī, Syā, Kaṃ, I)

2. Ākāsaḡataṃ upādinnaṃ (Sī, I)

aṭṭiyati vā harāyati vā jigucchati vā. Evameva kho tvaṃ Rāhula āposamaṃ bhāvanam bhāvehi, āposamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Tejosamaṃ Rāhula bhāvanam bhāvehi, tejosamaṃ hite Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi Rāhula tejo suciṃpi dahati, asuciṃpi dahati, gūthagataṃpi dahati, muttagataṃpi dahati, kheḷagataṃpi dahati, pubbagataṃpi dahati, lohitagataṃpi dahati. Na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā. Evameva kho tvaṃ Rāhula tejosamaṃ bhāvanam bhāvehi, tejosamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Vāyosamaṃ Rāhula bhāvanam bhāvehi, vāyosamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi Rāhula vāyo suciṃpi upavāyati, asuciṃpi upavāyati, gūthagataṃpi upavāyati, muttagataṃpi upavāyati, kheḷagataṃpi upavāyati, pubbagataṃpi upavāyati, lohitagataṃpi upavāyati. Na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā. Evameva kho tvaṃ Rāhula vāyosamaṃ bhāvanam bhāvehi, vāyosamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Ākāśasamaṃ Rāhula bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi Rāhula ākāso na katthaci patiṭṭhito. Evameva kho tvaṃ Rāhula ākāśasamaṃ bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

120. Mettaṃ Rāhula bhāvanam bhāvehi, mettaṃ hi te Rāhula bhāvanam bhāvayato yo byāpādo, so pahīyissati. Karuṇaṃ Rāhula bhāvanam bhāvehi, karuṇaṃ hi te Rāhula bhāvanam bhāvayato yā vihesā, sā pahīyissati. Muditaṃ Rāhula bhāvanam bhāvehi, muditaṃ hi te Rāhula bhāvanam bhāvayato yā arati, sā pahīyissati.

upekkhaṃ Rāhula bhāvanam bhāvehi, upekkhaṃ hi te Rāhula bhāvanam bhāvayato yo paṭigho, so pahīyissati. Asubham Rāhula bhāvanam bhāvehi, asubham hi te Rāhula bhāvanam bhāvayato yo rāgo, so pahīyissati. Aniccaaññaṃ Rāhula bhāvanam bhāvehi, aniccaaññaṃ hi te Rāhula bhāvanam bhāvayato yo asmimāno, so pahīyissati.

121. Ānāpānassatiṃ Rāhula bhāvanam bhāvehi, ānāpānassati hi te Rāhula bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Katham bhāvitā ca Rāhula ānāpānassati katham bahulīkatā mahapphalā hoti mahānisamsā. Idha Rāhula bhikkhu araṇṇagato vā rukkhamaṇḍalagato vā suñṇāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. So satova assasati, satova¹ passasati.

Dīgham vā assasanto dīgham assasāmīti pajānāti, dīgham vā passasanto dīgham passasāmīti pajānāti. Rassam vā assasanto rassam assasāmīti pajānāti, rassam vā passasanto rassam passasāmīti pajānāti. Sabbakāyappaṭisaṃvedī assasissāmīti sikkhati, sabbakāyappaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assatissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Pītippaṭisaṃvedī assasissāmīti sikkhati, pītippaṭisaṃvedī passasissāmīti sikkhati. Sukhappaṭisaṃvedī assasissāmīti sikkhati, sukhappaṭisaṃvedī passasissāmīti sikkhati. Cittasaṅkhārappaṭisaṃvedī assasissāmīti sikkhati, cittasaṅkhārappaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

Cittappaṭisaṃvesī assasissāmīti sikkhati, cittappaṭisaṃvesī 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.

1. Sato (Sī, Syā, Kam, I)

Aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati. Virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati. Nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati. Paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.

Evam bhāvitā kho Rāhula ānāpānassati evam bahulikatā mapphalā hoti mahānisaṃsā. Evam bhāvitāya Rāhula ānāpānassatiyā evam bahulikatāya yepi te carimakā assāsā, tepi viditāva nirujjhanti, no aviditāti.

Idamavoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandīti.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Cūḷamālukyasutta

122. Evam me sutam—ekam samayaṃ Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmato Mālukyaputtassa¹ rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi “yānimāni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni ‘sassato lokotipi, asassato lokotipi, antavā lokotipi, anantavā lokotipi, taṃ jīvaṃ taṃ sarīrantipi, aññaṃ jīvaṃ aññaṃ sarīrantipi, hoti tathāgato paramā maraṇātipi, na hoti tathāgato paramā maraṇātipi, hoti ca na ca hoti tathāgato paramā maraṇātipi, neva hoti na na hoti tathāgato paramā maraṇātipi’, tāni me Bhagavā na byākaroti. Yāni me Bhagavā na byākaroti, taṃ me na ruccati, taṃ me nakkhamati. Sohamā Bhagavantaṃ upasaṅkamtivā etamatthaṃ pucchissāmi, sace me Bhagavā byākarissati ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paramā maraṇāti vā’. Evāhaṃ Bhagavati

1. Māluṅkyaputtassa (Sī, Syā, Kam, I)

brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’. Evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmi”ti.

123. Atha kho āyasmā Mālukyaputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Mālukyaputto Bhagavantam etadavoca—

124. Idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi “yānimāni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni ‘sassato lokotipi, asassato lokotipi -pa- neva hoti na na hoti tathāgato paraṃ maraṇātipi’, tāni me Bhagavā na byākaroti. Yāni me Bhagavā na byākaroti, taṃ me na ruccati, taṃ me nakkhamati. Sohaṃ Bhagavantam upasaṅkamtivā etamatthaṃ pucchissāmi, sace me Bhagavā byākarissati ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’. Evāhaṃ Bhagavati brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’. Evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmi”ti. Sace Bhagavā jānāti “sassato loko”ti, “sassato loko”ti me Bhagavā byākarotu. Sace Bhagavā jānāti “asassato loko”ti, “asassato loko”ti me Bhagavā byākarotu. No ce Bhagavā jānāti “sassato loko”ti vā “asassato loko”ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti, yadidaṃ na jānāmi na passāmīti. Sace Bhagavā jānāti “antavā loko”ti, “antavā loko”ti me Bhagavā byākarotu. Sace Bhagavā jānāti “anantavā loko”ti, “anantavā loko”ti me Bhagavā byākarotu. No ce Bhagavā jānāti “antavā loko”ti vā “anantavā loko”ti vā, ajānato kho pana apassato

etadeva ujukaṃ hoti, yadidaṃ na jānāmi na passāmīti. Sace Bhagavā jānāti “taṃ jīvaṃ taṃ sarīraṃ”ti, “taṃ jīvaṃ taṃ sarīraṃ”ti me Bhagavā byākarotu. Sace Bhagavā jānāti “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti me Bhagavā byākarotu. No ce Bhagavā jānāti “taṃ jīvaṃ taṃ sarīraṃ”ti vā “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti, yadidaṃ na jānāmi na passāmīti. Sace Bhagavā jānāti “hoti tathāgato paraṃ maraṇā”ti, “hoti tathāgato paraṃ maraṇā”ti me Bhagavā byākarotu. Sace Bhagavā jānāti “na hoti tathāgato paraṃ maraṇā”ti, “na hoti tathāgato paraṃ maraṇā”ti me Bhagavā byākarotu. No ce Bhagavā jānāti “hoti tathāgato paraṃ maraṇā”ti vā “na hoti tathāgato paraṃ maraṇā”ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti, yadidaṃ na jānāmi na passāmīti. Sace Bhagavā jānāti “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti me Bhagavā byākarotu. Sace Bhagavā jānāti “neva hoti na na hoti tathāgato paraṃ maraṇā”ti, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti me Bhagavā byākarotu. No ce Bhagavā jānāti “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti, yadidaṃ na jānāmi na passāmīti.

125. Kiṃ nu¹ tāhaṃ Mālukyaputta evaṃ avacaṃ “ehi tvaṃ Mālukyaputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi ‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīraṃ vā, aññaṃ jīvaṃ aññaṃ sarīraṃ vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti”. No hetāṃ bhante. Tvaṃ vā pana maṃ evaṃ avaca “ahaṃ bhante Bhagavati brahmacariyaṃ

1. Kiṃ nu kho (Syā, Kaṃ, Ka)

carissāmi, Bhagavā me byākarissati ‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti”. No hetam bhante. Iti kira Mālukyaputta nevāham taṃ vadāmi “chi tvaṃ Mālukyaputta mayi brahmacariyaṃ cara, aham te byākarissāmi ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti”. Napi kira maṃ tvaṃ vadesi “aham bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati ‘sassatolokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti”. Evaṃ sante moghapurisa ko santo kaṃ paccācikkhasi.

126. Yo kho Mālukyaputta evaṃ vadeyya “na tāvāham Bhagavati brahmacariyaṃ carissāmi, yāva me Bhagavā na byākarissati ‘sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti”. Abyākatameva taṃ Mālukyaputta Tathāgatena assa, atha so puggalo kālaṃ kareyya. Seyyathāpi Mālukyaputta puriso sallena viddho assa savisena gāḷhapalepanena, tassa mittāmaccā nātisālohitā bhisakkam sallakattaṃ upaṭṭhapeyyum. So evaṃ vadeyya “na tāvāham imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho ‘khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti”. So evaṃ vadeyya “na tāvāham imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho ‘evamnāmo evamgotto itivā’ti”. So evaṃ vadeyya “na tāvāham imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho ‘dīgho vā rasso vā majjhimo vā’ti”. so evaṃ vadeyya “na tāvātam imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho ‘kāḷo vā sāmo vā maṅguracchavī vā’ti”. So evaṃ vadeyya “na tāvāham imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho ‘amukasmim

gāme vā nigame vā nagare vā'ti". So evaṃ vadeyya "na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ dhanuṃ jānāmi, yenamhi viddho "yadi vā cāpo yadi vā kodaṇḍo'ti". So evaṃ vadeyya "na tāvātaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ jiyāṃ jānāmi, yāyamhi viddho 'yadi vā akkassa yadi vā saṅghassa¹ yadi vā nhārussa yadi vā maruvāya yadi vā khīrapaṇṇino'ti". So evaṃ vadeyya "na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ kaṇḍaṃ jānāmi, yenamhi viddho 'yadi vā gacchaṃ yadi vā ropimaṃ'ti". So evaṃ vadeyya "na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ kaṇḍaṃ jānāmi, yenamhi viddho yassa pattehi vājitaṃ² 'yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno'ti". So evaṃ vadeyya "na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ kaṇḍaṃ jānāmi, yenamhi viddho yassa nhārunā parikkhittaṃ 'yadi vā gavassa yadi vā mahimsassa yadi vā bheravassa³ yadi vā semhārassā'ti". So evaṃ vadeyya "na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ sallaṃ jānāmi, yenamhi viddho 'yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīrapattaṃ'ti". Aññātameva taṃ Mālukyaputta tena purisena assa, atha so puriso kālaṃ kareyya. Evameva kho Mālukyaputta yo evaṃ vadeyya "na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi, yāva me Bhagavā na byākarissati 'sassato lokoti vā, asassato lokoti vā -pa- neva hoti na na hoti tathāgato paraṃ maraṇāti vā'ti". Abyākatameva taṃ Mālukyaputta Tathāgatena assa, atha so puggalo kālaṃ kareyya.

127. Sassato lokoti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Asassato lokoti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evampi no. Sassato lokoti vā Mālukyaputta diṭṭhiyā sati asassato lokoti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā, yesāhaṃ diṭṭheva dhamme nighātaṃ

1. Saṅghassa ((Sī, Syā, Kaṃ, I) 2. Vākhittaṃ (Ka) 3. Roruvassa (Sī, Syā, Kaṃ, I)

paññapemi. Antavā lokoti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Anantavā lokoti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evampi no. Antavā lokoti vā Mālukyaputta diṭṭhiyā sati anantavā lokoti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā, yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. Taṃ jīvaṃ taṃ sarīranti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Aññaṃ jīvaṃ aññaṃ sarīranti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evampi no. Taṃ jīvaṃ taṃ sarīranti vā Mālukyaputta diṭṭhiyā sati aññaṃ jīvaṃ aññaṃ sarīranti vā diṭṭhiyā sati attheva jāti -pa- nighātaṃ paññapemi. Hoti tathāgato paraṃ maraṇāti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Na hoti tathāgato paraṃ maraṇāti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evampi no. Hoti tathāgato paraṃ maraṇāti vā Mālukyaputta diṭṭhiyā sati na hoti tathāgato paraṃ maraṇāti vā diṭṭhiyā sati attheva jāti -pa- yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. Hoti ca na ca hoti tathāgato paraṃ maraṇāti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Neva hoti na na hoti tathāgato paraṃ maraṇāti Mālukyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti evampi no. Hoti ca na ca hoti tathāgato paraṃ maraṇāti vā Mālukyaputta diṭṭhiyā sati neva hoti na na hoti tathāgato paraṃ maraṇāti vā diṭṭhiyā sati attheva jāti -pa- yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

128. Tasmātiha Mālukyaputta abyākatañca me abyākatato dhāretha, byākatañca me byākatato dhāretha. Kiñca Mālukyaputta mayā abyākataṃ. Sassato lokoti Mālukyaputta mayā abyākataṃ, asassato lokoti mayā abyākataṃ, antavā lokoti mayā abyākataṃ, anantavā lokoti mayā abyākataṃ, taṃ jīvaṃ taṃ sarīranti mayā abyākataṃ, aññaṃ jīvaṃ aññaṃ sarīranti mayā abyākataṃ, hoti tathāgato paraṃ maraṇāti mayā abyākataṃ, na hoti tathāgato

param maraṇāti mayā abyākatam, hoti ca na ca hoti tathāgato param maraṇāti mayā abyākatam, neva hoti na na hoti tathāgato param maraṇāti mayā abyākatam. Kasmā cetam Mālukyaputta mayā abyākatam. Na hetam Mālukyaputta atthasamhitam, na ādibrahmacariyakam, na¹ nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, tasmā tam mayā abyākatam. Kiñca Mālukyaputta mayā byākatam. Idam dukkhanti Mālukyaputta mayā byākatam, ayam dukkhasamudayoti mayā byākatam, ayam dukkhanirodhoti mayā byākatam, ayam dukkhanirodhagāminī paṭipadāti mayā byākatam. Kasmā cetam Mālukyaputta mayā byākatam. Etam hi Mālukyaputta atthasamhitam, etam ādibrahmacariyakam, nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, tasmā tam mayā byākatam. Tasmātiha Mālukyaputta abyākatañca me abyākatato dhāretha, byākatañca me byākatato dhārethāti.

Idamavoca Bhagavā. Attamano āyasmā Mālukyaputto Bhagavato bhāsitam abhinandīti.

Cūḷamālukyasuttam niṭṭhitam tatiyam.

4. Mahāmālukyasutta

129. Evam me sutam—ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavoti. Bhadanteti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca “dhāretha no tumhe bhikkhave mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

Evam vutte āyasmā Mālukyaputto Bhagavantam etadavoca “aham kho bhante dhāremi Bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti. Yathā katham pana tvam Mālukyaputta dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanāni. Sakkāyadiṭṭhim kho aham bhante Bhagavatā

1. Netam (Si)

orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi, vicikicchāṃ kho ahaṃ bhante
 Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi,
 sīlabbataparāmāsaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ
 saṃyojanaṃ desitaṃ dhāremi, kāmacchandaṃ kho ahaṃ bhante Bhagavatā
 orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi, byāpādaṃ kho ahaṃ bhante
 Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi, evaṃ kho ahaṃ
 bhante dhāremi Bhagavatā desitāni pañcorambhāgiyāni saṃyojanānīti.

Kassa kho nāma tvaṃ Mālukyaputta imāni evaṃ pañcorambhāgiyāni
 saṃyojanāni desitāni dhāresi, nanu Mālukyaputta aññatitthiyā paribbājakā
 iminā taruṇūpamena upārambhena upārambhissanti. Daharassa hi
 Mālukyaputta kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti,
 kuto panassa uppajjissati sakkāyadiṭṭhi, anusettevassa¹
 sakkāyadiṭṭhānusayo. Daharassa hi Mālukyaputta kumārassa mandassa
 uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu
 vicikicchā, anusettevassa vicikicchānusayo. Daharassa hi Mālukyaputta
 kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa
 uppajjissati sīlesu sīlabbataparāmāso, anusettevassa
 sīlabbataparāmāsānusayo. Daharassa hi Mālukyaputta kumārassa mandassa
 uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu
 kāmacchando, anusettevassa kāmarāgānusayo. Daharassa hi Mālukyaputta
 kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa
 uppajjissati sattesu byāpādo. Anusettevassa byāpādānusayo. Nanu
 Mālukyaputta aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena
 upārambhissantīti. Evaṃ vutte āyasmā Ānando Bhagavantaṃ etadavoca
 “etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā pañcorambhāgiyāni
 saṃyojanāni deseyya, Bhagavato sutvā bhikkhū dhāressantī”ti. Tena
 hānanda suṇāhi sādhukaṃ manasi karoḥi bhāsissāmīti. Evaṃ bhanteti kho
 āyasmā Ānando Bhagavato paccassosi. Bhagavā etadavoca—

1. Anuseti tvevassa (Sī, I)

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

131. Sutavā ca kho Ānanda ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena, uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti, tassa sā sakkāyadiṭṭhi sānusayā pahīyati. Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti, tassa sā vicikicchā sānusayā pahīyati. Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena, uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti, tassa so sīlabbataparāmāso sānusayo pahīyati. Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti, tassa so kāmarāgo sānusayo

pahīyati. Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti, tassa so byāpādo sānusayo pahīyati.

132. Yo Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti netam̐ ṭhānaṃ vijjati. Seyyathāpi Ānanda mahato rukkhassa tiṭṭhato sāravato tacam̐ acchetvā phegguṃ acchetvā sārachedo bhavissatīti netam̐ ṭhānaṃ vijjati. Evameva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti netam̐ ṭhānaṃ vijjati.

Yo ca kho Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti ṭhānametaṃ vijjati. Seyyathāpi Ānanda mahato rukkhassa tiṭṭhato sāravato tacam̐ chetvā phegguṃ chetvā sārachedo bhavissatīti ṭhānametaṃ vijjati, evameva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti ṭhānametaṃ vijjati. Seyyathāpi Ānanda Gaṅgā nadī pūrā udakassa samatittikā kākapeyyā, atha dubbalako puriso āgaccheyya “ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi”¹. So na sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ, evameva kho Ānanda yesaṃ kesam̐ci² sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati, seyyathāpi so dubbalako puriso evamete daṭṭhabbā. Seyyathāpi Ānanda Gaṅgā nadī pūrā udakassa samatittikā kākapeyyā, atha balavā puriso āgaccheyya “ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ

1. Gacchāmīti (Sī, I)

2. Yassa kassaci (sabbattha)

bāhāya sotam chetvā sotthinā pārāṃ gacchissāmi”ti. So sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pārāṃ gantum, evameva kho Ānanda yesam kesamci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati, seyyathāpi so balavā puriso evamete daṭṭhabbā.

133. Katamo cānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya. Idhānanda bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati, so tehi dhammehi cittaṃ paṭivāpeti¹, so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati “etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ”ti, so tattha ṭhito āsavānaṃ khayam pāpuṇāti, no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna caparaṃ Ānanda bhikkhu vitakkavicārānaṃ vūpasamā -pa- dutiyaṃ jhānaṃ upasampajja viharati -pa- tatiyaṃ jhānaṃ -pa- catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ -pa- anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna caparaṃ Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ananto ākāso”ti ākāsañcāyatanam upasampajja viharati. So yadeva tattha hoti

1. Paṭivāpeti (Syā), patiṭṭhāpeti (Ka)

vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ -pa-
anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayaṃ paṭipadā
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna caparaṃ Ānanda bhikkhu sabbaso ākāsānañcāyatanāṃ
samatikkamma “anantaṃ viññāṇan”ti viññāṇañcāyatanāṃ upasampajja
viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ
viññāṇagataṃ -pa- anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo
ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna caparaṃ Ānanda bhikkhu sabbaso viññāṇañcāyatanāṃ
samatikkamma “natthi kiñci”ti ākiñcaññāyatanāṃ upasampajja viharati. So
yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ
-pa- anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayaṃ
paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyāti.

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ pahānāya, atha kiñcaraḥi idhekacce bhikkhū ceto vimuttino,
ekacce bhikkhū paññāvimuttinoti. Ettha kho panesāhaṃ¹ Ānanda
indriyavemattataṃ vadāmīti.

Idamavoca Bhagavā. Attamaṇo āyasmā Ānando Bhagavato bhāsitaṃ
abhinandīti.

Mahāmālukyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bhaddālisutta

134. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati
Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi
“bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā
etadavoca “ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi,
ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhaṇca

1. Ettha kho tesāhaṃ (Sī, Syā, Kam, I)

sañjānāmi appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca. Etha tumhepi bhikkhave ekāsanabhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhaṅca sañjānissatha appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅcā”ti. Evaṃ vutte āyasmā Bhaddāli Bhagavantam etadavoca “aham kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjituṃ, ekāsanabhojanaṃhi me bhante bhuñjato siyā kukkucam, siyā vippaṭṭisāro”ti. Tena hi tvaṃ Bhaddāli yattha nimantito assasi, tattha ekadesam bhuñjitvā ekadesam niharitvāpi bhuñjeyyāsi, evampi kho tvaṃ Bhaddāli bhuñjamāno ekāsano yāpessasī”ti¹. Evampi kho aham bhante na ussahāmi bhuñjituṃ, evampi hi me bhante bhuñjato siyā kukkucam, siyā vippaṭṭisāroti. Atha kho āyasmā Bhaddāli Bhagavatā sikkhāpade paññāpiyamāne bhikkhusamghe sikkham samādiyamāne anussāham pavedesi. Atha kho āyasmā Bhaddāli sabbam tam temāsam na Bhagavato sammukhībhāvaṃ adāsi, yathā tam Satthusāsane sikkhāya aparipūrakārī.

135. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti “niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī”ti. Atha kho āyasmā Bhaddāli yena te bhikkhū tenupasaṅkami, upasaṅkamitvā tehi bhikkhūhi saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddāliṃ te bhikkhū etadavocum “idaṃ kho āvuso Bhaddāli Bhagavato cīvarakammaṃ karīyati², niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati. Inghāvuso Bhaddāli etaṃ dosakaṃ sādhuṅkaṃ manasi karoḥi, mā te pacchā dukkarataram ahoṣī”ti. “Evamāvuso”ti kho āyasmā Bhaddāli tesam bhikkhūnaṃ paṭṭisuttvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho āyasmā Bhaddāli Bhagavantaṃ etadavoca “accayo maṃ bhante accagamā yathābālaṃ yathāmūlham yathā-akusalam, yohaṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusamghe sikkham samādiyamāne anussāham pavedesiṃ, tassa me bhante Bhagavā accayaṃ accayato paṭiggaṇhātu āyatim samvarāyā”ti

1. Bhuñjamāno yāpessasīti (Sī, Syā, Kam, I)

2. Karaṇīyam (Ka)

Taggha tvaṃ Bhaddāli accayo accagamā yathābālaṃ yathāmūḷhaṃ
yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne
bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Samayopi kho
te Bhaddāli appaṭividdho ahoṣi, Bhagavā kho Sāvattthiyaṃ viharati,
Bhagavāpi maṃ jānissati “Bhaddāli nāma bhikkhu Satthusāsane sikkhāya
aparipūrakārī”ti, ayampi kho te Bhaddāli samayo appaṭividdho ahoṣi.
Samayopi kho te Bhaddāli appaṭividdho ahoṣi, sambahulā kho bhikkhū
Sāvattthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti “Bhaddāli nāma bhikkhu
Satthusāsane sikkhāya aparipūrakārī”ti, ayampi kho te Bhaddāli samayo
appaṭividdho ahoṣi. Samayopi kho te Bhaddāli appaṭividdho ahoṣi,
sambahulā kho bhikkhuniyo Sāvattthiyaṃ vassaṃ upagatā, tāpi maṃ
jānissanti “Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī”ti,
ayampi kho te Bhaddāli samayo appaṭividdho ahoṣi. Samayopi kho te
Bhaddāli appaṭividdho ahoṣi, sambahulā kho upāsakā Sāvattthiyaṃ
paṭivasanti, tepi maṃ jānissanti “Bhaddāli nāma bhikkhu Satthusāsane
sikkhāya aparipūrakārī”ti, ayampi kho te Bhaddāli samayo appaṭividdho
ahoṣi. Samayopi kho te Bhaddāli appaṭividdho ahoṣi, sambahulā kho
upāsikā savattthiyaṃ paṭivasanti, tāpi maṃ jānissanti “Bhaddāli nāma
bhikkhu Satthusāsane sikkhāya aparipūrakārī”ti, ayampi kho te Bhaddāli
samayo appaṭividdho ahoṣi. Samayopi kho te Bhaddāli appaṭividdho ahoṣi,
sambahulā kho nānātitthiyā samaṇabrāhmaṇā Sāvattthiyaṃ vassaṃ upagatā,
tepi maṃ jānissanti “Bhaddāli nāma bhikkhu samaṇassa Gotamassa sāvako
theraññataro bhikkhu sāsane sikkhāya aparipūrakārī”ti, ayampi kho te
Bhaddāli samayo appaṭividdho ahoṣīti. Accayo maṃ bhante accagamā
yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yohaṃ Bhagavatā sikkhāpade
paññāpiyamāne bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ
pavedesiṃ, tassa me bhante Bhagavā accayaṃ accayato paṭiggaṇhātu āyatim
saṃvarāyāti. Taggha tvaṃ Bhaddāli accayo accagamā yathābālaṃ
yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā

sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

136. Taṃ kiṃ maññasi Bhaddāli, idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ “ehi me tvaṃ bhikkhu pañke saṅkamo hohī”ti. Api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya noti vā vadeyyāti. No hetam bhante. Taṃ kiṃ maññasi Bhaddāli, idhassa bhikkhu paññāvimutto. Kāyasakkhi. Diṭṭhippatto. Saddhāvimutto. Dhammānusārī. Saddhānusārī, tamahaṃ evaṃ vadeyyaṃ “ehi me tvaṃ bhikkhu pañke saṅkamo hohī”ti. Api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya noti vā vadeyyāti. No hetam bhante. Taṃ kiṃ maññasi Bhaddāli, api nu tvaṃ Bhaddāli tasmim samaye ubhatobhāgavimutto vā hosi, paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vāti. No hetam bhante. Nanu tvaṃ Bhaddāli tasmim samaye ritto tuccho aparaddhoti. Evaṃ bhante. Accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, yohaṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesim, tassa me bhante Bhagavā accayaṃ accayato paṭiggaṇhātu āyatim samvārayāti. Taggha tvaṃ Bhaddāli accayo accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ Bhaddāli accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā Bhaddāli ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim samvaram āpajjati.

137. Idha Bhaddāli ekacco bhikkhu Satthusāsane sikkhāya aparipūrakārī hoti, tassa evaṃ hoti “yaṃnūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, appeva nāmāhaṃ uttari¹ manussadhammā alamariyaññadassanavisesaṃ sacchikareyyaṃ”ti, so vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ

1. Uttariṃ (Sī, Syā, Kaṃ, I)

pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, tassa tathāvūpakaṭṭhassa viharato Satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati. So Satthārāpi upavadito anuviccapi viññūhi sabrahmacārīhi upavadito devatāhipi upavadito attanāpi attānaṃ upavadito na uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya aparipūrakārissa.

138. Idha pana Bhaddāli ekacco bhikkhu Satthusāsane sikkhāya paripūrakārī hoti, tassa evaṃ hoti “yaṃnūnāhaṃ vivittaṃ senāsaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, appeva nāmāhaṃ uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyaṃ”ti, so vivittaṃ senāsaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanatthaṃ abbhokāsaṃ palālapuñjaṃ, tassa tathāvūpakaṭṭhassa viharato Satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati. So Satthārāpi anupavadito anuviccapi viññūhi sabrahmacārīhi anupavadito devatāhipi anupavadito attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti, so vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

139. Puna caparaṃ Bhaddāli bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

Puna caparaṃ Bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti tatiyaṃ

jhānaṃ upasampajja viharati. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

Puna caparaṃ Bhaddāli bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti “ime vata bhonto sattā kāyaduccaritena samannāgatā -pa- vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā -pa- sugatiṃ saggaṃ lokaṃ upapannā”ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena -pa- yathākammūpage satte pajānāti. Taṃ kissa hetu, evañhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissa.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti, ime āsavāti yathābhūtaṃ pajānāti,

ayaṃ āsavaśamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti nāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti. Taṃ kissa hetu, evaṃhi taṃ Bhaddāli hoti, yathā taṃ Satthusāsane sikkhāya paripūrakārissāti.

140. Evaṃ vutte āyasmā Bhaddāli Bhagavantaṃ etadavoca “ko nu kho bhante hetu, ko paccayo, yena midhekaccaṃ bhikkhuṃ pasayha pasayha¹ kāraṇaṃ karonti, ko pana bhante hetu, ko paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti”ti. Idha Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti, āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāteti, na netthāraṃ vattati, yena saṃgho attamano hoti, taṃ karomīti nāha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu abhiñhāpattiko, āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pātehi, na netthāraṃ vattati, yena saṃgho attamano hoti, taṃ karomīti nāha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha, yathāssidaṃ² adhikaraṇaṃ na khippameva vūpasameyyā”ti. Tassa kho evaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti, yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

141. Idha pana Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti, āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātu karoti, sammā vattati, lomaṃ pāteti, netthāraṃ vattati, yena saṃgho

1. Pavayha pavayha (Sī, Syā, Kaṃ, I)

2. Yathayidaṃ (Syā, Kaṃ, Ka)

attamano hoti, taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu abhiṅhāpattiko, āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, yena saṅgho attamano hoti, taṃ karomīti āha. Sādhū vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha, yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā”ti. Tassa kho evaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti, yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

142. Idha Bhaddāli ekacco bhikkhu adhiccāpattiko hoti, anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, yena saṅgho attamano hoti, taṃ karomīti nāha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu adhiccāpattiko, anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, yena saṅgho attamano hoti, taṃ karomīti nāha. Sādhū vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha, yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā”ti. Tassa kho evaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti, yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

143. Idha pana Bhaddāli ekacco bhikkhu adhiccāpattiko hoti, anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, yena saṅgho attamano hoti, taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, yena

saṅgho attamano hoti, taṃ karomīti āha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha, yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā”ti. Tassa kho evaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti, yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

144. Idha Bhaddāli ekacco bhikkhu saddhāmmattakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu saddhāmmattakena vahati pemamattakena, sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma, mā yaṃpissa taṃ saddhāmmattaṃ pemamattaṃ, tamhāpi parihāyī”ti. Seyyathāpi Bhaddāli purisassa ekaṃ cakkhuṃ, tassa mittāmaccā nātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ “mā yaṃpissa taṃ ekaṃ cakkhuṃ, tamhāpi parihāyī”ti. Evameva kho Bhaddāli idhekacco bhikkhu saddhāmmattakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti “ayaṃ kho āvuso bhikkhu saddhāmmattakena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma, mā yaṃpissa taṃ saddhāmmattaṃ pemamattaṃ, tamhāpi parihāyī”ti. Ayaṃ kho Bhaddāli hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. Ayaṃ pana Bhaddāli hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontīti.

145. Ko nu kho bhante hetu, ko paccayo, yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ, bahutarā ca bhikkhū aññāya saṅghahimsu. Ko pana bhante hetu, ko paccayo, yena etarahi bahutarāni ceva sikkhāpadāni honti, appatarā ca bhikkhū aññāya saṅghahantīti. Evametaṃ Bhaddāli hoti, sattesu hāyamānesu saddhamme antaradhāyamāne bahutarāni ceva sikkhāpadāni honti, appatarā ca bhikkhū aññāya saṅghahantīti. Na tāva Bhaddāli Satthā sāvakaṇaṃ sikkhāpadaṃ paññāpeti, yāva na idhekacce āsavaṅghānīyā dhammā saṅghe pātubhavanti, yato ca kho Bhaddāli idhekacce āsavaṅghānīyā dhammā saṅghe pātubhavanti, atha Satthā sāvakaṇaṃ sikkhāpadaṃ paññāpeti tesameveva āsavaṅghānīyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idhekacce āsavaṅghānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho mahattaṃ patto hoti. Yato ca kho Bhaddāli saṅgho mahattaṃ patto hoti, atha

idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesāmyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho lābhaggaṃ patto hoti. Yasaggaṃ patto hoti. Bāhusaccaṃ patto hoti. Rattaññutaṃ patto hoti. Yato ca kho Bhaddāli saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesāmyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

146. Appakā kho tumhe Bhaddāli tena samayena ahuvattha, yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ, taṃ sarasi¹ Bhaddālīti. No hetuṃ bhante. Tatra Bhaddāli kaṃ hetuṃ pacesīti. So hi nūnāhaṃ bhante dīgharattaṃ Satthusāsane sikkhāya aparipūrakārī ahosinti. Na kho Bhaddāli eseva hetu esa paccayo, api ca me tvaṃ Bhaddāli dīgharattaṃ cetasā cetoparicca vidito “na cāyaṃ moghapuriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetaso² samannāharitvā ohtasoto dhammaṃ suṇāti”ti. Api ca te ahaṃ Bhaddāli ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi, taṃ suṇāhi sādhukaṃ manasi karohi, bhāsissāmīti. Evaṃ bhanteti kho āyasmā Bhaddāli Bhagavato paccassosi. Bhagavā etadavoca—

147. Seyyathāpi Bhaddāli dakkho assadamako bhadraṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti. Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho Bhaddāli bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari kāraṇaṃ kāreti yugādhāne. Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne

1. Sarasi tvaṃ (Sī, I), sarasi taṃ (?)

2. Sabbaṃ cetaso (Ka)

parinibbāyati. Yato kho Bhaddāli bhadro assajānīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇam̐ kāreti anukkame, maṇḍale, khurakāse¹, dhāve, davatte², rājaguṇe, rājavanse, uttame jave uttame haye uttame sākhalye. Tassa uttame jave uttame haye uttame sākhalye kāraṇam̐ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā tam̐ akāritapubbam̐ kāraṇam̐ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho Bhaddāli bhadro assajānīyo abhiṇha kāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari vaṇṇiyañca pāṇiyañca³ anuppavecchati. Imehi kho Bhaddāli dasahaṅgehi samannāgato bhadro assajānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyam̐ gacchati.

Evameva kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhetam̐ lokassa. Katamehi dasahi. Idha Bhaddāli bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti, imehi kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhetam̐ lokassāti.

Idamavoca Bhagavā. Attamano āyasmā Bhaddāli Bhagavato bhāsitaṃ abhinandīti.

Bhaddālisuttam̐ niṭṭhitam̐ pañcamam̐.

1. Khurakāye (Sī, I)

2. Ravatthe (Sī, Syā, Kam, I)

3. Valiyañca (Sī, I), baliyañca (Syā, Kam)

6. Laṭukikopamasutta

148. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Aṅguttarāpesu viharati Āpaṇaṃ nāma Aṅguttarāpānaṃ nigamo. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Āpaṇaṃ piṇḍāya pāvīsi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto yenaññataro vanasaṅgo tenupasaṅkami divāvihārāya, taṃ vanasaṅgaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Āyasmāpi kho Udāyī pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Āpaṇaṃ piṇḍāya pāvīsi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto yena so vanasaṅgo tenupasaṅkami divāvihārāya, taṃ vanasaṅgaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho āyasmato Udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi “bahūnaṃ¹ vata no Bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no Bhagavā sukhadhammānaṃ upahattā, bahūnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā”ti. Atha kho āyasmā Udāyī sāyanhasamayaṃ paṭisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantāṃ abhivādetvā ekamantaṃ nisīdi.

149. Ekamantaṃ nisinno kho āyasmā Udāyī Bhagavantāṃ etadavoca “idha mayhaṃ bhante rahogakassa paṭisallīnassa evaṃ cetaso parivitakko udapādi ‘bahūnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no Bhagavā sukhadhammānaṃ upahattā, bahūnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā’ti, mayaṃhi bhante pubbe sāyañceva bhuñjāma pāto ca divā ca vikāle, ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi ‘iṅgha tumhe bhikkhave etaṃ divāvīkālabbhojanaṃ pajahathā’ti, tassa mayhaṃ bhante ahudeva aññathattaṃ ahudeva² domanassaṃ ‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti, tassapi no Bhagavā pahānamāha, tassapi no Sugato paṭinissaggamāhā’ti,

1. Bahūnaṃ (Sī, Syā, Kaṃ, I) evamīdise aviññāṇakappakaraṇe.

2. Ahu (Sī, I)

te mayam bhante Bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evam tam divāvikālabhojanam pajahimhā, te mayam bhante sāyañceva bhuñjāma pāto ca. Ahu kho so bhante samayo, yam Bhagavā bhikkhū āmantesi ‘iñgha tumhe bhikkhave etam rattimvikālabhojanam pajahathā’ti, tassa mayham bhante ahudeva aññathattam ahudeva domanassam ‘yampi no imesam dvinnam bhattānam pañītasankhātataram, tassapi no Bhagavā pahānamāha, tassapi no Sugato pañinissaggamāhā’ti. Bhūtapubbam bhante aññataro puriso divā sūpeyyam labhitvā evamāha ‘handā ca imam nikkhipatha, sāyam sabbeva samaggā bhuñjissāmā’ti. Yā kāci bhante sankhātiyo, sabbā tā rattim, appā divā. Te mayam bhante Bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evam tam rattimvikālabhojanam pajahimhā. Bhūtapubbam bhante bhikkhū rattandhakāratimisāyam piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi¹ ārohanti, suttampi gāvim ārohanti, māṇavehipi samāgacchanti katakammehipi akatakammehipi, mātugāmopi te² asaddhammena nimanteti. Bhūtapubbāham bhante rattandhakāratimisāyam piṇḍāya carāmi. Addasā kho mam bhante aññatarā itthī vijjantarikāya bhājanam dhovantī, disvā mam bhītā vissaramakāsi ‘abhumme³ pisāco vata man’ti. Evam vutte aham bhante tam itthim etadavocam ‘nāham bhagini pisāco, bhikkhu piṇḍāya ṭhito’ti. Bhikkhussa ātumārī, bhikkhussa mātumārī⁴, varam te bhikkhu tiñhena govikantanena kucchi parikanto, na tveva varam, yam⁵ rattandhakāratimisāyam kucchihetu piṇḍāya carasīti⁶. Tassa mayham bhante tadanussarato evam hoti ‘bahūnam vata no Bhagavā dukkhadhammānam apahattā, bahūnam vata no Bhagavā sukhadhammānam upahattā, bahūnam vata no Bhagavā akusalānam dhammānam apahattā, bahūnam vata no Bhagavā kusalānam dhammānam upahattā’ti”.

150. Evameva panudāyi, idhekacce moghapurisā “idam pajathā”ti mayā vuccamānā te evamāhamso “kim panimassa appamattakassa oramattakassa, adhisallikhatevāyam samaṇo”ti. Te tañceva nappajahanti,

1. Kaṇṭakavattampi (Sī, I), kaṇṭakarājimpi (Syā, Kam)

2. Tena (Ka) 3. Abhumme (Sī, I) 4. Ṭhito’ti. Bhikkhussa ātumātumārī (Ka)

5. Na tveva yā (Sī, I)

6. Carasīti (Sī, I)

mayi ca appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Tesāṃ taṃ Udāyi hoti balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaro. Seyyathāpi Udāyi laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti. Yo nu kho Udāyi evaṃ vadeyya “yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti. Tañhi tassā abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asāraṃ bandhanaṃ”ti, sammā nu kho so Udāyi vadamāno vadeyyāti. No hetāṃ bhante. Yena sā bhante laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti. Tañhi tassā balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaroti. Evameva kho Udāyi idhekacce moghapurisa “idaṃ pajahathā”ti mayā vuccamānā te evamāhaṃsu “kiṃ panimassa appamattakassa oramattakassa, adhisallikhatevāyaṃ samaṇo”ti. Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Tesāṃ taṃ Udāyi hoti balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaro.

151. Idha panudāyi ekacce kulaputtā “idaṃ pajahathā”ti mayā vuccamānā te evamāhaṃsu “kiṃ panimassa appamattakassa oramattakassa pahātabbassa, yassa no Bhagavā pahānamāha, yassa no Sugato paṭinissaggamāhā”ti. Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradattavuttā¹ migabhūtena cetasā viharanti, tesāṃ taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asāraṃ bandhanaṃ. Seyyathāpi Udāyi rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati. Yo nu kho Udāyi evaṃ vadeyya “yehi so rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati. Tañhi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ

1. Paradavuttā (Sī, Syā, Kaṃ, I)

apūtikam bandhanam thūlo kaliṅgaro”ti, sammā nu kho so Udāyi vadamāno vadeyyāti. No hetam bhante. Yehi so bhante rañño nāgo īsādanto urūḥavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyam sannāmetvā tāni bandhanāni saṁchinditvā saṁpadāletvā yena kāmam pakkamati. Tañhi tassa abalam bandhanam -pa- asārakam bandhananti. Evameva kho Udāyi idhekacce kulaputtā “idam pajahathā”ti mayā vuccamānā te evamāhamsu “kim panimassa appamattakassa oramattakassa pahātabbassa, yassa no Bhagavā pahānamāha, yassa no Sugato paṭinissaggamāhā”ti. Te tañceva pajahanti, mayi ca na appaccayam upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Te tam pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti, tesam tam Udāyi hoti abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanam.

152. Seyyathāpi Udāyi puriso daliddo assako anāḷhiyo, tassa’ssa ekam agārakam oluggaviluggam kākātīdāyīm¹ naparamarūpaṁ, ekā khaṭopikā² oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṁ, ekā jāyikā naparamarūpā. So āramagatam bhikkhum passeyya sudhotatthapādam manuñnam bhojanam bhuttāvim sītāya chāyāya nisinnam adhicitte yuttam, tassa evamassa “sukham vata bho sāmāñnam, ārogyam vata bho sāmāñnam, so vatassam³, yoham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyam”ti. So na sakkuṇeyya ekam agārakam oluggaviluggam kākātīdāyīm naparamarūpaṁ pahāya, ekam khaṭopikam oluggaviluggam naparamarūpaṁ pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṁ pahāya, ekam jāyikam naparamarūpaṁ pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajitum. Yo nu kho Udāyi evam vadeyya “yehi so puriso bandhanehi baddho na sakkoti ekam agārakam oluggaviluggam kākātīdāyīm naparamarūpaṁ pahāya, ekam khaṭopikam oluggaviluggam naparamarūpaṁ pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṁ pahāya, ekam jāyikam naparamarūpaṁ pahāya

1. Kākātīdāyīm (?)

2. Kaṭopikā (Ka)

3. So vatassa (Ka)

kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Tañhi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asāraṃ bandhanaṃ”ti, sammā nu kho so Udāyi vadamāno vadeyyāti. No hetam bhante. Yehi so bhante puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Tañhi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaroti. Evameva kho Udāyi idhekacce moghapurisā “idaṃ pajahathā”ti mayā viccamānā te evamāhaṃsu “kiṃ paṇimassa appamattakassa oramattakassa, adhisallikhatevāyaṃ samaṇo”ti. Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Tesam taṃ Udāyi hoti balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaro.

153. Seyyathāpi Udāyi gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo nekānaṃ nikkhagaṇānaṃ cayo nekānaṃ dhaññaḥagaṇānaṃ cayo nekānaṃ khettagaṇānaṃ cayo nekānaṃ vatthugaṇānaṃ cayo nekānaṃ bhariyagaṇānaṃ cayo nekānaṃ dāsagaṇānaṃ cayo nekānaṃ dāsigaṇānaṃ cayo. So āramagataṃ bhikkhuṃ passeyya, sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ, tassa evamassa “sukhaṃ vata bho sāmāññaṃ, ārogyaṃ vata bho sāmāññaṃ, so vatassaṃ, yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ”ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaḥagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho Udāyi evaṃ vadeyya “yehi so gahapati vā gahapatiputto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaḥagaṇāni pahāya,

nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassum ohāretvā kasāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Tañhi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaro”ti, sammā nu kho so Udāyi vadamāno vadeyyāti. No hetam bhante. Yehi so bhante gahapati vā gahapatiputto vā bandhanchi baddho sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhañṇagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Tañhi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhananti. Evameva kho Udāyi idhekacce kulaputtā “idaṃ pajahathā”ti mayā vuccamānā te evamāhaṃsu “kiṃ paṇimassa appamattakassa oramattakassa pahātabbassa, yassa no Bhagavā pahānamāha, yassa no Sugato paṇinissaggamāhā”ti. Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti, tesam taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ.

154. Cattārome Udāyi puggalā santo saṃvijjamāno lokasmiṃ. Katame cattāro. Idhudāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṇinissaggāya, tamenam upadhipahānāya paṭipannaṃ upadhipaṇinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te adhvāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Imaṃ kho ahaṃ Udāyi puggalaṃ saṃyuttoti vadāmi, no visaṃyutto. Taṃ kissa hetu, indriyavemattatā hi me Udāyi imasmiṃ puggale viditā.

Idha paṇudāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṇinissaggāya, tamenam upadhipahānāya paṭipannaṃ upadhipaṇinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te nādhvāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Imampi kho ahaṃ

Udāyi puggalaṃ saṃyuttoti vadāmi, no visaṃyutto. Taṃ kissa hetu, indriyavemattatā hi me Udāyi imasmim̃ puggale veditā.

Idha panudāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tamenam̃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Seyyathāpi Udāyi puriso divasaṃsantatte¹ ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya. Dandho Udāyi udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya. Evameva kho Udāyi idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tamenam̃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Imampi kho aham̃ Udāyi puggalaṃ saṃyuttoti vadāmi, no visaṃyutto. Taṃ kissa hetu, indriyavemattatā hi me Udāyi imasmim̃ puggale veditā.

Idha panudāyi ekacco puggalo upadhi dukkhassa mūlanti iti veditvā nirupadhi hoti upadhisāṅkhaye vimutto. Imaṃ kho aham̃ Udāyi puggalaṃ visaṃyuttoti vadāmi, no saṃyuttoti. Taṃ kissa hetu, indriyavemattatā hi me Udāyi imasmim̃ puggale veditā. Ime kho Udāyi cattāro puggalā santo saṃvijjamānā lokasmim̃.

155. Pañca kho ime Udāyi kāmagaṇā. Katame pañca, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Sotaviññeyyā saddā -pa-. Ghānaviññeyyā gandhā. Jivhāviññeyyā rasā. Kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Udāyi pañca kāmagaṇā. Yaṃ kho Udāyi ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ miḷhasukhaṃ² puthujjanasukhaṃ anariyasukhaṃ na sevītabbaṃ na bhāvetabbaṃ na bahulīkātabbaṃ, bhāyītabbaṃ etassa sukhasāti vadāmi.

1. Divasasantatte (Sī, Syā, Kaṃ, I)

2. Miḷhasukhaṃ (Sī, I)

156. Idhudāyi bhikkhu vivicceva kāmehi -pa- paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā -pa- dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā -pa- tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā -pa- catuttham jhānam upasampajja viharati. Idam vuccati nekkhammasukham pavivekasukham upasamasukham sambodhasukham āsevitabbam bhāvetabbam bahulīkātabbam, na bhāyitabbam etassa sukhassāti vadāmi.

Idhudāyi bhikkhu vivicceva kāmehi -pa- paṭhamam jhānam upasampajja viharati. Idam kho aham Udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ. Yadeva tattha vitakkavicārā aniruddhā honti, idam tattha iñjitasmiṃ. Idhudāyi bhikkhu vitakkavicārānam vūpasamā -pa- dutiyam jhānam upasampajja viharati, idampi kho aham Udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ. Yadeva tattha pītisukham aniruddham hoti, idam tattha iñjitasmiṃ. Idhudāyi bhikkhu pītiyā ca virāgā -pa- tatiyam jhānam upasampajja viharati, idampi kho aham Udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ. Yadeva tattha upekkhāsukham aniruddham hoti, idam tattha iñjitasmiṃ. Idhudāyi bhikkhu sukhassa ca pahānā -pa- catuttham jhānam upasampajja viharati. Idam kho aham Udāyi aniñjitasmiṃ vadāmi.

Idhudāyi bhikkhu vivicceva kāmehi -pa- paṭhamam jhānam upasampajja viharati. Idam kho aham Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu vitakkavicārānam vūpasamā -pa- dutiyam jhānam upasampajja viharati, ayam tassa samatikkamo. Idampi kho aham Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu pītiyā ca virāgā -pa- tatiyam jhānam upasampajja viharati, ayam tassa samatikkamo. Idampi kho aham Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sukhassa ca pahānā -pa- catuttham jhānam upasampajja viharati, ayam tassa samatikkamo. Idampi kho aham Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā “ananto ākāso”ti ākāsañcāyatanaṃ upasampajja viharati, ayam tassa samatikkamo. Idampi kho aham Udāyi

analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sabbaso ākāsānañcāyatanam samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇañcāyatanam upasampajja viharati, ayaṃ tassa samatikkamo. Idampi kho ahaṃ Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sabbaso viññāṇañcāyatanam samatikkamma “natthi kiñcī”ti ākiñcaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo. Idampi kho ahaṃ Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo. Idampi kho ahaṃ Udāyi analanti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi. Ko ca tassa samatikkamo. Idhudāyi bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ tassa samatikkamo. Iti kho ahaṃ Udāyi nevasaññānāsaññāyatanassapi pahānam vadāmi. Passasi no tvaṃ Udāyi taṃ saṃyojanam aṇuṃ vā thūlam vā, yassāhaṃ no pahānam vadāmīti. No hetam bhanteti.

Idamavoca Bhagavā. Attamano āyasmā Udāyī Bhagavato bhāsitaṃ abhinandīti.

Laṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭham.

7. Cātumasutta

157. Evaṃ me sutam—ekam samayaṃ Bhagavā Cātumāyaṃ viharati Āmalakīvane. Tena kho pana samayena Sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni honti Bhagavantam dassanāya. Te ca āgantukā bhikkhū nevasikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesum. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi “ke panete Ānanda uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope”ti. Etāni bhante Sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni

Cātumaṃ anuppattāni Bhagavantaṃ dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddāti. Tenahānanda mama vacanena te bhikkhū āmantehi “Satthā āyasmānte āmantetī”ti. “Evaṃ bhante”ti kho āyasmā Ānando Bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami, upasaṅkamtivā te bhikkhū etadavoca “Satthā āyasmante āmantetī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etadavoca “kiṃ nu tumhe bhikkhave uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope”ti. Imāni bhante Sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni Bhagavantaṃ dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddāti. Gacchatha bhikkhave, paṇāmemi vo, na vo mama santike vatthabbanti. “Evaṃ bhante”ti kho te bhikkhū Bhagavato paṭissutvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

158. Tena kho pana समयena Cātumeyyakā Sakyā santhāgāre¹ sannipatitā honti kenacideva karaṇīyena. Addasaṃsu kho Cātumeyyakā Sakyā te bhikkhū dūratova āgacchante, disvāna yena te bhikkhū tenupasaṅkamiṃsu, upasaṅkamtivā te bhikkhū etadavocuṃ “handa kahaṃ pana tumhe āyasmanto gacchathā”ti. Bhagavatā kho āvuso bhikkhusaṃgho paṇāmitoti. Tenahāyasmānto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma Bhagavantaṃ pasādetunti. “Evamāvuso”ti kho te bhikkhū Cātumeyyakānaṃ Sakyānaṃ paccassosuṃ. Atha kho Cātumeyyakā Sakyā yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho Cātumeyyakā Sakyā Bhagavantaṃ etadavocuṃ “abhinandatu bhante Bhagavā bhikkhusaṃghaṃ, abhivadatu bante Bhagavā bhikkhusaṃghaṃ. Seyyathāpi

1. Sandhāgāre (Ka)

bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva Bhagavā etarahi anuggaṇhātu bhikkhusaṅgham, santettha bhante bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam, tesam Bhagavantam dassanāya alabhantānam siyā aññathattam siyā vipariṇāmo. Seyyathāpi bhante bijānam taruṇānam udakam alabhantānam siyā aññathattam siyā vipariṇāmo, evameva kho bhante santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam, tesam Bhagavantam dassanāya alabhantānam siyā aññathattam siyā vipariṇāmo. Seyyathāpi bhante vacchassa taruṇassa mātaram apassantassa siyā aññathattam siyā vipariṇāmo, evameva kho bhante santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam, tesam Bhagavantam apassantānam siyā aññathattam siyā vipariṇāmo. Abhinandatu bhante Bhagavā bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhusaṅgham. Seyyathāpi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva Bhagavā etarahi anuggaṇhātu bhikkhusaṅghan”ti.

159. Atha kho brahmā Sahampati Bhagavato cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitam¹ vā bāham pasāreyya, pasāritam vā bāham samiñjeyya, evameva brahmaloke antarahito Bhagavato purato pāturahosi. Atha kho brahmā Sahampati ekamsam uttarāsaṅgam karitvā yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etadavoca “abhinandatu bhante Bhagavā bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhusaṅgham. Seyyathāpi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva Bhagavā etarahi anuggaṇhātu bhikkhusaṅgham, santettha bhante bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam, tesam Bhagavantam dassanāya alabhantānam siyā aññathattam siyā vipariṇāmo. Seyyathāpi bhante bijānam taruṇānam udakam alabhantānam siyā aññathattam siyā vipariṇāmo, evameva kho bhante santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam, tesam Bhagavantam dassanāya alabhantānam siyā aññathattam siyā vipariṇāmo. Seyyathāpi bhante vacchassa taruṇassa mātaram apassantassa siyā aññathattam siyā vipariṇāmo, evameva kho bhante santettha bhikkhū

1. Sammiñjitam (Sī, Syā, Kam, I)

navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ Bhagavantaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Abhinandatu bhante Bhagavā bhikkhusaṃghaṃ, abhivadatu bhante Bhagavā bhikkhusaṃghaṃ. Seyyathāpi bhante Bhagavatā pubbe bhikkhusaṃgho anuggahito, evameva Bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ”ti.

160. Asakkhimsu kho Cātumeyyakā ca Sakyā brahmā ca Sahampati Bhagavantaṃ pasādetuṃ bījūpamena ca taruṇūpamena ca. Atha kho āyasmā Mahāmoggallāno bhikkhū āmantesi “uṭṭhethāvuso, gaṇhatha pattacīvaraṃ pasādito Bhagavā Cātumeyyakehi ca Sakyehi brahmunā ca Sahampatinā bījūpamena ca taruṇūpamena cā”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Mahāmoggallānassa paṭissutvā uṭṭhāyāsanaṃ pattacīvaramādāya yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sāriputtaṃ Bhagavā etadavoca “kinti te Sāriputta aho si mayā bhikkhusaṃghe paṇāmite”ti. Evaṃ kho me bhante aho si “Bhagavato bhikkhusaṃgho paṇāmito, appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni appossukkā diṭṭhadhammasukhavihāraṃ anuyutto viharissāmā”ti. Āgamehi tvaṃ Sāriputta, āgamehi tvaṃ Sāriputta diṭṭhadhammasukhavihāraṃ. Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi “kinti te Moggallāna aho si mayā bhikkhusaṃghe paṇāmite”ti. Evaṃ kho me bhante aho si “Bhagavatā bhikkhusaṃgho paṇāmito, appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca Sāriputto bhikkhusaṃghaṃ pariharissāmā”ti. Sādhu sādhu Moggallāna, ahaṃ vā hi Moggallāna bhikkhusaṃghaṃ parihareyyaṃ Sāriputtamoggallānā vāti.

161. Atha kho Bhagavā bhikkhū āmantesi—cattārimāni bhikkhave bhayāni udakorohante paṭikaṅkhitabbāni. Katamāni cattāri, ūmibhayaṃ¹ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ. Imāni bhikkhave cattāri bhayāni udakorohante paṭikaṅkhitabbāni. Evameva kho bhikkhave cattārimāni

1. Ummibhayaṃ (Syā, Kam)

bhayāni idhekacce puggale imasmim̄ dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbāni. Katamāni cattāri, ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ.

162. Katamañca bhikkhave ūmibhayaṃ. Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti “otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā”ti. Tamenam̄ tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti anusāsanti “evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te ālokitabbaṃ, evaṃ te vilokitabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṃghāṭipattacīvaraṃ dhāretabbaṃ”ti. Tassa evaṃ hoti “mayaṃ kho pubbe agāriyabhūtā samānā aññe ovaḍāma anusāsāma¹, ime panamhākaṃ puttamattā maññe nattamattā maññe amhe² ovaḍitabbaṃ anusāsitabbaṃ maññanti”ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati bhikkhave ūmibhayaṃ bhīto, sikkhaṃ paccakkhāya hīnāyāvatto. Ūmibhayanti kho bhikkhave kodhupāyāsassetam̄ adhivacanam̄.

163. Katamañca bhikkhave kumbhīlabhayaṃ. Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti “otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā”ti. Tamenam̄ tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti anusāsanti “idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ, idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ, idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ, idaṃ te pātābbaṃ, idaṃ te na pātābbaṃ, kappiyaṃ te khāditabbaṃ, akappiyaṃ te na khāditabbaṃ, kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na bhuñjitabbaṃ, kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na sāyitabbaṃ, kappiyaṃ te pātābbaṃ, akappiyaṃ te na pātābbaṃ, kāle te khāditabbaṃ, vikāle te na khāditabbaṃ, kāle te bhuñjitabbaṃ, vikāle

1. Ovaḍāmapī anusāsāmapī (Sī, Syā, Kaṃ, I)

2. Evaṃ (Ka)

te na bhuñjitabbaṃ, kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ, kāle te pātabbaṃ, vikāle te na pātabban”ti. Tassa evaṃ hoti “mayāṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma, taṃ khādāma. Yaṃ na icchāma, na taṃ khādāma. Yaṃ icchāma, taṃ bhuñjāma. Yaṃ na icchāma, na taṃ bhuñjāma. Yaṃ icchāma, taṃ sāyāma. Yaṃ na icchāma, na taṃ sāyāma. Yaṃ icchāma, taṃ pivāma¹. Yaṃ na icchāma, na taṃ pivāma. Kappiyaṃpi khādāma, akappiyaṃpi khādāma. Kappiyaṃpi bhuñjāma, akappiyaṃpi bhuñjāma. Kappiyaṃpi sāyāma, akappiyaṃpi sāyāma. Kappiyaṃpi pivāma, akappiyaṃpi pivāma. Kālepi khādāma, vikālepi khādāma. Kālepi bhuñjāma, vikālepi bhuñjāma. Kālepi sāyāma, vikālepi sāyāma. Kālepi pivāma, vikālepi pivāma. Yaṃpi no saddhā gahapatikā divā vikāle paṇītaṃ khādānīyaṃ bhojanīyaṃ denti, tatthapime mukhāvaraṇaṃ maññe karontī”ti. so sikkhaṃ paccakkhāya hīnāyāvattati. ayaṃ vuccati bhikkhave kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Kumbhīlabhayanti kho bhikkhave odarikattassetāṃ adhivacanaṃ.

164. Katamañca bhikkhave āvaṭṭabhayaṃ. Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti “otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā”ti. So evaṃ pabbajito samāno pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi. So tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ². Tassa evaṃ hoti “mayāṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā, saṃvijjanti kho pana me kule³ bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātun”ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati bhikkhave āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Āvaṭṭabhayanti kho bhikkhave pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

1. Pipāma (Sī, I)

2. Paricāriyamānaṃ (Syā, Kam, Ka)

3. Saṃvijjanti kho kule (Sī, Syā, Kam, I)

165. Katamañca bhikkhave susukābhayaṃ. Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti “otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā”ti. So evaṃ pabbajito samāno pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi. so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā, tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti, so rāgānuddhamṣena¹ cittena sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati bhikkhave susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Susukābhayanti kho bhikkhave mātugāmassetaṃ adhivacanaṃ. Imāni kho bhikkhave cattāri bhayāni idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbānīti.

Idamavoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandunti.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Naḷakapānasutta

166. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Kosalesu viharati Naḷakapāne Palāsavena. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā Bhagavantaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti. Āyasmā ca Anuruddho āyasmā ca Bhaddiyo² āyasmā ca Kimilo³ āyasmā ca Bhagu āyasmā ca Koṇḍañño⁴ āyasmā ca Revato āyasmā ca Ānando aññe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena Bhagavā bhikkhusaṃghapurivuto abbhokāse nisinna hoti. Atha kho Bhagavā te

1. Anuddhastena (Sī, I)

2. Nandiyo (Sī, I) vinaye ca Ma 1. Cūḷagosīnge ca.

3. Kimbilo (Sī, Syā, Kaṃ, I)

4. Kuṇḍadhāno (Sī, I)

kulaputte ārabba bhikkhū āmantesi “ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye”ti. Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Dutiyampi kho Bhagavā te kulaputte ārabba bhikkhū āmantesi “ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye”ti. Dutiyampi kho te bhikkhū tuṇhī ahesuṃ. Tatiyampi kho Bhagavā te kulaputte ārabba bhikkhū āmantesi “ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye”ti. Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

167. Atha kho Bhagavato etadahosi “yaṃnūnāhaṃ te kulaputte puccheyyan”ti. Atha kho Bhagavā āyasmantaṃ Anuruddhaṃ āmantesi “kacci tumhe Anuruddhā abhiratā brahmacariye”ti. Taggha mayaṃ bhante abhiratā brahmacariyeti. Sādhū sādhū Anuruddhā, etaṃ kho Anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ. Yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe Anuruddhā bhaddrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha. Tena tumhe Anuruddhā bhaddrenapi yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ pabbajitā. Te ca kho pana tumhe Anuruddhā neva rājābhinītā agārasmā anagāriyaṃ pabbajitā, na corābhinītā agārasmā anagāriyaṃ pabbajitā, na iṇaṭṭā agārasmā anagāriyaṃ pabbajitā, na bhayaṭṭā agārasmā anagāriyaṃ pabbajitā, nājīvikāpakatā agārasmā anagāriyaṃ pabbajitā, api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. Nanu tumhe Anuruddhā evaṃ saddhā agārasmā anagāriyaṃ pabbajitāti. Evaṃ bhante. Evaṃ pabbajitena ca pana Anuruddhā kulaputtena kimassa karaṇīyaṃ. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā¹ tato santataraṃ. Tassa abhiṃhāpi cittaṃ pariyādāya tiṭṭhati, byāpādopi

1. Aññaṃ ca (Ka)

cittaṃ pariyādāya tiṭṭhati, thinamiddhampi¹ cittaṃ pariyādāya tiṭṭhati, uddhaccakukkuccampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ.

Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ. Tassa abhijjhāpi cittaṃ na pariyādāya tiṭṭhati, byāpādopi cittaṃ na pariyādāya tiṭṭhati, thinamiddhampi cittaṃ na pariyādāya tiṭṭhati, uddhaccakukkuccampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati, aññaṃ vā tato santataraṃ.

168. Kinti vo Anuruddhā mayi hoti, “ye āsavā saṅkilesikā ponobbhavikā² sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī”ti. Na kho no bhante Bhagavati evaṃ hoti “ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī”ti. Evaṃ kho no bhante Bhagavati hoti “ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī”ti. Sādhu sādhu Anuruddhā. Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi Anuruddhā tālo matthakacchinno abhabbo punavirūḷhiyā, evameva kho

1. Thīnamiddhampi (Sī, Syā, Kam, I)

2. Ponobhavikā (Sī, I)

Anuruddhā Tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā. Tasmā Tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.

Tam kiṃ maññasi Anuruddhā. Kaṃ atthavasam sampassamāno Tathāgato sāvake abbatthite kālaṅkate upapattisu byākaroti “asu amutra upapanno, asu amutra upapanno”ti. Bhagavaṅmūlakā no bhante dhammā Bhagavaṅnettikā Bhagavaṅpaṭisaraṇā, sādhu vata bhante Bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantīti. Na kho Anuruddhā Tathāgato janakuhanattham na janalapanattam na lābhasakkārasilokānisamsattham na ‘iti maṃ jano jānātū’ti sāvake abbatthite kālaṅkate upapattisu byākaroti “asu amutra upapanno, asu amutra upapanno”ti. Santi ca kho Anuruddhā kulaputtā saddhā uḷāavedā uḷārapāmojjā, te tam sutvā tadatthāya cittaṃ upasaṃharanti. Tesam tam Anuruddhā hoti dīgharattam hitāya sukhāya.

169. Idhānuruddhā bhikkhu suṇāti “itthannāmo bhikkhu kālaṅkato¹, so Bhagavatā byākato ‘aññāya saṅṭhahī’ti”. So kho panassa āyasmā sāmaṃ dīṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhaṅca sīlaṅca sutaṅca cāgaṅca paññaṅca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhu suṇāti “itthannāmo bhikkhu kālaṅkato, so Bhagavatā byākato ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko, tattha parinibbāyī anāvattidhammo tasmā lokā’ti”. So kho panassa āyasmā sāmaṃ dīṭṭho vā hoti anussavassuto

1. Kālakato (Sī, Syā, Kam, I)

vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo -pa- evaṃpañño, evaṃvihārī, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhu suṇāti “itthannāmo bhikkhu kālaṅkato, so Bhagavatā byākato ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī”ti”. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo -pa- evaṃpañño, evaṃvihārī, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhu suṇāti “itthannāmo bhikkhu kālaṅkato, so Bhagavatā byākato ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti”. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo -pa- evaṃpañño, evaṃvihārī, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

170. Idhānuruddhā bhikkhunī suṇāti “itthannāmā bhikkhunī kālaṅkatā, sā Bhagavatā byākatā ‘aññāya saṅṭhahī’ti”. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpaññā sā bhaginī ahoṣi itipi, evaṃvihārinī sā bhaginī ahoṣi itipi, evaṃ vimuttā sā bhaginī ahoṣi itipī”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā bhikkhunī suṇāti “itthannāmā bhikkhunī kālaṅkatā, sā Bhagavatā byākatā ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā, tattha parinibbāyini anāvattidhammā tasmā lokā’ti. Sā kho panassā bhagini sāmāṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhagini ahoṣi itipi, evaṃdhammā -pa- evaṃpaññā, evaṃvihārinī, evaṃvimuttā sā bhagini ahoṣi itipi”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā bhikkhunī suṇāti “itthannāmā bhikkhunī kālaṅkatā, sā Bhagavatā byākatā ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti”. Sā kho panassā bhagini sāmāṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhagini ahoṣi itipi, evaṃdhammā -pa- evaṃpaññā, evaṃvihārinī, evaṃvimuttā sā bhagini ahoṣi itipi”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā bhikkhunī suṇāti “itthannāmā bhikkhunī kālaṅkatā, sā Bhagavatā byākatā ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti”. Sā kho panassa bhagini sāmāṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhagini ahoṣi itipi, evaṃdhammā, evaṃpaññā, evaṃvihārinī, evaṃvimuttā sā bhagini ahoṣi itipi”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

171. Idhānuruddhā upāsako suṇāti “itthannāmo upāsako kālaṅkato, so Bhagavatā byākato ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā, tattha parinibbāyī anāvattidhammo tasmā lokā’ti”. So kho panassa āyasmā sāmāṃ diṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi,

evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsako suṇāti “itthannāmo upāsako kālaṅkato, so Bhagavatā byākato ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokāṃ āgantvā dukkhassantaṃ karissatī”ti”. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo, evaṃpañño, evaṃvihārī, evaṃvimutto so āyasmā ahoṣi itipī”ti”. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsako suṇāti “itthannāmo upāsako kālaṅkato, so Bhagavatā byākato ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti”. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā “evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo, evaṃpañño, evaṃvihārī, evaṃvimutto so āyasmā ahoṣi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.

172. Idhānuruddhā upāsikā suṇāti “itthannāmā upāsikā kālaṅkatā, sā Bhagavatā byākatā ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā, tattha parinibbāyinī anāvattidhammā tasmā lokā’ti”. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā, evaṃ paññā, evaṃvihārīnī, evaṃvimuttā sā bhaginī ahoṣi itipī”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya

cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Idhānuruddhā upāsikā suṇāti “itthannāmā upāsikā kālaṅkatā, sā Bhagavatā byākatā ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti”. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā, evaṃpaññā, evaṃvihārinī, evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Idhānuruddhā upāsikā suṇāti “itthannāmā upāsikā kālaṅkatā, sā Bhagavatā byākatā ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti”. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā “evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpaññā sā bhaginī ahoṣi itipi, evaṃvihārinī sā bhaginī ahoṣi itipi, evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Iti kho Anuruddhā Tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisaṃsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbatīte kālaṅkate upapattīsu byākaroti “asu amutra upapanno asu amutra upapanno’ti. Santi ca kho Anuruddhā kulaputtā saddhā uḷāavedā uḷāpāramojjā, te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesāṃ taṃ Anuruddhā hoti dīgharattaṃ hitāya sukhāyāti.

Idamavoca Bhagavā. Attamano āyasmā Anuruddho Bhagavato bhāsitaṃ abhinandīti.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

9. Goliyānisutta

173. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Tena kho pana samayena Goliyāni¹ nāma bhikkhu āraññiko² padasamācāro³ saṅghamajjhe osaṭo hoti kenacideva karaṇīyena. Tatra kho āyasmā Sāriputto Goliyāniṃ bhikkhuṃ ārabha bhikkhū āmantesi—

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso”ti, tassa⁴ bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. (1)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ “iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmi”ti. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā āsanakusalo na hoti”ti⁵. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ. (2)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto ābhisamācārikampi dhammaṃ na jānāti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā ābhisamācārikampi

1. Gulissāni (Sī, I), golissāni (Syā, Kaṃ)

2. Āraññako (sabbattha)

3. Padarasamācāro (Sī, Syā, Kaṃ, I)

4. Appatissotissa (Sī, I)

5. Yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānātīti (Sī, Syā, Kaṃ, I)

dhammaṃ na jānāti”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo¹.

(3)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā² paṭikkamitabbaṃ. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto atikālena gāmaṃ pavisati, atidivā paṭikkamati. Tassa bhavanti vattāro “kiṃ paṇimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā atikālena gāmaṃ pavisati, atidivā paṭikkamati”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ. (4)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati. Tassa bhavanti vattāro “ayam nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahulikatā, tamenam saṅghagataṃpi samudācaratī”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. (5)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo. Tassa bhavanti vattāro “idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulikataṃ, tamenam saṅghagataṃpi samudācaratī”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. (6)

1. Ayam ābhisamācārikatatiyavāro Si-Syā-Kaṃ-I-potthakesu na dissati.

2. Na divā (Syā, Kaṃ, I, Ka)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā mukharo vikiṇṇavāco”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. (7)

Āraññikenāvuso bhikkhunā saṅghagatena saṅghe viharantena suvacena¹ bhavitabbaṃ kalyāṇamittena. Sace āvuso āraññiko bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā dubbaco pāpamitto”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena. (8)

Āraññikenāvuso bhikkhunā indriyesu guttadvārena bhavitabbaṃ. Sace āvuso āraññiko bhikkhu indriyesu aguttadvāro hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā indriyesu aguttadvāro”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ. (9)

Āraññikenāvuso bhikkhunā bhojane mattaññunā bhavitabbaṃ. Sace āvuso āraññiko bhikkhu bhojane amattaññū hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā bhojane amattaññū”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ. (10)

Āraññikenāvuso bhikkhunā jāgariyaṃ anuyuttana bhavitabbaṃ. Sace āvuso āraññiko bhikkhu jāgariyaṃ ananuyutto hoti.

1. Subbacena (Si, Ka)

tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā jāgariyaṃ ananuyutto”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ. (11)

Āraññikenāvuso bhikkhunā āraddhavīriyena bhavitabbaṃ. Sace āvuso āraññiko bhikkhu kusīto hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā kusīto”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā āraddhavīriyena bhavitabbaṃ. (12)

Āraññikenāvuso bhikkhunā upaṭṭhitassatinā bhavitabbaṃ. Sace āvuso āraññiko bhikkhu muṭṭhassatī hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā muṭṭhassatī”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā upaṭṭhitassatinā bhavitabbaṃ. (13)

Āraññikenāvuso bhikkhunā samāhitena bhavitabbaṃ. Sace āvuso āraññiko bhikkhu asamāhito hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā asamāhito”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ. (14)

Āraññikenāvuso bhikkhunā paññavatā bhavitabbaṃ. Sace āvuso āraññiko bhikkhu duppañño hoti. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā duppañño”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā paññavatā bhavitabbaṃ. (15)

Āraññikenāvuso bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. Santāvuso āraññikaṃ bhikkhuṃ abhidhamme abhiviniye pañhaṃ pucchitāro. Sace āvuso āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati”ti. Tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. (16)

Āraññikenāvuso bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā, tattha yogo karaṇīyo. Santāvuso āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā, tattha pañhaṃ pucchitāro. Sace āvuso āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā, tattha pañhaṃ puṭṭho na sampāyati. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā, tattha pañhaṃ puṭṭho na sampāyati”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā, tattha yogo karaṇīyo. (17)

Āraññikenāvuso bhikkhunā uttari manussadhamme yogo karaṇīyo. Santāvuso āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro. Sace āvuso āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati. Tassa bhavanti vattāro “kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā yassatthāya pabbajito, tamatthaṃ na jānāti”ti. Tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyoti. (18)

Evam vutte āyasmā Mahāmoggallāno¹ āyasmantaṃ Sāriputtaṃ etadavoca “āraññikeneva nu kho āvuso Sāriputta bhikkhunā ime dhammā samādāya vattitabbā, udāhu gāmantavihārināpīti. Āraññikenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādāya vattitabbā, pageva gāmantavihārinā”ti.

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

1. Mahāmoggallāno (Ka)

10. Kīṭāgirisutta

174. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Kāsīsu cārikāṃ carati mahatā bhikkhusaṃghena saddhim. Tatra kho Bhagavā bhikkhū āmantesi “ahaṃ kho bhikkhave aññatreva rattibhojanā¹ bhuñjāmi. Aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhatāñca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi bhikkhave aññatreva rattibhojanā bhuñjatha. Aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatāñca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti. “Evaṃ bhante”ti kho te bhikkhū Bhagavato paccassosum. Atha kho Bhagavā Kāsīsu anupubbena cārikāṃ caramāno yena Kīṭāgiri nāma Kāsīnaṃ nigamo tadavasari. Tatra sudam Bhagavā Kīṭāgirisimim viharati Kāsīnaṃ nigame.

175. Tena kho pana samayena Assajipunabbasukā nāma bhikkhū Kīṭāgirisimim āvāsikā honti. Atha kho sambahulā bhikkhū yena Assajipunabbasukā bhikkhū tenupasaṅkamimsu, upasaṅkamitvā Assajipunabbasuke bhikkhū etadavocum “Bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṃgho ca. Aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatāñca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvusotumhepi rattibhojanā bhuñjamānā appābādhatāñca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti. Evaṃ vutte Assajipunabbasukā bhikkhū te bhikkhū etadavocum “mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatāñca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kim sandiṭṭhikam hitvā kālikam anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

Yato kho te bhikkhū nāsakkhimsu Assajipunabbasuke bhikkhū saññāpetum, atha yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantam

1. Rattibhojanaṃ (Ka)

abhivādetvā ekamantaṃ nisīdim̐su, ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etadavocum̐ “idha mayaṃ bhante yena Assajipunabbasukā bhikkhū tenupasaṅkamimha, upasaṅkamitvā Assajipunabbasuke bhikkhū etadavocumha ‘Bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’ti. Evaṃ vutte bhante Assajipunabbasukā bhikkhū amhe etadavocum̐ ‘mayaṃ kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle’ti. Yato kho mayaṃ bhante nāsakkhimha Assajipunabbasuke bhikkhū saññāpetum̐, atha mayaṃ etamatthaṃ Bhagavato ārocemā”ti.

176. Atha kho Bhagavā aññataraṃ bhikkhum̐ āmantesi “ehi tvaṃ bhikkhu mama vacanena Assajipunabbasuke bhikkhū āmantehi ‘Satthā āyasmante āmanteti’ti”. “Evaṃ bhante”ti kho so bhikkhu Bhagavato paṭissutvā yena Assajipunabbasukā bhikkhū tenupasaṅkami, upasaṅkamitvā Assajipunabbasuke bhikkhū etadavoca “Satthā āyasmante āmanteti”ti. “Evamāvuso”ti kho Assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā tenupasaṅkamim̐su, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinne kho Assajipunabbasuke bhikkhū Bhagavā etadavoca “saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum̐ ‘Bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’ti. evaṃ

vutte kira¹ bhikkhave tumhe te bhikkhū evaṃ avacuttha ‘mayāṃ kho paṇāvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhaṅca sañjānāma appātaṅkataṅca lahuṭṭhānaṅca balaṅca phāsuvihāraṅca, te mayāṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayāṃ bhuñjissāma pāto ca divā ca vikāle’ti”. Evaṃ bhante.

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

178. Sādhu bhikkhave, mayā cetāṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya “idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti”ti, evāhaṃ ajānanto “evarūpaṃ sukhaṃ vedanaṃ pajahathā”ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. No hetāṃ bhante. Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya “idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti”ti, tasmāhaṃ “evarūpaṃ sukhaṃ vedanaṃ pajahathā”ti vadāmi. Mayā cetāṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ

asacchikataṃ aphasitaṃ paññāya “idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī”ti, evāhaṃ ajānanto “evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā”ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. No hetam bhante, Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya “idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī”ti, tasmāhaṃ “evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā”ti vadāmi.

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

180. Mayā cetam bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya “idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti”ti, evāhaṃ ajānanto “evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā”ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. No hetam bhante yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ

paññāya “idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti”ti, tasmāhaṃ “evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā”ti vadāmi. Mayā cetam bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya “idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti”ti, evāhaṃ ajānanto “evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā”ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. No hetam bhante. Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya “idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti”ti, tasmāhaṃ “evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā”ti vadāmi.

181. Nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. Na panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ na appamādena karaṇīyanti vadāmi. Ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyanti vadāmi. Tam kissa hetu, kataṃ tesam appamādena, abhabbā te pamajjituṃ. Ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyanti vadāmi. Tam kissa hetu, appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyunti. Imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

182. Sattime bhikkhave puggalā santo saṃvijjamānā lokasmim. Katame satta, ubhatobhāgavimutto paññāvimutto kāyasakkhi diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.

Katamo ca bhikkhave puggalo ubhatobhāgavimutto. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā¹ viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, kataṃ tassa appamādena, abhabbo so pamajjitum. (1)

Katamo ca bhikkhave puggalo paññāvimutto. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo paññāvimutto. Imassapi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, kataṃ tassa appamādena, abhabbo so pamajjitum. (2)

Katamo ca bhikkhave puggalo kāyasakkhi. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo kāyasakkhi. Imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyasmāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. Imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. (3)

Katamo ca bhikkhave puggalo diṭṭhippatto. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, Tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. Ayaṃ vuccati bhikkhave puggalo diṭṭhippatto. Imassapi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. Taṃ

kissa hetu, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. Imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. (4)

Katamo ca bhikkhave puggalo saddhāvimutto. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, Tathāgate cassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. Ayaṃ vuccati bhikkhave puggalo saddhāvimutto. Imassapi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. Imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. (5)

Katamo ca bhikkhave puggalo dhammānusārī. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā¹ honti, Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa ime dhammā honti, seyyathidaṃ, saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusārī. Imassapi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja

1. Disvā āsavā aparikkhīṇā (Sī, I)

vihareyyāti. Imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. (6)

Katamo ca bhikkhave puggalo saddhānusārī. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā¹ honti, Tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ, api cassa ime dhammā honti. Seyyathidaṃ, saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānusārī. Imassapi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. Taṃ kissa hetu, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. Imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. (7)

183. Nāhaṃ bhikkhave ādikeneva aññārādhanam vadāmi. Api ca bhikkhave anupubbasicckhā anupubbakiriya anupubbapaṭipadā aññārādhanā hoti. Kathaṅca bhikkhave anupubbasicckhā anupubbakiriya anupubbapaṭipadā aññārādhanā hoti. Idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ² dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativiṃjha passati. Sāpi nāma bhikkhave saddhā nāhosi, tampi nāma bhikkhave upasaṅkamaṇaṃ nāhosi, sāpi nāma bhikkhave payirupāsanaṃ nāhosi, tampi nāma bhikkhave sotāvadhaṇaṃ

1. Disvā āsavā aparikkhīṇā (Sī, I)

2. Dhātānaṃ (Ka)

nāhosi, tampi nāma bhikkhave dhammassavanam nāhosi, sāpi nāma bhikkhave dhammadhāraṇā nāhosi, sāpi nāma bhikkhave atthūpaparikkhā nāhosi, sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi, sopi nāma bhikkhave chando nāhosi, sopi nāma bhikkhave ussāho nāhosi, sāpi nāma bhikkhave tulanā nāhosi, tampi nāma bhikkhave padhānam nāhosi. Vipphaṇṇānātha bhikkhave, micchāpaṇṇānātha bhikkhave, kīva dūrevime bhikkhave moghapurisā apakkantā imamhā dhammavinayā.

184. Atthi bhikkhave catuppadam veyyākaraṇam. Yassuddiṭṭhassa viññū puriso nacirasseva paññāyattham ājāneyya, uddisissāmi vo¹ bhikkhave, ājānissatha me tanti. Ke ca mayam bhante, ke ca dhammassa aññātāroti. Yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassa pāyam evarūpī paṇopaṇaviyā na upeti “evaṇca no assa, atha nam kareyyāma. Na ca no evamassa, na nam kareyyāmā”ti. Kim pana bhikkhave yam Tathāgato sabbaso āmisehi viṃsaṃsaṭṭho viharati. Saddhassa bhikkhave sāvakassa Satthusāsane pariyogāhiya² vattato ayamanudhammo hoti “Satthā Bhagavā, sāvako hamasmī, jānāti Bhagavā, nāham jānāmī”ti. Saddhassa bhikkhave sāvakassa Satthusāsane pariyogāhiya vattato ruḥaniyam³ Satthusāsanam hoti ojavantam. Saddhassa bhikkhave sāvakassa Satthusāsane pariyogāhiya vattato ayamanudhammo hoti “kāmam taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu⁴ maṃsalohitam, yam tam purisathāmena purisavīriyena purisaparakkamena pattabbam, na tam apāpuṇitvā vīriyassa saṅghānam⁵ bhavissati”ti. Saddhassa bhikkhave sāvakassa Satthusāsane pariyogāhiya vattato dvinnam phalanam aññataram phalam pāṭikānkham “diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti

1. Uddiṭṭhassāpi (Ka)

2. Pariyogāya (Sī, I, Ka), pariyogayha (Syā, Kam)

3. Rumhaniyam (Sī, I)

4. Upasussatu sarīre (Sī), sarīre avasussatu (Ka)

5. Santhānam (Sī, Syā, I)

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ
abhinanduntī.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Tassuddānaṃ

Kuñjara Rāhula sassataloko,
Mālukyaputto ca Bhaddāli nāmo.
Khudda dijātha Sahampatiyācaṃ.
Nāḷaka raññikiṭāgirināmo.

3. Paribbājakavagga

1. Tevijjavacchasutta

185. Evaṃ me sutāṃ—ekāṃ समयāṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana समयena Vacchagotṭo paribbājako Ekaṇḍarīke paribbājakārāme paṭivasati. Atha kho Bhagavā pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya Vesāliṃ piṇḍāya pāvīsi. Atha kho Bhagavato etadahosi “atippago kho tāva Vesāliyaṃ piṇḍāya caritum, yaṃnūnāhaṃ yena Ekaṇḍarīko paribbājakārāmo, yena Vacchagotṭo paribbājako tenupasaṅkameyyan”ti. Atha kho Bhagavā yena Ekaṇḍarīko paribbājakārāmo, yena Vacchagotṭo paribbājako tenupasaṅkami, addasā kho Vacchagotṭo paribbājako Bhagavantaṃ dūratova āgacchantāṃ, disvāna Bhagavantaṃ etadvoca “etu kho bhante Bhagavā, svāgataṃ¹ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imaṃ pariyaṃmakāsi yadidaṃ idhāgamanāya, nisīdatu bhante Bhagavā idamāsaṇaṃ paññattan”ti. Nisīdi Bhagavā paññatte āsane. Vacchagotṭopi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Vacchagotṭo paribbājako Bhagavantaṃ etadvoca “sutāṃ metaṃ bhante samaṇo Gotamo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan”ti. Ye te bhante evamaṃhaṃsu “samaṇo Gotamo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan”ti. Kacci te bhante Bhagavato vuttavādino, na ca Bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatīti. Ye te vaccha evamaṃhaṃsu “samaṇo Gotamo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan”ti. Na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenāti.

1. Sāgataṃ (Sī, I)

186. Kathaṃ byākaramānā pana mayaṃ bhante vuttavādino ceva Bhagavato assāma, na ca Bhagavantāṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyāti.

“Tevijjo samaṇo Gotamo”ti kho Vaccha byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya. Ahaṃ hi Vaccha yāvadeva ākaṅkhāmi, anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ahaṃ hi Vaccha yāvadeva ākaṅkhāmi, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāmi. Ahaṃ hi Vaccha āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāmi.

Tevijjo samaṇo Gotamoti kho Vaccha byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyāti.

Evam vutte Vacchagotto paribbājako Bhagavantāṃ etadavoca “atthi nu kho bho Gotama koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro”ti. Natthi kho Vaccha koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaroti.

Atthi pana bho Gotama koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpagoti. “Na kho Vaccha ekameveva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpagāti”¹

1. “Atthi kho Vaccha koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpagoti”. (Ka)

Atthi nu kho bho Gotama koci ājīvako¹ kāyassa bheda dukkhassantakaroti. Natthi kho Vaccha koci ājīvako kāyassa bheda dukkhassantakaroti.

Atthi pana bho Gotama koci ājīvako kāyassa bhedaṃ saggūpagoti. Ito kho so Vaccha ekanavuto kappo² yamaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena, sopāsi kammavādī kiriyavādīti. Evaṃ sante bho Gotama suññaṃ aduṃ tittḥāyatanaṃ antamaso saggūpāgenapīti. Evaṃ Vaccha suññaṃ aduṃ tittḥāyatanaṃ antamaso saggūpāgenapīti.

Idamavoca Bhagavā. Attamano Vacchagotto paribbājako Bhagavato bhāsitaṃ abhinandīti.

Tevijjavacchasuttaṃ niṭṭhitaṃ paṭhamāṃ.

2. Aggivacchasutta

187. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Sāvattḥiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Vacchagotto paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Vacchagotto paribbājako Bhagavantaṃ etadvoca “kiṃ nu kho bho Gotama ‘sassato loko idameva saccāṃ moghamaññaṃ’ti evaṃdiṭṭhi³ bhavaṃ Gotamo”ti. Na kho ahaṃ Vaccha evaṃdiṭṭhi “sassato loko idameva saccāṃ moghamaññaṃ”ti.

Kiṃ pana bho Gotama “asassato loko idameva saccāṃ moghamaññaṃ”ti evaṃdiṭṭhi bhavaṃ Gotamoti. Na kho ahaṃ Vaccha evaṃdiṭṭhi “asassato loko idameva saccāṃ moghamaññaṃ”ti.

1. Ājīviko (Ka)

2. Ito kho Vaccha ekanavute kappe (Ka)

3. Evaṃdiṭṭhi (Sī, Syā, Kam, I)

Kim nu kho bho Gotama “antavā loko idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “antavā loko idameva saccam moghamaññan”ti.

Kim pana bho Gotama “anantavā loko idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “anantavā loko idameva saccam moghamaññan”ti.

Kim nu kho bho Gotama “tam jivam tam sariram idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “tam jivam tam sariram idameva saccam moghamaññan”ti.

Kim pana bho Gotama “añnam jivam añnam sariram idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “añnam jivam añnam sariram idameva saccam moghamaññan”ti.

Kim nu kho bho Gotama “hoti tathāgato param maraṇā idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “hoti tathāgato param maraṇā idameva saccam moghamaññan”ti.

Kim pana bho Gotama “na hoti tathāgato param maraṇā idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “na hoti tathāgato param maraṇā idameva saccam moghamaññan”ti.

Kim nu kho bho Gotama “hoti ca na ca hoti tathāgato param maraṇā idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “hoti ca na ca hoti tathāgato param maraṇā idameva saccam moghamaññan”ti.

Kim pana bho Gotama “neva hoti na na hoti tathāgato param maraṇā idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti. Na kho aham Vaccha evamdiṭṭhi “neva hoti na na hoti tathāgato param maraṇā idameva saccam moghamaññan”ti.

188. Kim nu kho bho Gotama “sassato loko idameva saccam moghamaññan”ti evamdiṭṭhi bhavam Gotamoti iti puṭṭho samāno

“na kho ahaṃ Vaccha evaṃdiṭṭhi ‘sassato loko idameva saccam moghamaññan’ti” vadesi¹. Kim pana bho Gotama “asassato loko idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘asassato loko idameva saccam moghamaññan’ti” vadesi. Kim nu kho bho Gotama “antavā loko idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘antavā loko idameva saccam moghamaññan’ti” vadesi. Kim pana bho Gotama “anantavā loko idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘anantavā loko idameva saccam moghamaññan’ti” vadesi. Kim nu kho bho Gotama “taṃ jīvaṃ taṃ sarīraṃ idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘taṃ jīvaṃ taṃ sarīraṃ idameva saccam moghamaññan’ti” vadesi. Kim pana bho Gotama “aññaṃ jīvaṃ aññaṃ sarīraṃ idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘aññaṃ jīvaṃ aññaṃ sarīraṃ idameva saccam moghamaññan’ti” vadesi. Kim nu kho bho Gotama “hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti” vadesi.

Kim pana bho Gotama “na hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘na hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti” vadesi. Kim nu kho bho Gotama “hoti ca na ca hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na kho ahaṃ Vaccha evaṃdiṭṭhi ‘hoti ca na ca hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti” vadesi. Kim pana bho Gotama “neva hoti na na hoti tathāgato paraṃ maraṇā idameva saccam moghamaññan’ti evaṃdiṭṭhi bhavam Gotamoti iti puṭṭho samāno “na

1. Moghamaññantīti vadesi (Sī), moghamaññanti iti vadesi (?)

kho ahaṃ Vaccha evaṃdiṭṭhi ‘neva hoti na na hoti tathāgato paraṃ maraṇā idameva saccaṃ moghamaññaṃ’ti” vadesi.

Kim pana bho Gotama ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagatoti.

189. Sassato lokoti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro¹ diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam sa-upāyāsam sapaṇiḷāham na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Asassato lokoti kho Vaccha -pa-. Antavā lokoti kho Vaccha -pa-. Anantavā lokoti kho Vaccha -pa-. Tam jīvam tam sarīranti kho Vaccha -pa-. Aññaṃ jīvam aññaṃ sarīranti kho Vaccha -pa-. Hoti tathāgato paraṃ maraṇāti kho Vaccha -pa-. Na hoti tathāgato paraṃ maraṇāti kho Vaccha -pa-. Hoti ca na ca hoti tathāgato paraṃ maraṇāti kho Vaccha -pa-. Neva hoti na na hoti tathāgato paraṃ maraṇāti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam sa-upāyāsam sapaṇiḷāham na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Imaṃ kho ahaṃ Vaccha ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagatoti.

Atthi pana bho Gotamassa kiñci diṭṭhigatanti. Diṭṭhigatanti kho Vaccha apanītametam Tathāgatassa. Diṭṭham hetam Vaccha Tathāgatena “iti rūpam iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo, iti saññā iti saññāya samudayo iti saññāya atthaṅgamo, iti saṅkhārā iti saṅkhārānam samudayo iti saṅkhārānam atthaṅgamo, iti viññāṇam iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo”ti. Tasmā Tathāgato sabbamaññitānam sabbamathitānam sabba-ahaṃkāramamaṃkāramānānusayānam khayā virāgā nirodhā cāgā paṇinissaggā anupādā vimuttoti vadāmīti.

1. Diṭṭhikantāram (Sī, I)

190. Evaṃ vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatīti. Upapajjatīti kho Vaccha na upeti. Tena hi bho Gotama na upapajjatīti. Na upapajjatīti kho Vaccha na upeti. Tena hi bho Gotama upapajjati ca na ca upapajjatīti. Upapajjati ca na ca upapajjatīti kho Vaccha na upeti. Tena hi bho Gotama neva upapajjati na na upapajjatīti. Neva upapajjati na na upapajjatīti kho Vaccha na upeti.

“Evaṃ vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatī”ti iti puṭṭho samāno “upapajjatīti kho Vaccha na upeti”ti vadesi. “Tena hi bho Gotama na upapajjatī”ti iti puṭṭho samāno “na upapajjatīti kho Vaccha na upeti”ti vadesi. “Tena hi bho Gotama upapajjati ca na ca upapajjatī”ti iti puṭṭho samāno “upapajjati ca na ca upapajjatīti kho Vaccha na upeti”ti vadesi. “Tena hi bho Gotama neva upapajjati na na upapajjatī”ti iti puṭṭho samāno “neva upapajjati na na upapajjatīti kho Vaccha na upeti”ti vadesi. Etthāhaṃ bho Gotama aññāṇamāpādiṃ, ettha sammohamāpādiṃ. Yāpi me esā bhoto Gotamassa purimena kathāsallāpena ahu pasādamattā, sāpi me etarahi antarahitāti. Alaṃ hi te Vaccha aññāṇāya alaṃ sammohāya. Gambhīro hāyaṃ Vaccha dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, so tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena¹ aññatrācariyakena².

191. Tena hi Vaccha taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi Vaccha sace te purato aggi jaleyya, jāneyyāsi tvam “ayaṃ me purato aggi jalatī”ti. Sace me bho Gotama purato aggi jaleyya, jāneyyāhaṃ “ayaṃ me purato aggi jalatī”ti.

Sace pana taṃ Vaccha evaṃ puccheyya “yo te ayaṃ purato aggi jalati, ayaṃ aggi kiṃ paṭicca jalatī”ti, evaṃ puṭṭho tvam Vaccha kinti byākareyyāsīti. Sace maṃ bho Gotama evaṃ puccheyya “yo te ayaṃ purato aggi jalati, ayaṃ aggi kiṃ paṭicca jalatī”ti, evaṃ puṭṭho ahaṃ bho Gotama evaṃ

1. Aññatrāyogena (Dī 1. 173)

2. Aññatthācariyakena (Sī, Syā, Kam, I)

byākareyyaṃ “yo me ayaṃ purato aggi jalati, ayaṃ aggi tiṇakaṭṭhupādānaṃ paṭicca jalatī”ti.

Sace te Vaccha purato so aggi nibbāyeyya, jāneyyāsi tvaṃ “ayaṃ me purato aggi nibbuto”ti. Sace me bho Gotama purato so aggi nibbāyeyya, jāneyyāhaṃ “ayaṃ me purato aggi nibbuto”ti.

Sace pana taṃ Vaccha evaṃ puccheyya “yo te ayaṃ purato aggi nibbuto, so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā”ti, evaṃ puṭṭho tvaṃ Vaccha kinti byākareyyāsīti. Na upeti bho Gotama. Yañhi so bho Gotama aggi tiṇakaṭṭhupādānaṃ paṭicca ajali¹, tassa ca pariyaḍānā aññassa ca anupahārā anāhāro nibbuto tveva saṅkhyāṃ gacchatīti.

192. Evameva kho Vaccha yena rūpena Tathāgataṃ paññāpayamāno paññāpeyya, taṃ rūpaṃ Tathāgatassa pahīnaṃ ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatimānuppādadhamaṃ. Rūpasaṅkхайavimutto² kho Vaccha Tathāgato gambhīro appameyyo duppariyogāḷho, seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yāya vedanāya Tathāgataṃ paññāpayamāno paññāpeyya, sā vedanā Tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatimānuppādadhamaṃ. Vedanāsaṅkхайavimutto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāḷho, seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yāya saññāya Tathāgataṃ paññāpayamāno paññāpeyya, sā saññā Tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatimānuppādadhamaṃ, saññāsaṅkхайavimutto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāḷho, seyyathāpi mahāsamuddo.

1. Jalati (Syā, Kaṃ, Ka)

2. Rūpasaṅkхайavimutto (Sī, Syā, Kaṃ, I) evaṃ vedanāsaṅkхайādisupi.

upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yehi saṅkhārehi Tathāgataṃ paññāpayamāno paññāpeyya, te saṅkhārā Tathāgatassa pahīnā ucchinnamūlā tālāvattukatā anabhāvaṃkatā āyatim anuppādadhammā. Saṅkhārasaṅkhayavimutto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāḷho, seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yena viññāṇena Tathāgataṃ paññāpayamāno paññāpeyya, taṃ viññāṇaṃ Tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvattukataṃ anabhāvaṃkataṃ āyatim anuppādadhammaṃ. Viññāṇasaṅkhayavimutto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāḷho, seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Evam vutte Vacchagotto paribbājako Bhagavantaṃ etadavoca “seyyathāpi bho Gotama gāmassa vā nigamassa vā avidūre mahāsālarukkho, tassa aniccatā sākhāpalāsā palujjeyyūṃ¹, tacapapaṭikā palujjeyyūṃ, pheggū palujjeyyūṃ². So aparena samayena apagatasākhāpalāso apagatatacapapaṭiko apagataphegguko suddho assa sāre patiṭṭhito. Evameva bho Gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatacapapaṭikaṃ apagatapheggukaṃ suddhaṃ sāre patiṭṭhitaṃ. Abhikkantaṃ bho Gotama -pa- upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Aggivaccha suttaṃ niṭṭhitaṃ dutiyaṃ.

3. Mahāvaccasutta

193. Evam me suttaṃ—ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Atha kho Vacchagotto paribbājako yena

1. Sākhāpalāsaṃ palujjeyya

2. Pheggū palujjeyya (Sī, Syā, Kam, I)

Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantam etadavoca
 “dīgharattāhaṃ bhotā Gotamena sahakathī, sādhu me bhavaṃ Gotamo saṅkhittena kusalākusalaṃ desetū”ti. Saṅkhittenaṃ kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ, vitthārenaṃ kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ. Api ca te ahaṃ Vaccha saṅkhittena kusalākusalaṃ desessāmi, taṃ suṇāhi sādhukaṃ manasi karohi bhāsissāmīti. “Evaṃ bho”ti kho Vacchagotto paribbājako Bhagavato paccassosi. Bhagavā etadavoca—

194. Lobho kho Vaccha akusalaṃ, alobho kusalaṃ. Doso kho Vaccha akusalaṃ, adoso kusalaṃ. Moho kho Vaccha akusalaṃ, amoho kusalaṃ. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā.

Pāṇātipāto kho Vaccha akusalaṃ, pāṇātipātā veramaṇī kusalaṃ. Adinnādānaṃ kho Vaccha akusalaṃ, adinnādānā veramaṇī kusalaṃ. Kāmesumicchācāro kho Vaccha akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ. Musāvādo kho Vaccha akusalaṃ, musāvādā veramaṇī kusalaṃ. Pisunā vācā kho Vaccha akusalaṃ, pisunāya vācāya veramaṇī kusalaṃ. Pharusā vācā kho Vaccha akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ. Samphappalāpo kho Vaccha akusalaṃ, samphappalāpā veramaṇī kusalaṃ. Abhijjhā kho Vaccha akusalaṃ, abhijjhā kusalaṃ. Byāpādo kho Vaccha akusalaṃ, abyāpādo kusalaṃ. Micchādītthi kho Vaccha akusalaṃ, sammādītthi kusalaṃ. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā.

Yato kho Vaccha bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. So hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimuttoti.

195. Tīṭhatu bhavaṃ Gotamo. Atthi pana te bhoto Gotamassa ekabhikkhupi sāvako, yo āsavānaṃ khayā¹ anāsavaṃ cetovimuttiṃ

1. Sāvako āsavānaṃ khayā (Sī, Syā, Kam, I) evamuparipi.

paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajjaviharatīti. Na kho Vaccha ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantīti.

Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū. Atthi pana bhoto Gotamassa ekā bhikkhunīpi sāvikā, yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. Na kho Vaccha ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantīti.

Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo. Atthi pana bhoto Gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī, yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokāti. Na kho Vaccha ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova ye upāsakā mama sāvakā gihī odātavasanaṃ brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokāti.

Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino. Atthi pana bhoto Gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanaṃ karō ovādappaṭikaro, yo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo Satthusāsane viharatīti. Na kho Vaccha ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogino sāsanaṃ karā ovādappaṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā Satthusāsane viharantīti.

Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino. Atthi pana bhoto Gotamassa ekupāsikāpi sāvikā gihinī odātavasanā brahmacārini, yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokāti. Na kho Vaccha ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokāti.

Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanā brahmacāriniyo. Atthi pana bhoto Gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādappaṭikarā, yā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā Satthusāsane viharatīti. Na kho Vaccha ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanakarā ovādappaṭikarā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā Satthusāsane viharantīti.

196. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃyeva Gotamo ārādhako abhaviṣṣa, no ca kho bhikkhū ārādhakā abhaviṣṣaṃsu, evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako bhikkhū ca ārādhakā, evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṣṣaṃsu, evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako

bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā, evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā, evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu, evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhavissaṃsu, evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā upāsikā ca gihiniyo

odātavasanā brahmacāriṇiyo ārādhikā, evamidam brahmacariyam paripūram tenaṅgena.

Sace hi bho Gotama imam dhammam bhavam ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissamsu, bhikkhuniyo ca ārādhikā abhavissamsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissamsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhavissamsu, upāsikā ca gihiniyo odātavasanā brahmacāriṇiyo ārādhikā abhavissamsu, no ca kho upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhavissamsu, evamidam brahmacariyam aparipūram abhavissa tenaṅgena. Yasmā ca kho bho Gotama imam dhammam bhavam ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā upāsikā ca gihiniyo odātavasanā brahmacāriṇiyo ārādhikā upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā, evamidam brahmacariyam paripūram tenaṅgena.

197. Seyyathāpi bho Gotama Gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddam āhacca tiṭṭhati. Evamevāyam bhoto Gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānam āhacca tiṭṭhati. Abhikkantaṃ bho Gotama -pa-. Esāham bhavantaṃ Gotamaṃ saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham bhoto Gotamassa santike pabbajjam, labheyyam upasampadanti. Yo kho Vaccha aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam ākaṅkhati upasampadam, so cattāro māse parivasati, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā veditāti. Sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkhanā pabbajjam ākaṅkhanā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyāti. Alattha kho Vacchagotto paribbājako Bhagavato santike pabbajjam, alattha upasampadam.

Acirūpasampanno kho panāyasmā Vacchagotto addhamāsūpasampanno yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Vacchagotto Bhagavantam etadavoca “yāvatakaṃ bhante sekhena ñāṇena sekhāya vijjāya pattabbarā, anuppattam taṃ mayā, uttari ca me¹ Bhagavā dhammaṃ desetū”ti. Tena hi tvaṃ Vaccha dve dhamme uttari bhāvehi samathaṅca vipassanaṅca, ime kho te Vaccha dve dhammā uttari bhāvitā samatho ca vipassanā ca anekadhātupaṭivedhāya saṃvattissanti.

198. So tvaṃ Vaccha yāvadeva² ākaṅkhissasi “anekavihitam iddhividham paccanubhaveyyam, ekopi hutvā bahudhā assam, bahudhāpi hutvā eko assam, āvibhāvaṃ tirobhāvaṃ tirokuṭṭam tiropākāram tiropabbataṃ asajjamāno gaccheyyam, seyyathāpi ākāse. Pathaviyāpi ummujjanimujjam kareyyam, seyyathāpi uduke. Udukepi abhijjamāne gaccheyyam, seyyathāpi pathaviyam. Ākāsepi pallaṅkena kameyyam, seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimaseyyam parimajjeyyam, yāvabrahmalokāpi kāyena vasam vatteyyan”ti. Tatra tatreva sakkhibhabbatam pāpuṇissasi sati sati-āyatane. (1)

So tvaṃ Vaccha yāvadeva ākaṅkhissasi “dibbāya sotadhātuyā visuddhāya atikkantamānisikāya ubho sadde suṇeyyam dibbe ca mānuse ca ye dūre santike cā”ti. Tatra tatreva sakkhibhabbatam pāpuṇissasi sati sati-āyatane. (2)

So tvaṃ Vaccha yāvadeva ākaṅkhissasi “parasattānam parapuggalānam cetasā ceto paricca pajāneyyam. Sarāgam vā cittaṃ sarāgam cittanti pajāneyyam, vītarāgam vā cittaṃ vītarāgam cittanti pajāneyyam. Sadosam vā cittaṃ sadosam cittanti pajāneyyam, vītadosam vā cittaṃ vītadosam cittanti pajāneyyam. Samoham vā cittaṃ samoham cittanti pajāneyyam, vītamoham vā cittaṃ vītamoham cittanti pajāneyyam. Saṃkhittam vā cittaṃ saṃkhittam cittanti pajāneyyam, vikkhittam vā cittaṃ vikkhittam cittanti pajāneyyam. Mahaggatam vā cittaṃ

1. Uttariṃ me (Sī, Syā, Kaṃ, I)

2. Yāvade (I)

mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ
cittanti pajāneyyaṃ. Sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittanti pajāneyyaṃ,
anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ. Samāhitaṃ vā cittaṃ
samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti
pajāneyyaṃ. Vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ
vā cittaṃ avimuttaṃ cittanti pajāneyyaṃ”ti. Tatra tatreva sakkhibhabbatam
pāpuṇissasi sati sati-āyatane. (3)

So tvaṃ Vaccha yāvadeva ākaṅkhissasi “anekavihitaṃ pubbenivāsaṃ
anussareyyaṃ. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo tissopi jātiyo
catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo
cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi
saṃvaṭṭavivaṭṭakappe, ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo
evaṃhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto
amutra udapādim. Tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃhāro
evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto
idhūpapanno’ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ
anussareyyaṃ”ti. Tatra tatreva sakkhibhabbatam pāpuṇissasi sati sati-
āyatane. (4)

So tvaṃ Vaccha yāvadeva ākaṅkhissasi “dibbena cakkhunā visuddhena
atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte
suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajāneyyaṃ ‘ime
vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena
samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā
micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto
sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā
manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena
atikkantamānusakena

satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajāneyyaṃ”ti. Tatra tatreva sakkhibhabbataṃ pāpuṇissasi sati sati-āyatane. (5)

So tvaṃ Vaccha yāvadeva ākaṅkhissasi “āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ”ti. Tatra tatreva sakkhibhabbataṃ pāpuṇissasi sati sati-āyataneti. (6)

199. Atha kho āyasmā Vacchagotto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Bhagavantāṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā Vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti. Tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā Vacchagotto arahataṃ ahosi.

200. Tena kho pana samayena sambahulā bhikkhū Bhagavantāṃ dassanāya gacchanti. Addasā kho āyasmā Vacchagotto te bhikkhū dūratova āgacchante, disvāna yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca “handa kahaṃ pana tumhe āyasmanto gacchathā”ti. Bhagavantāṃ kho mayaṃ āvuso dassanāya gacchāmāti. Tenahāyasmanto mama vacanena Bhagavato pāde sirasā vandatha, evañca vadetha “Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandati, evañca vadeti ‘pariçiṇṇo me Bhagavā, pariçiṇṇo me Sugato’ti”. “Evamāvuso”ti kho te bhikkhū āyasmato Vacchagottassa paccassosuṃ. Atha kho te bhikkhū yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantāṃ abhivādetvā ekamantaṃ nisīdīmsu, ekamantaṃ nisinnā kho te bhikkhū Bhagavantāṃ etadavocuṃ “āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandati, evañca vadeti ‘pariçiṇṇo me Bhagavā, pariçiṇṇo me Sugato’ti”. Pubbeva me bhikkhave Vacchagotto bhikkhu cetasā ceto paricca vidito “tevijjo

Vacchagotto bhikkhu mahiddhiko mahānubhāvo”ti. Devatāpi me etamattham ārocesum “tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānubhāvo”ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Mahāvacchasuttam niṭṭhitam tatiyam.

4. Dīghanakhasutta

201. Evaṃ me sutam—ekam samayam Bhagavā Rājagahe viharati Gijjhakūṭe pabbate Sūkarakhatāyam. Atha kho Dīghanakho paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho Dīghanakho paribbājako Bhagavantam etadavoca “aham hi bho Gotama evaṃvādī evaṃdiṭṭhi sabbam me nakkhamatī”ti. Yāpi kho te esā Aggivessana diṭṭhi “sabbam me nakkhamatī”ti, esāpi te diṭṭhi nakkhamatīti. Esā ce¹ me bho Gotama diṭṭhi kameyya “taṃpassa tādisameva, taṃpassa tādisamevā”ti. Ato kho te Aggivessana bahū hi bahutarā lokasmiṃ, ye evamāhaṃsu “taṃpassa tādisameva, taṃpassa tādisamevā”ti, te taṃ ceva diṭṭhim nappajahanti, aññañca diṭṭhim upādiyanti. Ato kho te Aggivessana tanū hi tanutarā lokasmiṃ, ye evamāhaṃsu “taṃpassa tādisameva, taṃpassa tādisamevā”ti, te tañceva diṭṭhim pajahanti, aññañca diṭṭhim na upādiyanti. Santaggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbam me khamatī”ti. Santaggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbam me nakkhamatī”ti. Santaggivessana eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “ekaccam me khamati, ekaccam me nakkhamatī”ti. Tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbam me khamatī”ti. Tesamayam diṭṭhi sārāgāya santike saññogāya santike abhinandanāya santike ajjhosānāya

1. Esāpi (Ka)

santike upādānāya santike. Tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbaṃ me nakkhamatī”ti. Tesamayaṃ diṭṭhi asārāgāya santike asaṅṅogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santiketī.

202. Evaṃ vutte Dīghanakho paribbājako Bhagavantam etadavoca “ukkamsati¹ me bhavam Gotamo diṭṭhigataṃ, samukkamsati² me bhavam Gotamo diṭṭhigataṃ”ti. Tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “ekaccaṃ me khamati, ekaccaṃ me nakkhamatī”ti. Yā hi tesam khamati, sāyaṃ diṭṭhi sārāgāya santike saṅṅogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike. Yā hi tesam nakkhamati, sāyaṃ diṭṭhi asārāgāya santike asaṅṅogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike. Tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbaṃ me khamatī”ti. Tattha viññū puriso iti paṭisaṅcikkhati—yā kho me ayam diṭṭhi “sabbaṃ me khamatī”ti, imaṅce ahaṃ diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam “idameva saccam moghamaññan”ti. Dvīhi me assa viggaho, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi “sabbaṃ me nakkhamatī”ti, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi “ekaccaṃ me khamati ekaccaṃ me nakkhamatī”ti. Imehi assa dvīhi viggaho. Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṅca vivādaṅca vighātaṅca vihesaṅca attani sampassamāno taṅceva diṭṭhim pajahati, aṅṅaṅca diṭṭhim na upādiyati. Evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

203. Tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “sabbaṃ me nakkhamatī”ti. Tattha viññū puriso iti paṭisaṅcikkhati—yā kho me ayam diṭṭhi “sabbaṃ me nakkhamatī”ti, imaṅce ahaṃ diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam “idameva saccam moghamaññan”ti. Dvīhi me assa viggaho, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī

1. Ukkamsati (Si, I, Ka)

2. SamPahamsati (Ka)

evaṃdiṭṭhi “sabbaṃ me khamatī”ti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi “ekaccaṃ me khamati ekaccaṃ me nakkhamatī”ti. Imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati, aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

204. Tatrāggivessana ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino “ekaccaṃ me khamati ekaccaṃ me nakkhamatī”ti. Tattha viññū puriso iti paṭisañcikkhadi—yā kho me ayaṃ diṭṭhi “ekaccaṃ me khamati ekaccaṃ me nakkhamatī”ti, imañca ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ “idameva saccaṃ moghamaññaṃ”ti. Dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi “sabbaṃ me khamatī”ti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi “sabbaṃ me nakkhamatī”ti. Imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati, aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

205. Ayaṃ kho panāggivessana kāyo rūpī cātumahābhūtikō¹ mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanābhedanavidhāṃsanadhammo aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo, tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmim kāyachando kāyasneho kāyanvayatā, sā pahīyati.

Tisso kho imā Aggivessana vedanā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Yasmiṃ Aggivessana samaye sukhaṃ vedanaṃ

1. Cātumahābhūtikō (Sī, Syā)

vedeti, neva tasmim̄ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti, sukhamyeva tasmim̄ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye dukkhaṃ vedanaṃ vedeti, neva tasmim̄ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti, dukkhamyeva tasmim̄ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmim̄ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti, adukkhamasukhamyeva tasmim̄ samaye vedanaṃ vedeti. Sukhāpi kho Aggivessana vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā, dukkhāpi kho Aggivessana vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā, adukkhamasukhāpi kho Aggivessana vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ Aggivessana sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̄ vimuttamiti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti. Evaṃ vimuttacitto kho Aggivessana bhikkhu na kenaci saṃvadati, na kenaci vivadati. Yañca loke vuttaṃ, tena voharati aparāmasanti.

206. Tena kho pana samayena āyasmā Sāriputto Bhagavato piṭṭhito ṭhito hoti Bhagavantaṃ bījayamāno¹. Atha kho āyasmato Sāriputtassa etadahosi “tesaṃ tesaṃ kira no Bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no Sugato dhammānaṃ abhiññā paṭinissaggamāhā”ti. Iti hidaṃ āyasmato Sāriputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhasa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti. Atha kho Dīghanakho paribbājako diṭṭhadhammo pattadhammo veditadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā

1. Vijayamāno (Si, I)

maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti, evameva kho bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca, upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Māgaṇḍiyasutta

207. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāsadhammaṃ nāma Kurūnaṃ nigamo Bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthārake¹. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya Kammāsadhammaṃ piṇḍāya pāvīsi, Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikantaṃ yena aññataro vanasaṇḍo tenupasaṅkamaṃ divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmimṃ rukkhamaṇḍale divāvihāraṃ nisīdi. Atha kho Māgaṇḍiyo² paribbājako jaṅghāvihāraṃ anucaṅkamaṃ anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkamaṃ, addasā kho Māgaṇḍiyo paribbājako Bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthāraṃ paññattaṃ, disvāna Bhāradvājagottaṃ brāhmaṇaṃ etadavoca “kassa nvaṃ bho Bhāradvājassa agyāgāre tiṇasanthāraṃ paññatto, samaṇaseyyānurūpaṃ³ maññe”ti. Atthi bho Māgaṇḍiya samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato “itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Sattā devamanussānaṃ Buddho Bhagavā”ti, tassesā bho Gotamassa seyyā paññattāti. Duddiṭṭhaṃ vata bho Bhāradvāja addasāma, duddiṭṭhaṃ vata bho Bhāradvāja addasāma, ye mayaṃ tassa bho Gotamassa bhūnahuno⁴ seyyaṃ addasāmaṃti. Rakkhasetaṃ Māgaṇḍiya vācaṃ,

1. Tiṇasantharake (Sī, Syā, Kam, I)

3. Samaṇaseyyānurūpaṃ (Sī, I)

2. Māgaṇḍiyo (Sī, I)

4. Bhūnahanaṃ (Syā, Kam)

rakkhassetam Māgaṇḍiya vācam, bahū hi tassa bhoto Gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā vinitā ariye nāye dhamme kusaleti. Sammukhā cepi mayam bho Bhāradvāja tam bhavantam Gotamam passeyyāma. Sammukhāpi nam vadeyyāma “bhūnahū¹ samaṇo Gotamo”ti. Tam kissa hetu. Evam hi no sutte ocaratīti. Sace tam bhoto Māgaṇḍiyassa agaru, āroceyyāmi tam² samaṇassa Gotamassāti. Apposukko bhavam Bhāradvājo vuttova nam vadeyyāti.

208. Assosi kho Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya Bhāradvājagottassa brāhmaṇassa Māgaṇḍiyena paribbājakena saddhim imam kathāsallāpam. Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena Bhāradvājagottassa brāhmaṇassa agyāgāram tenupasaṅkami, upasaṅkamtvā nisīdi Bhagavā paññatte tiṇasanthārake. Atha kho Bhāradvājagotto brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamtvā Bhagavatā saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi, ekamantam nisinnam kho Bhāradvājagottam brāhmaṇam Bhagavā etadavoca “ahu pana te Bhāradvāja Māgaṇḍiyena paribbājakena saddhim imameva tiṇasanthārakam ārabha kocideva kathāsallāpo”ti. Evam vutte Bhāradvājagotto brāhmaṇo samviggo lomahaṭṭhajāto Bhagavantam etadavoca “etadeva kho pana mayam bhoto Gotamassa ārocetukāmā, atha ca pana bhavam Gotamo anakkhātameva akkhāsī”ti. Ayaṅca hi³ Bhagavato Bhāradvājagottena brāhmaṇena saddhim antarākathā vipakatā hoti. Atha kho Māgaṇḍiyo paribbājako jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāram yena Bhagavā tenupasaṅkami, upasaṅkamtvā Bhagavatā saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho Māgaṇḍiyam paribbājakam Bhagavā etadavoca—

1. Bhūnahano (Syā, Kam) 2. Āroceyyametaṃ (Sī, I), ārocessāmi tassa (Syā, Kam)

3. Ayaṅca hidam (Sī, Syā, Kam, I)

209. “Cakkhum kho Māgaṇḍiya rūpārāmaṃ rūparataṃ rūpasammuditaṃ, taṃ Tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti, idaṃ nu te etaṃ Māgaṇḍiya sandhāya bhāsitaṃ bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitaṃ bhūnahu samaṇo Gotamoti. Taṃ kissa hetu. Evaṃ hi no sutte ocaratīti. Sotaṃ kho Māgaṇḍiya saddārāmaṃ -pa-. Ghānaṃ kho Māgaṇḍiya gandhārāmaṃ. Jivhā kho Māgaṇḍiya rasārāmaṃ rasaratā rasasammuditā, sā Tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti, idaṃ nute etaṃ Māgaṇḍiya sandhāya bhāsitaṃ bhūnahu samaṇo Gotamoti. Etadeva kho pana me bho Gotama sandhāya bhāsitaṃ bhūnahu samaṇo Gotamoti. Taṃ kissa hetu. Evaṃ hi no sutte ocaratīti. Kāyo kho Māgaṇḍiya phoṭṭhabbārāmo phoṭṭhabbarato -pa-. Mano kho Māgaṇḍiya dhammārāmo dhammarato dhammasammudito, so Tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti, idaṃ nu te etaṃ Māgaṇḍiya sandhāya bhāsitaṃ bhūnahu samaṇo Gotamoti. Etadeva kho pana me bho Gotama sandhāya bhāsitaṃ bhūnahu samaṇo Gotamoti. Taṃ kissa hetu. Evaṃ hi no sutte ocaratīti.

210. Taṃ kiṃ maññasi Māgaṇḍiya, idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena rūpānaṃyeva samudayañca atthaṅgamañca assādañca ādīnañca nissaraṇaṃca yathābhūtaṃ viditvā rūpaṇaṃ pahāya rūpapariḷāhaṃ paṭivino detvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya, imassa pana te Māgaṇḍiya kimassa vacanīyanti. Na kiñci bho Gotama. Taṃ kiṃ maññasi Māgaṇḍiya, idhekacco sotaviññeyyehi saddehi -pa- ghānaviññeyyehi gandhehi. Jivhāviññeyyehi rasehi. Kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃyeva samudayañca atthaṅgamañca assādañca-ādīnañca nissaraṇaṃca yathābhūtaṃ viditvā phoṭṭhabbataṇhaṃ pahāya phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso-ajjhataṃ vūpasantacitto vihareyya, imassa pana te Māgaṇḍiya kimassa vacanīyanti. Na kiñci bho Gotama.

211. Ahaṃ kho pana Māgaṇḍiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi -pa- ghānaviññeyyehi gandhehi. Jivhāviññeyyehi rasehi. Kāyaviññeyyehi phoṭṭhabbehi iṭṭhahi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, tassa mayhaṃ Māgaṇḍiya tayo pāsādā ahesum, eko vassiko eko hemantiko eko gimhiko, so kho ahaṃ Māgaṇḍiya vassike pāsāde vassike cattāro¹ māse nippurisehi tūriyehi² paricārayamāno³ na heṭṭhāpāsādaṃ orohāmi, so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṅca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi, so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante, so tesam na pihemi, na tattha abhiraṃmāmi. Taṃ kissa hetu. Yāhayaṃ Māgaṇḍiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃmāmi.

212. Seyyathāpi Māgaṇḍiya gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreyya cakkhuviññeyyehi rūpehi -pa- phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjeyya devānaṃ Tāvatiṃsānaṃ sahaḃyataṃ, so tattha Nandane vane accharāsaṃghaparivuto dibbehi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreyya, so passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

1. Vassike pāsāde cattāro (Syā, Kaṃ)

2. Turiyehi (Sī, Syā, Kaṃ, I)

3. Paricāriyamāno (sabbattha)

Taṃ kiṃ maññasi Māgaṇḍiya, api nu so devaputto Nandane vane accharāsaṃghaparivuto dibbahi pañcahi kāmagaṇḍehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ kāmagaṇḍānaṃ, mānusakehi vā kāmehi āvaṭṭeyyāti. No hidaṃ bho Gotama. Taṃ kissa hetu. Mānusakehi bho Gotama kāmehi dibbakāmā abhikkantatarā ca paṇītatarā cāti. Evameva kho ahaṃ Māgaṇḍiya pubbe agāriyabhūto samāno pañcahi kāmagaṇḍehi samappito samaṅgībhūto paricāresim cakkhuvīññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyahi, sotaviññeyyehi saddehi -pa- ghānaviññeyyehi gandhehi. Jivhāviññeyyehi rasehi. Kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi, so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante, so tesāṃ na pihemi, na tattha abhiraṃmāmi. Taṃ kissa hetu. Yāhayaṃ Māgaṇḍiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati. Tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃmāmi.

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

Taṃ kiṃ maññasi Māgaṇḍiya, api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vāti.

No hidaṃ bho Gotama. Taṃ kissa hetu. Roge hi bho Gotama sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hotīti. Evameva kho ahaṃ Māgaṇḍiya pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi -pa- ghānaviññeyyehi gandhehi. Jivhāviññeyyehi rasehi. Kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi kāmūpasamhitehi rajanīyehi, so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi, so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante, so tesam na pihemi, na tattha abhiramāmi. Taṃ kissa hetu. Yāhayaṃ Māgaṇḍiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhigayha tiṭṭhati. Tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

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

Taṃ kim maññasi Māgaṇḍiya, api nu so puriso iti citiceva kāyaṃ sannāmeyyāti. Evaṃ bho Gotama. Taṃ kissa hetu. Asu hi bho Gotama aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cāti. Taṃ kim maññasi Māgaṇḍiya, idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cāti. Idāni ceva bho Gotama so aggi dukkhasamphasso ceva

mahābhitāpo ca mahā pariḷāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, asu ca¹ bho Gotama kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyeva aggismim̐ sukhamiti viparītasaññaṃ paccalattḥāti. Evameva kho Māgaṇḍiya atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, ime ca Māgaṇḍiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā upahatindriyā dukkhasamphasseyeva kāmesu sukhamiti viparītasaññaṃ paccalattḥum̐.

215. Seyyathāpi Māgaṇḍiya kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. Yathā yathā kho Māgaṇḍiya asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. Tathā tathā'ssa² tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca. Hoti ceva kāci sātamatā assādamattā, yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu. Evameva kho Māgaṇḍiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena ca pariḍayhamānā kāme paṭisevanti. Yathā yathā kho Māgaṇḍiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena ca pariḍayhamānā kāme paṭisevanti. Tathā tathā tesam̐ tesam̐ sattānaṃ kāmataṇhā ceva pavaddhati, kāmāpariḷāhena ca pariḍayhanti. Hoti ceva sātamatā assādamattā, yadidaṃ pañcakāmaṅṅe paṭicca.

Taṃ kiṃ maññasi Māgaṇḍiya, api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaṅṅehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmāpariḷāhaṃ appaṭivīnodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati

1. Asu hi ca (Sī, I)

2. Tathā tathā tasseva (Syā, Kam, Ka)

vāti. No hidam̐ bho Gotama. Sādhū Māgaṇḍiya, mayāpi kho etaṃ Māgaṇḍiya neva diṭṭham̐ na sutam̐ rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kāmataṇham̐ appahāya kāmāpariḷāham̐ appaṭivīnodetvā vigatapipāso ajjhattam̐ vūpasantacitto vihāsi vā viharati vā viharissati vā. Atha kho Māgaṇḍiya ye hi keci samaṇā vā brāhmaṇā vā vigatapipāsā ajjhattam̐ vūpasantacittā vihāsum̐ vā viharanti vā viharissanti vā, sabbe te kāmānam̐yeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam̐ viditvā kāmataṇham̐ pahāya kāmāpariḷāham̐ paṭivīnodetvā vigatapipāsā ajjhattam̐ vūpasantacittā vihāsum̐ vā viharanti vā viharissanti vāti. Atha kho Bhagavā tāyam̐ velāyam̐ imam̐ udānam̐ udānesi.

Ārogyaparamā lābhā, nibbānam̐ paramam̐ sukham̐.
Aṭṭhaṅgiko ca maggānam̐, khemam̐ amatagāminanti.

216. Evaṃ vutte Māgaṇḍiyo paribbājako Bhagavantam̐ etadavoca “acchariyam̐ bho Gotama, abbhutam̐ bho Gotama, yāva subhāsitam̐ cidam̐ bhotā Gotamena ‘ārogyaparamā lābhā, nibbānam̐ paramam̐ sukham̐’ti, mayāpi kho etaṃ bho Gotama sutam̐ pubbakānam̐ paribbājakānam̐ ācariyapācariyānam̐ bhāsamānānam̐ ‘ārogyaparamā lābhā, nibbānam̐ paramam̐ sukham̐’ti, tayidam̐ bho Gotama sametī”ti. Yam̐ pana te etaṃ Māgaṇḍiya sutam̐ pubbakānam̐ paribbājakānam̐ ācariyapācariyānam̐ bhāsamānānam̐ ‘ārogyaparamā lābhā, nibbānam̐ paramam̐ sukham̐’ti, katamam̐ tam̐ ārogyam̐ katamam̐ tam̐ nibbānanti. Evaṃ vutte Māgaṇḍiyo paribbājako sakāneva sudam̐ gattāni pāṇinā anomajjati “idantam̐ bho Gotama ārogyam̐, idantam̐ nibbānam̐. Ahañhi bho Gotama etarahi arogo sukhī, na mam̐ kiñci ābādhatī”ti.

217. Seyyathāpi Māgaṇḍiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaḅāni rūpāni, na passeyya mañjīṭṭhakāni¹ rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya samavissamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye, so suṇeyya cakkhumato bhāsamānassa “chekam̐ vata

1. Mañceṭṭhikāni (Sī, Syā, Kam̐, I), mañjeṭṭhakāni (Ka)

bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. So odātapariyesanaṃ careyya, tamenāṃ aññataro puriso telamalitena sāhuḷicirena¹ vañceyya “idaṃ te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya “chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti.

Taṃ kiṃ maññasi Māgaṇḍiya, api nu so jaccandho puriso jānanto passanto amuṃ telamalikatāṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya “chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti, udāhu cakkhumato saddhāyāti. Ajānanto hi bho Gotama apassanto so jaccandho puriso amuṃ telamalikatāṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya “chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. Cakkhumato saddhāyāti. Evameva kho Māgaṇḍiya aññatitthiyā paribbājakā andhā acakkhukā ajānantā ārogyaṃ apassantā nibbānaṃ. Atha ca paṇamaṃ gāthaṃ bhāsanti “ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ”ti. Pubbakehesā Māgaṇḍiya Arahantehi Sammāsambuddehi gāthā bhāsita.

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ.
Aṭṭhaṅgiko ca maggānaṃ, khemaṃ amatagāminanti.

218. Sā etarahi anupubbena puthujjanagāthā². Ayaṃ kho pana Māgaṇḍiya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto, so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ “idantaṃ bho Gotama ārogyaṃ, idantaṃ nibbānaṃ”ti vadesi. Taṃ hi te Māgaṇḍiya ariyaṃ cakkhuṃ natthi, yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. Evaṃ pasanno ahaṃ bhoto Gotamassa, pahoti me bhavaṃ Gotamo tathā dhammaṃ desetuṃ, yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyanti.

1. Telamasikatena sāhuḷacivarena (Sī, Syā, Kam, I)

2. Puthujjanagatā (Sī, I)

219. Seyyathāpi Māgaṇḍiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamma na cakkhūni uppādeyya, na cakkhūni visodheyya. Taṃ kiṃ maññasi Māgaṇḍiya, nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assāti. Evaṃ bho Gotama. Evameva kho Māgaṇḍiya ahaṃ ce te dhammaṃ deseyyaṃ “idantaṃ ārogyaṃ, idantaṃ nibbānaṃ”ti. So tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. So mamassa kilamatho sā mamassa vihesāti. Evaṃ pasanno ahaṃ bhoto Gotamassa, pahoti me bhavaṃ Gotamo tathā dhammaṃ desetum, yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyanti.

220. Seyyathāpi Māgaṇḍiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye, so suṇeyya cakkhumato bhāsamaṇassa “chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. So odātapariyesanaṃ careyya, tarenaṃ aññataro puriso telamalikatena sāhuḷicirena vañceyya “idaṃ te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya uddhamvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ so taṃ bhesajjaṃ āgamma cakkhūni uppādeyya cakkhūni visodheyya. Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhuḷicire chandarāgo. so pahīyetha, tañca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitā voropetabbaṃ maññeyya. Dīgharattaṃ vata bho ahaṃ iminā purisena telamalikatena sāhuḷicirena nikato vañcito paluddho “idaṃ te ambho purisa odātaṃ

vatthaṃ abhirūpaṃ nimmalaṃ suci”ti. Evameva kho Māgaṇḍiya ahaṃ ce te dhammaṃ deseyyaṃ “idantaṃ ārogyaṃ idantaṃ nibbānaṃ”ti, so tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo, so pahiyetha, api ca te evamassa”Dīgharattaṃ vata bho ahaṃ iminā cittena nikato vañcito paluddho¹, ahaṃ hi rūpaṃyeva upādiyamāno upādiyim, vedanaṃyeva upādiyamāno upādiyim, saññāṃyeva upādiyamāno upādiyim, saṅkhāreyeva upādiyamāno upādiyim, viññāṇaṃyeva upādiyamāno upādiyim, tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti”ti. Evaṃ pasanno ahaṃ bho Gotamassa, pahoti me bhavaṃ Gotamo tathā dhammaṃ desetum, yathāhaṃ imamhā āsanā anandho viṭṭhaheyyanti.

221. Tena hi tvaṃ Māgaṇḍiya sappurise bhajeyyāsi, yato kho tvaṃ Māgaṇḍiya sappurise bhajissasi, tato tvaṃ Māgaṇḍiya saddhammaṃ sossasi, yato kho tvaṃ Māgaṇḍiya saddhammaṃ sossasi, tato tvaṃ Māgaṇḍiya dhammānudhammaṃ paṭipajjissasi, yato kho tvaṃ Māgaṇḍiya dhammānudhammaṃ paṭipajjissasi, tato tvaṃ Māgaṇḍiya sāmaṇyeva ñassasi, sāmaṃ dakkhissasi “ime rogā gaṇḍā sallā idha rogā gaṇḍā sallā aparisesā nirujjhanti. Tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparideva dukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

222. Evaṃ vutte Māgaṇḍiyo paribbājako Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhaṃ vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti, evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esātaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca

1. Paladdho (Sī, I)

bhikkhusaṅghaṅca, labheyyāhaṃ bhoto Gotamassa santike pabbajjāṃ, labheyyāṃ upasampadan”ti. Yo kho Māgaṇḍiya aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjāṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, api ca mettha puggalavemattatā veditāti. Sace bhante aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhanā pabbajjāṃ ākaṅkhanā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyāti. Alatta kho Māgaṇḍiyo paribbājako Bhagavato santike pabbajjāṃ, alatta upasampadaṃ. Acirūpasampanno kho paṇāyasmā Māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññataro kho paṇāyasmā Māgaṇḍiyo arahataṃ ahoṣīti.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamāṃ.

6. Sandakasutta

223. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati Ghositārāme. Tena kho pana samayena Sandako paribbājako Pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho āyasmā Ānando sāyanhasamayāṃ paṭisallānā vuṭṭhito bhikkhū āmantesi “āyāmāvuso yena Devakatasobbho tenupasaṅkamissāma guhādassanāyā”ti. “Evaṃāvuso”ti kho te bhikkhū āyasmato Ānandassa paccassosun. Atha kho āyasmā Ānando sambahulehi bhikkhūhi saddhiṃ yena Devakatasobbho tenupasaṅkami. Tena kho pana samayena Sandako paribbājako

mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya, seyyathidam, rājakatham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā. Addasā kho Sandako paribbājako āyasmantaṃ Ānandaṃ dūratova āgacchantam, disvāna sakam parisam saṅghāpesi “appasaddā bhonto honu, mā bhonto saddamakatha, ayaṃ samaṇassa Gotamassa sāvako āgacchati samaṇo Ānando, yāvata kho pana samaṇassa Gotamassa sāvako Kosambiyam paṭivasanti, ayaṃ tesam aññataro samaṇo Ānando, appasaddakāmā kho pana te āyasmanto appasaddavinīta appasaddassa vaṇṇavādino, appeva nāma appasaddam parisam veditvā upasaṅkamitabbam maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

224. Atha kho āyasmā Ānando yena Sandako paribbājako tenupasaṅkami. Atha kho Sandako paribbājako āyasmantaṃ Ānandaṃ etadavoca “etu kho bhavam Ānando, svāgataṃ bhoto Ānandassa, cirassam kho bhavam Ānando imam pariyaṃyamakāsi, yadidaṃ idhāgamanāya, nisīdatu bhavam Ānando, idamāsanam paññattan”ti. Nisīdi kho āyasmā Ānando paññatte āsane, Sandakopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnam kho Sandakam paribbājakam āyasmā Ānando etadavoca “kāyanuttha Sandaka etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti. Tiṭṭhatesā bho Ānanda kathā, yāya mayam etarahi kathāya sannisinnā, nesā bhoto Ānandassa kathā dullabhā bhavissati pacchāpi savanāya, sādhu vata bhavantaṃyeva Ānandaṃ paṭibhātu sake ācariyake dhammīkathāti. Tena hi Sandaka suṇāhi sādhu kam manasi karohi bhāsissāmīti. “Evaṃ bho”ti kho Sandako paribbājako āyasmato Ānandassa paccassosi. Āyasmā Ānando etadavoca

“Cattārome Sandaka tena Bhagavatā jānatā passatā Arahatā
Sammāsambuddhena abrahmacariyavāsā akkhātā, cattāri ca anassāsikāni
brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na
vaseyya, vasanto ca¹ nārādheyya ñāyaṃ dhammaṃ kusalan”ti. Katame pana
te bho Ānanda tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena
cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ
brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ
kusalanti.

225. Idha Sandaka ekacco sathā evaṃvādī hoti evaṃdiṭṭhi “natthi
dinnaṃ, natthi yiṭṭhaṃ, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ
phalaṃ vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā,
natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā
sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā
sacchikatvā pavedenti. Cātumahābhūtikō ayaṃ puriso, yadā kālam karoti,
pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti
anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ
anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti, āsandipaṅcamā purisā
mataṃ ādāya gacchanti yāvāḷahanā, padāni paññāyanti, kāpotakāni aṭṭhīni
bhavanti, bhassantā āhutiyo, dattupaññattaṃ yadidaṃ dānaṃ. Tesam tucchā
musā vilāpo, ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa
bheda ucchijjanti vinassanti, na honti param maraṇā”ti.

Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ
sathā evaṃvādī evaṃdiṭṭhi “natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutam,
natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko,
natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke
samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokam paraṅca
lokam sayam abhiññā sacchikatvā pavedenti. Cātumahābhūtikō ayaṃ
puriso, yadā kālamkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo

1. Vasanto vā (Sī, I) evamuparipi anārādhanapakke.

āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti, āsandipaṅcamā purisā mataṃ ādāya gacchanti yāvāḷahanā, padāni paññāyanti, kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo, dattupaññattam yadidaṃ dānaṃ. Tesam tucchā musā vilāpo, yekeci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti, na honti paraṃ maraṇā”ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ. Akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi “ubho kāyassa bheda ucchijjissāma vinassissāma na bhavissāma paraṃ maraṇā”ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ. Yohaṃ puttasambādhasayanaṃ¹ ajjhāvasanto Kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātārūparajataṃ sādiyanto iminā bhotā satthārā samayamagatiko bhavissāmi abhisamparāyaṃ. Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So “abrahmacariyavāso ayan”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati². Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

226. Puna caparaṃ Sandaka idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi “karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ, khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ,

1. Puttasammādhavasanaṃ (Sī)

2. Nibbijjāpakkamati (Sī)

nitthi pāpassa āgamo. Uttarañcepi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo”ti.

Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ sathā evaṃvādī evaṃdiṭṭhi “karoto kārayato, chindato chedāpayato, pacato pācāpayato, socato socāpayato, kilamato, kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ, khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo”ti. Sace imassa bhoto satthuno saccāṃ vacanaṃ. Akatena me ettha kataṃ, avusitena me ettha vusitaṃ, ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā. Yo cāhaṃ na vadāmi “ubhinnaṃ kurutaṃ na karīyati pāpan”ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ. Yohaṃ puttāsambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā sathārā samasamatiko bhavissāmi abhisamparāyaṃ. Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ sathhari brahmacariyaṃ carissāmi. So “abrahmacariyavāso ayan”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena dutiyo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalaṃ.

227. Puna caparaṃ Sandaka idhekacco sathā evaṃvādī hoti evaṃdiṭṭhi “natthi hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā

sattā saṅkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyati saṅgati bhāvaparīṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī”ti.

Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ sathā evaṃvādī evaṃdiṭṭhi “natthi hetu natthi paccayo sattānaṃ saṅkilesāya, ahetū appaccayā sattā saṅkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgati bhāvaparīṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī”ti. Sace imassa bhoto satthuno saccānaṃ vacānaṃ. Akatena me ettha kataṃ, avusitena me ettha vusitaṃ, ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā. Yo cāhaṃ na vadāmi “ubho ahetū appaccayā visujjhissāmā”ti. Atirekaṃ kho paṇimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ. Yo haṃ puttā sambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālagandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā sathārā samasamagatiko bhavissāmi abhisamparāyaṃ. Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So “abrahmacariyavāso ayan”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena tatiyo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

228. Puna caparaṃ Sandaka idhekacco sathā evaṃvādī hoti evaṃdiṭṭhi “sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyīṭṭhitā. Te na iñjanti, na vipariṇamanti, na aññaṃaññaṃ byābādhenti. Nālaṃ aññaṃaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta, pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame. Ime sattakāyā akaṭā akaṭavidhā

animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādheti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci¹ jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho paṇimāni yonipamukhasatasahassāni satṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha purisabhūmiyo ekūnapaññaṃ ājīvakasate ekūnapaññaṃ paribbājakasate ekūnapaññaṃ nāgāvāsasate vīse indriyasate tiṃse nirayasate chattimsa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta niḡaṇṭhīgabbhā satta devā satta mānusa satta pesācā satta sarā satta pavuṭṭā satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti² mahākappino³ satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi’^{ti}, hevaṃ natthi, doṇamite sukhadukkhe, pariyaṇtakate saṃsāre, natthi hāyanaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti’^{ti}.

Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ satthā evaṃ vādī evaṃdiṭṭhi “sattime kāyā akaṭṭā akaṭṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādheti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta, pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame. Ime satta kāyā akaṭṭā akaṭṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādheti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā

1. Kiñci (Ka)

2. Cūḷāsīti (Sī, Syā, Kam, I)

3. Mahākappuno (Sī, I)

vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṅhena satthena sīsam chindati, na koci kañci jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho paṇimāni yonipamukhasatasahassāni saṅghi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca dvaṅghipaṭipadā dvaṅghantarakappā chaḷābhijātiyo aṅgha purisabhūmiyo ekūnapaññāsa ājīvakasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate tiṃse nirayasate chattiṃsa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta nigaṅghigabbhā satta devā satta mānusa satta pesācā satta sarā satta pavuḷā satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi ‘imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi’ti, hevaṃ natthi, doṇamite sukhadukkhe, pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeḥhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti”ti. Sace pana imassa bhoto satthuno saccaṃ vacanaṃ. Akatena me ettha kataṃ, avusitena me ettha vusitaṃ, ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā. Yo cāhaṃ na vadāmi “ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmi”ti. Atirekaṃ kho paṇimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ. Yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātārūparajataṃ sādīyanto iminā bhotā satthārā samasamatiko bhavissāmi abhisamparāyaṃ. Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So “abrahmacariyavāso ayaṃ”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena catuttho abrahmacariyavāso akkhāto, yathā viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Ime kho te Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalanti.

Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañcidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro abrahmacariyavāsāva samānā abrahmacariyavāsāti akkhātā “yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti. Katamāni pana tāni bho Ānanda tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni “yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

229. Idha Sandaka ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti “carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan”ti. So suññaṃpi agāraṃ pavisati, piṇḍaṃpi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmaṃpi gottaṃpi pucchati, gāmassapi nigamassapi nāmaṃpi maggaṃpi pucchati. So “kimidan”ti puṭṭho samāno suññaṃ me agāraṃ pavisitabbaṃ ahosi, tena pāvisim. Piṇḍaṃpi aladdhabbaṃ ahosi, tena nālatthaṃ. Kukkurena ḍaṃsitabbaṃ ahosi, tenamhi¹ daṭṭho. Caṇḍena hatthinā samāgantabbaṃ ahosi, tena samāgamiṃ. Caṇḍena assena samāgantabbaṃ ahosi, tena samāgamiṃ. Caṇḍena goṇena samāgantabbaṃ ahosi, tena samāgamiṃ. Itthiyāpi purisassapi nāmaṃpi gottaṃpi pucchitabbaṃ ahosi, tena pucchim. Gāmassapi nigamassapi nāmaṃpi maggaṃpi pucchitabbaṃ ahosi, tena pucchinti. Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti -pa-. Gāmassapi nigamassapi nāmaṃpi maggaṃpi pucchitabbaṃ ahosi, tena

1. Tena (Ka), tenāsim (?)

pucchinti. So anassāsikaṃ “idaṃ brahmacariyaṃ”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena paṭhamāṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

230. Puna caparaṃ Sandaka idhekacco satthā anussaviko hoti anussavasacco. So anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa sussutampi hoti, dussutampi hoti. Tathāpi hoti, aññathāpi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ satthā anussaviko anussavasacco, so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti, dussutampi hoti. Tathāpi hoti, aññathāpi hoti. So anassāsikaṃ “idaṃ brahmacariyaṃ”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ. Yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

231. Puna caparaṃ Sandaka idhekacco satthā takkī hoti vīmaṃsī, so takkariyāhataṃ vīmaṃsānucaritaṃ sayāmpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana Sandaka satthuno vīmaṃsissa sutakkitampi hoti, duttakkitampi hoti. Tathāpi hoti, aññathāpi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ satthā takkī vīmaṃsī, so takkariyāhataṃ vīmaṃsānucaritaṃ sayāmpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti, duttakkitampi hoti. Tathāpi hoti, aññathāpi hoti. So anassāsikaṃ “idaṃ brahmacariyaṃ”ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

232. Puna caparaṃ Sandaka idhekacco satthā mando hoti momūho, so mandattā momūhattā tattha tattha¹ pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ “evantipi² me no, tathātipi³ me no, aññathātipi⁴ me no, notipi me no, no notipi me no”ti. Tatra Sandaka viññū puriso iti paṭisañcikkhati—ayaṃ kho bhavaṃ satthā mando momūho, so mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ “evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no”ti. So anassāsikaṃ “idaṃ brahmacariyaṃ”ti iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā Arahataṃ Sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Imāni kho (tāni) Sandaka tena Bhagavatā jānatā passatā Arahataṃ Sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalanti.

Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañcidaṃ tena Bhagavatā jānatā passatā Arahataṃ Sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ. So pana bho Ānanda Satthā kiṃ vādī kiṃ akkhāyī, yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalanti.

233. Idha Sandaka Tathāgato loke uppajjati Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā -pa-⁵ So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicceva kāmehi vivicca

1. Tathā tathā (Sī, Syā, Kam, I)

2. Evampi (Sī, I)

3. Tathāpi (Sī, I)

4. Aññathāpi (Sī, I)

() Sabbattha natthi.

5. Vitthāro Kandarakasutte (7) piṭṭhe.

akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamam jhānaṃ upasampajja viharati. Yasmiṃ kho¹ Sandaka Satthari
sāvako evarūpaṃ uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ
brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna caparaṃ Sandaka bhikkhu vitakkavicārānaṃ vūpasamā -pa-
dutiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka Satthari sāvako
evarūpaṃ uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ
brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna caparaṃ Sandaka bhikkhu pītiyā ca virāgā upekkhako ca viharati
-pa- tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka Satthari
sāvako evarūpaṃ uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ
brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna caparaṃ Sandaka bhikkhu sukhasa ca pahānā -pa- catuttham
jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka Satthari sāvako
evarūpaṃ uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ
brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese
mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ
abhininnāmeti, so anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ,
ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitam
pubbenivāsaṃ anussarati. Yasmiṃ kho Sandaka Satthari sāvako evarūpaṃ
uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ brahmacariyaṃ
vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese
mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ
abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena satte
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate
duggate -pa- yathākammūpage satte pajānāti. Yasmiṃ kho Sandaka Satthari
sāvako evarūpaṃ uḷāravisesaṃ

1. Yasmiṃ kho pana (Syā, Kaṃ, Ka)

adhigacchati, tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti. Yasmiṃ kho Sandaka Satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati, tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalanti.

234. Yo pana so bho Ānanda bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamīyojano sammadaññā vimutto, paribhuñjeyya so kāmeti? Yo so Sandaka bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamīyojano sammadaññā vimutto, abhabbo so pañcaṭṭhānāni ajjhācaritūṃ, abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetūṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātūṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetūṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītūṃ abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitūṃ seyyathāpi pubbe agāriyabhūto. Yo so Sandaka bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamīyojano sammadaññā vimutto, abhabbo imāni pañcaṭṭhānāni ajjhā caritūti.

235. Yo pana so bho Ānanda bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa bhavasamyojano sammadaññā vimutto, tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇāṇadassanaṃ paccupaṭṭhitaṃ “khīṇā me āsavā”ti? tena hi Sandaka upamaṃ te karissāmi. Upamāyapidhekacce viññū purisā bhāsitassa attham ājānanti. Seyyathāpi Sandaka purisassa hatthapādā chinnā, tassa carato ceva tiṭṭhitā ca suttassa ca jāgarassa ca satataṃ samitaṃ (jānāti “chinnā me hatthapādā”ti. Udāhu paccavekkhamāno jānāti “chinnā me hatthapādā”ti? na kho bho Ānanda so puriso satataṃ samitaṃ jānāti “chinnā me hatthapādā”ti.)¹ Api ca kho pana naṃ paccavekkhamāno jānāti “chinnā me hatthapādā”ti. Evameva kho Sandaka yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, tassa carato ceva tiṭṭhito ca suttassa ca suttassa ca jāgarassa ca satataṃ samitaṃ (ṇāṇadassanaṃ na paccupaṭṭhitaṃ “khīṇā me āsavā”ti.)² Api ca kho pana naṃ paccavekkhamāno jānāti “khīṇā me āsavā”ti.

236. Kīvabahukā pana bho Ānanda imasmim dhammavinaye niyyātāroti. Na kho Sandaka ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye imasmim dhammavinaye niyyātāroti. Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā. Āyatane ca dhammadesanā, tāva bahukā ca niyyātāro paññāyissanti. Ime pañājīvakā puttamatāya puttā attānañceva ukkaṃsenti pare ca vambhenti. Tayo ceva niyyātāro paññapenti. Seyyathidaṃ, Nandaṃ Vacchaṃ, Kisaṃ Saṃkiccaṃ, Makkhalim Gosālanti. Atha kho Sandako paribbājako sakaṃ parisam āmantesi “carantu bhonto, samaṇe Gotame brahmacariyavāso, na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti. Iti hidaṃ Sandako paribbājako sakaṃ parisam uyyojesi Bhagavati brahmacariyeti.

Sandakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

1. (Chinnāva hatthapādā,) (Sī, Syā, Kaṃ, I)

2. (Khīṇāva āsavā,) (Sī, Syā, Kaṃ, I)

7. Mahāsakuludāyisutta

237. Evaṃ me sutam—ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā Moranivāpe paribbājakārāme paṭivasanti. Seyyathidaṃ, Annabhāro Varadharo Sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya Rājagahaṃ piṇḍāya pāvisi. Atha kho Bhagavato etadahosi “atippago kho tāva Rājagahe piṇḍāya caritum, yaṃnūnāhaṃ yena Moranivāpo paribbājakārāmo, yena Sakuludāyī paribbājako tenupasaṅkameyyaṃ”ti. Atha kho Bhagavā yena Moranivāpo paribbājakārāmo tenupasaṅkami. Tena kho pana samayena Sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya. Seyyathidaṃ, rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā. Addasā kho Sakuludāyī paribbājako Bhagavantam dūrato va āgacchantam, disvāna sakaṃ parisam saṅṭhāpeti “appasaddā bhonto hontu, mā bhonto saddamakatha, ayaṃ samaṇo Gotamo āgacchati, appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī, appeva nāma appasaddam parisam veditvā upasaṅkamitabbam maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesum. Atha kho Bhagavā yena Sakuludāyī paribbājako tenupasaṅkami. Atha kho Sakuludāyī paribbājako Bhagavantam etadavoca “etu kho bhante Bhagavā, svāgataṃ bhante Bhagavato, cirassam kho bhante Bhagavā imam pariyaṃmakāsi yadidaṃ idhāgamanāya, nisīdatu bhante Bhagavā idamāsanam paññattan”ti. Nisīdi Bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Sakuludāyīm paribbājakam Bhagavā etadavoca—

238. Kāyanuttha Udāyi etrahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatāti. Tiṭṭhatesā bhante kathā, yāya mayam etrahi kathāya sannisinnā. Nesā bhante kathā Bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni bhante divasāni purimatarāni nānātitthiyānam samaṇabrāhmaṇānam kutūhalasālāyam sannisinnānam sannipatitānam ayamantarākathā udapādi “lābhā vata bho Aṅgamagadhānam, suladdhalābhā vata bho Aṅgamagadhānam. Tatrime¹ samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino titthakarā sādhusammata bahujanassa, Rājagahaṃ vassāvāsam osaṭā. Ayampi kho Pūraṇo Kassapo saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṃ vassāvāsam osaṭo. Ayampi kho Makkhali Gosālo -pa- Ajito Kesakambalo. Pakudho Kaccāyano. Saṅjayo Belaṭṭhaputto. Niḡaṇṭho Nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṃ vassāvāsam osaṭo. Ayampi kho samaṇo Gotamo saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṃ vassāvāsam osaṭo. Ko nu kho imesam bhavataṃ samaṇabrāhmaṇānam saṅghīnam gaṇīnam gaṇācariyānam nātānam yasassīnam titthakarānam sādhusammataṃ bahujanassa sāvakānam sakkato garukato mānito pūjito. Kañca pana sāvakā sakkatvā garuṃ katvā² upanissāya viharantī”ti.

239. Tatrekacce evamāhaṃsu “ayam kho Pūraṇo Kassapo saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa. So ca kho sāvakānam na sakkato na garukato na mānito na pūjito. Na ca pana Pūraṇam Kassapam sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ Pūraṇo Kassapo anekasatāya parisāya dhammam deseti. Tatraññataro Pūraṇassa Kassapassa sāvako saddamakāsi ‘mā bhonto Pūraṇam Kassapam etamattham pucchittha, neso etam jānāti, mayametaṃ jānāma, amhe etamattham pucchatha, mayametaṃ bhavantānam byākarissāmā’ti. Bhūtapubbaṃ Pūraṇo

1. Yatthime (Sī)

2. Garukatvā (Sī, Syā, Kam, I)

Kassapo bāhā paggayha kandanto na labhati ‘appasaddā bhonto hontu, mā bhonto saddamakattha, nete bhavante pucchanti. amhe ete pucchanti, mayametesam byākarissāmā’ti. Bahū kho pana Pūraṇassa Kassapassa sāvakā vādam āropetvā apakkantā ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi. Cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’ti. Iti Pūraṇo Kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito. Na ca pana Pūraṇaṃ Kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana Pūraṇo Kassapo dhammakkosena’ti.

Ekacce evamāhaṃsu “ayampi kho Makkhali Gosālo -pa- Ajito Kesakambalo. Pakudho Kaccāyano. Sañjāyo Belaṭṭhaputto Nigaṇṭho Nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujaṇassa. So ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito. Na ca pana Nigaṇṭhaṃ Nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ Nigaṇṭho Nāṭaputto anekasatāya parisāya dhammaṃ deseti. Tatraññataro Nigaṇṭhassa Nāṭaputtassa sāvako saddamakāsi ‘mā bhonto Nigaṇṭhaṃ Nāṭaputtaṃ etamatthaṃ pucchittha, neso etaṃ jānāti, mayametaṃ jānāma, amhe etamatthaṃ pucchatha, mayametaṃ bhavantānaṃ byākarissāmā’ti. Bhūtapubbaṃ Nigaṇṭho Nāṭaputto bāhā paggayha kandanto na labhati “appasaddā bhonto hontu, mā bhonto saddamakattha, nete bhavante pucchanti, amhe ete pucchanti, mayametesam byākarissāmā’ti. Bahū kho pana Nigaṇṭhassa Nāṭaputtassa sāvakā vādam āropetvā apakkantā ‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya,

nibbeṭṭhehi vā sace pahosī'ti. Iti Nigaṇṭho Nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito. Na ca pana Nigaṇṭhaṃ Nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana Nigaṇṭho Nāṭaputto dhammakkosena'ti.

240. Ekacce evamāhaṃsu “ayampi kho samaṇo Gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa. So ca kho sāvakānaṃ sakkato garukato mānito pūjito. Samaṇaṅca pana Gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ samaṇo Gotamo anekasatāya parisāya dhammaṃ desesi. Tatraññataro samaṇassa Gotamassa sāvako ukkāsi. Tamenāññataro sabrahmacārī jaṇṇukena¹ ghaṭṭesi ‘appasaddo āyasmā hotu, māyasmā saddamakāsi, Satthā no Bhagavā dhammaṃ desesī’ti. Yasmiṃ samaye samaṇo Gotamo anekasatāya parisāya dhammaṃ deseti. Neva tasmīṃ samaye samaṇassa Gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā, tamenāṃ mahājanakāyo paccāsīsamānarūpo² paccupaṭṭhito hoti ‘yaṃ no Bhagavā dhammaṃ bhāsissati, taṃ no sossāmā’ti. Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ³ anelakaṃ pīḷeyya⁴, tamenāṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa. Evameva yasmiṃ samaye samaṇo Gotamo anekasatāya parisāya dhammaṃ deseti. Neva tasmīṃ samaye samaṇassa Gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā, tamenāṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti ‘yaṃ no Bhagavā dhammaṃ bhāsissati, taṃ no sossāmā’ti. Yepi samaṇassa Gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti, tepi Satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti. Attagarahinoyeva honti anaññagarahino ‘mayamevamhā alakkhikā, mayaṃ appapuññā, te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā

1. Jaṇṇuke (Sī)

2. Paccāsīṃ samānarūpo (Sī, Syā, Kam, I)

3. Khuddaṃ madhuṃ (Sī, Syā, Kam, I)

4. Uppīḷeyya (Sī)

yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun'ti. Te ārāṃikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti. Iti samaṇo Gotamo sāvakaṇaṃ sakkato garukato mānito pūjito. Samaṇaṇca pana Gotamaṃ sāvakaṃ sakkatvā garuṃ katvā upanissāya viharanti'ti.

241. Kati pana tvaṃ Udāyi mayi dhamme samanupassasi, yehi mamaṃ¹ sāvakaṃ sakkaronti garuṃ karonti² mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti'ti. Pañca kho ahaṃ bhante Bhagavati dhamme samanupassāmi, yehi Bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca, Bhagavā hi bhante appāhāro, appāhāratāya ca vaṇṇavādī. Yampi bhante Bhagavā appāhāro, appāhāratāya ca vaṇṇavādī, imaṃ kho ahaṃ bhante Bhagavati paṭhamaṃ dhammaṃ samanupassāmi, yena Bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (1)

Puna caparaṃ bhante Bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Yampi bhante Bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ bhante Bhagavati dutiyaṃ dhammaṃ samanupassāmi, yena Bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (2)

Puna caparaṃ bhante Bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Yampi bhante Bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ bhante Bhagavati tatiyaṃ dhammaṃ samanupassāmi, yena Bhagavantaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (3)

Puna caparaṃ bhante Bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Yampi bhante Bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī,

1. Mama (sabbattha)

2. Garukaronti (Sī, Syā, Kaṃ, I)

imaṃ kho ahaṃ bhante Bhagavati catutthaṃ dhammaṃ samanupassāmi, yena Bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (4)

Puna caparaṃ bhante Bhagavā pavivitto, pavivekassa ca vaṇṇavādī. Yampi bhante Bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ bhante Bhagavati pañcamaṃ dhammaṃ samanupassāmi, yena Bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (5)

Ime kho ahaṃ bhante Bhagavati pañca dhamme samanupassāmi, yehi Bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantīti.

242. “Appāhāro samaṇo Gotamo, appāhāratāya ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyūṃ pūjeyyūṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Santi kho pana me Udāyi sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Ahaṃ kho pana Udāyi appekadā iminā pattena samatittikaṃpi bhuñjāmi, bhiyyopi bhuñjāmi. “Appāhāro samaṇo Gotamo appāhāratāya ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyūṃ pūjeyyūṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te Udāyi mama sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyūṃ pūjeyyūṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (1)

“Santuṭṭho samaṇo Gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyūṃ pūjeyyūṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Santi kho pana me Udāyi sāvakaṃ paṃsukūlikā lūkhacīvaradharā, te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni¹ uccinitvā² saṅghāṭiṃ karitvā dhārenti. Ahaṃ kho panudāyi appekadā gahapaticīvarāni

1. Pāpaṇikāni vā nantakāni vā (Sī)

2. Ucchinditvā (Ka)

dhāremi dalhāni satthalūkhāni alābulomasāni. “Santuṭṭho samaṇo Gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te Udāyi mama sāvakā paṃsukūlikā lūkhacīvaradharā, te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭim karitvā dhārenti. Na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (2)

“Santuṭṭho samaṇo Gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Santi kho pana me Udāyi sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādīyanti. Ahaṃ kho panudāyi appekadā nimantanepi ¹ bhuñjāmi sālīnaṃ odanaṃ vicitakālakāṃ anekasūpaṃ anekabyañjanaṃ. “Santuṭṭho samaṇo Gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te Udāyi mama sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādīyanti. Na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (3)

“Santuṭṭho samaṇo Gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Santi kho pana me Udāyi sāvakā rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti. Ahaṃ kho panudāyi appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggaḷesu² pihitavātapānesu. “Santuṭṭho samaṇo Gotamo

1. Nimantanassāpi (Ka)

2. Phussitaggaḷesu (Sī, I)

itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te Udāyi mama sāvakā rukkhamūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti. Na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (4)

“Pavivitto samaṇo Gotamo, pavivekassa ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Santi kho pana me Udāyi sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṃghamajjhe osaranti pātīmokkhuddesāya. Ahaṃ kho panudāyi appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. “Pavivitto samaṇo Gotamo, pavivekassa ca vaṇṇavādī”ti iti ce maṃ Udāyi sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te Udāyi mama sāvakā āraññakā pantasenāsanā, araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṃghamajjhe osaranti pātīmokkhuddesāya. Na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (5)

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

243. Atthi kho Udāyi aññe ca pañca dhammā, yehi pañcahi dhammehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca, idhudāyi mamaṃ sāvakā adhisīle sambhāventi “sīlavā samaṇo Gotamo, paramena sīlakkhandhena samannāgato”ti. Yamudāyi¹ mamaṃ sāvakā adhisīle sambhāventi “sīlavā samaṇo Gotamo, paramena sīlakkhandhena samannāgato”ti. Ayam kho

1. Yamudāyi (Syā, Ka)

Udāyi paṭhamo dhammo, yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

244. Puna caparam Udāyi mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi “jānaṃyevāha samaṇo Gotamo ‘jānāmī’ti, passaṃyevāha samaṇo Gotamo ‘passāmī’ti, abhiññāya samaṇo Gotamo dhammaṃ deseti, no anabhiññāya. Sanidānaṃ samaṇo Gotamo dhammaṃ deseti, no anidānaṃ. Sappāṭihāriyaṃ samaṇo Gotamo dhammaṃ deseti, no appāṭihāriyaṃ”ti. Yampudāyi mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi “jānaṃyevāha samaṇo Gotamo ‘jānāmī’ti, passaṃyevāha samaṇo Gotamo ‘passāmī’ti abhiññāya samaṇo Gotamo dhammaṃ deseti, no anabhiññāya. Sanidānaṃ samaṇo Gotamo dhammaṃ deseti, no anidānaṃ. Sappāṭihāriyaṃ samaṇo Gotamo dhammaṃ deseti, no appāṭihāriyaṃ”ti. Ayaṃ kho Udāyi dutiyo dhammo, yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

245. Puna caparam Udāyi mamaṃ sāvakā adhipaññāya sambhāventi “paññavā samaṇo Gotamo, paramena paññākkhandhena samannāgato. Taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti netam ṭhānaṃ vijjati”. Taṃ kiṃ maññasi Udāyi, api nu me sāvakā evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāteyyunti. No hetam bhante. Na kho panāham Udāyi sāvakesu anusāsanim paccāsīsāmi¹, aññadatthu mamayeva sāvakā anusāsanim paccāsīsanti, yampudāyi mamaṃ sāvakā adhipaññāya sambhāventi “paññavā samaṇo Gotamo, paramena paññākkhandhena samannāgato. Taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggaṇhitaṃ niggaṇhissatīti netam ṭhānaṃ vijjati”. Ayaṃ kho Udāyi tatiyo dhammo, yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

1. Paccāsimsāmi (Si, Syā, Kam, I)

246. Puna caparaṃ Udāyi mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā. Te maṃ upasaṅkamtivā dukkhaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ. Dukkhanirodhaṃ. Dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Yampudāyi mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā. Te maṃ upasaṅkamtivā dukkhaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ. Dukkhanirodhaṃ. Dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Ayaṃ kho Udāyi catuttho dhammo, yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

247. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventi. Idhudāyi bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Vedanāsu vedanānupassī viharati. Cितte cittānupassī viharati. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṅgāramippattā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi. Idhudāyi bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Tatra ca pana me sāvakā bahū abhiññāvosaṅgāramippattā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro iddhipāde bhāventi. Idhudāyi bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīryasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramittā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañcīndriyāni bhāventi. Idhudāyi bhikkhu saddhīndriyaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ. Vīriyīndriyaṃ bhāveti -pa-. Satīndriyaṃ bhāveti. Samādhīndriyaṃ bhāveti. Paññīndriyaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañca balāni bhāventi. Idhudāyi bhikkhu saddhābalaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ. Vīriyabalaṃ bhāveti -pa-. Satibalaṃ bhāveti. Samādhībalaṃ bhāveti. Paññābalaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi. Idhudāyi bhikkhu satisambojjhaṅgaṃ bhāveti vivekaṇissitaṃ virāgaṇissitaṃ nirodhaṇissitaṃ vossaggapariṇāmiṃ. Dhammavīcayasambojjhaṅgaṃ bhāveti -pa-. Vīryasambojjhaṅgaṃ bhāveti. Pīṭisambojjhaṅgaṃ bhāveti. Passaddhisambojjhaṅgaṃ bhāveti. Samādhīsambojjhaṅgaṃ bhāveti. Upekkhāsambojjhaṅgaṃ bhāveti vivekaṇissitaṃ virāgaṇissitaṃ nirodhaṇissitaṃ vossaggapariṇāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi. Idhudāyi bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammaṃ bhāveti, sammā-ājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti,

sammāsatiṃ bhāveti, sammāsamādhiṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

248. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi. Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho. Ajjhataṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkho. Subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho. Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ananto ākāso”ti ākāsañācāyatanam upasampajja viharati, ayaṃ catuttho vimokkho. Sabbaso ākāsañācāyatanam samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇañācāyatanam upasampajja viharati, ayaṃ pañcama vimokkho. Sabbaso viññāṇañācāyatanam samatikkamma “natthi kiñci”ti ākiñcaññāyatanam upasampajja viharati, ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayaṃ sattamo vimokkho. Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ aṭṭhamo vimokkho. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

249. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha abhibhāyatanāni bhāventi. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ paṭhamam abhibhāyatanam.

Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ dutiyam abhibhāyatanam.

Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ tatiyam abhibhāyatanam.

Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ catuttham abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ pañcamaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ chaṭṭhaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni. Seyyathāpi nāma bandhujīvakapupphaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ. Seyyathā vā pana taṃ vattaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni, tāni abhibhuyya jānāmi passāmīti evaṃ saññī hoti, idaṃ sattamaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātānidassanā odātānibhāsā. Seyyathā vā pana taṃ vatthaṃ Bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātāni odātavaṇṇāni odātānidassanaṃ odātānibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni, tāni abhibhuyya

jānāmi passāmīti evaṃsaññī hoti, idaṃ aṭṭhamāṃ abhibhāyatanāṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

250. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dasa kasiṇāyatanāni bhāventi, pathavīkasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇa meko sañjānāti -pa-. Tejokasiṇa meko sañjānāti. Vāyokasiṇameko sañjānāti. Nīlakasiṇameko sañjānāti. Pītakasiṇameko sañjānāti. Lohitakasiṇameko sañjanāti. Odātakasiṇameko sañjānāti. Ākāsakasiṇameko sañjānāti. Viññāṇakasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

251. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāri jhānāni bhāventi. Idhudāyi bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi Udāyi dakkho nhāpako¹ vā nhāpakantevāsī vā kamsathāle nhānīyacuṇṇāni² ākiritvā udakena pariṭṭhosakaṃ pariṭṭhosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi³ snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca pagghariṇī. Evameva kho Udāyi bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

Puna caparaṃ Udāyi bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ -pa- dutiyaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ

1. Nahāpako (Sī, I)

2. Nahānīyacuṇṇāni (Sī, I)

3. Sāssa nahānīyapiṇḍi (Sī, Syā, Kai)

hoti. Seyyathāpi Udāyi udakarahado gambhīro ubbhidodako¹, tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anupavecceyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho Udāyi bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

Puna caparaṃ Udāyi bhikkhu pītiyā ca virāgā -pa- tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Seyyathāpi Udāyi uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa² kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa. Evameva kho Udāyi bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

Puna caparaṃ Udāyi bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinna hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi Udāyi puriso odātena vatthena sasītaṃ pārupitvā nisinna assa, nāssa kiñci sabbāvato kāyassa odātena

1. Ubbhitodako (Syā, Kaṃ, Ka)

2. Na nesam (Sī)

vatthena apphuṭaṃ assa. Evameva kho Udāyi bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

252. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathā paṭipannā me sāvakā evaṃ pajānanti “ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, idañca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ. Seyyathāpi Udāyi maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno, tatridaṃ suttāṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā, tamenāṃ cakkhumā puriso hatthe karitvā paccavekkheyya ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno, tatridaṃ suttāṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti”. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti “ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, idañca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ”ti. Tatra ca pana mesāvakā bahū abhiññāvosānapāramippattā viharanti.

253. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamaṃ kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccāṅgiṃ ahīnindriyaṃ. Seyyathāpi Udāyi puriso muñjamaṃ ṛisikaṃ pabbāheyya, tassa evamassa “ayaṃ muñjo, ayaṃ ṛisikā, aññaṃ muñjo, aññaṃ ṛisikā, muñjamaṃhātveva ṛisikā pabbāḷha”ti. Seyyathā vā panudāyi puriso asiṃ kosiyaṃ pabbāheyya, tassa evamassa “ayaṃ asi, ayaṃ kosi, aññaṃ asi, aññaṃ kosi, kosiyaṃhātveva asi pabbāḷho”ti. Seyyathā vā panudāyi puriso ahiṃ karaṇḍā uddhareyya, tassa evamassa “ayaṃ ahi, ayaṃ karaṇḍo,

añño ahi, añño karaṇḍo, karaṇḍātveva ahi ubbhato”ti. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahinindriyaṃ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

254. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitāṃ iddhividhaṃ paccanubhonti, ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti seyyathāpi ākāse, pathaviyāpi ummujjanimujjaṃ karonti seyyathāpi uduke, udukepi abhijjamāne¹ gacchanti seyyathāpi pathaviyaṃ, ākāsepi pallaṅkena kamanti seyyathāpi pakkhī sakuṇo, imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Seyyathāpi Udāyi dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā panudāyi dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmīṃ yaṃ yadeva dantavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā panudāyi dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmīṃ yaṃ yadeva suvaṇṇavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitāṃ iddhividhaṃ paccanubhonti, ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti seyyathāpi ākāse, pathaviyāpi ummujjanimujjaṃ karonti seyyathāpi uduke, udukepi abhijjamāne gacchanti seyyathāpi pathaviyaṃ, ākāsepi pallaṅkena kamanti seyyathāpi pakkhī sakuṇo, imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimajjanti, yāva brahmalokapi

1. Abhijjamānā (Ka)

kāyena vasam vattenti. Tatra ca pana me sāvakā bahū
abhiññāvosānapāramippattā viharanti.

255. Puna caparam Udāyi akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya
atikkantamānusikāya ubho sadde suṇanti dibbe ca mānuse ca ye dūre
santike ca. Seyyathāpi Udāyi balavā saṅkhadhamo appakasireneva
cātuddisā viññāpeyya. Evameva kho Udāyi akkhātā mayā sāvakānaṃ
paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya
atikkantamānusikāya ubho sadde suṇanti dibbe ca mānuse ca ye dūre
santike ca. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā
viharanti.

256. Puna caparam Udāyi akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca
pajānanti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānanti, vītarāgaṃ vā cittaṃ
vītarāgaṃ cittanti pajānanti, sadosaṃ vā cittaṃ sadosaṃ cittanti pajānanti,
vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānanti, samohaṃ vā cittaṃ
samohaṃ cittanti pajānanti, vītamohaṃ vā cittaṃ vītamohaṃ cittanti
pajānanti, saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajānanti, vikkhittaṃ vā
cittaṃ vikkhittaṃ cittanti pajānanti, mahaggataṃ vā cittaṃ mahaggataṃ
cittanti pajānanti, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānanti,
sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittanti pajānanti, anuttaraṃ vā cittaṃ
anuttaraṃ cittanti pajānanti, samāhitaṃ vā cittaṃ samāhitaṃ cittanti
pajānanti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānanti, vimuttaṃ vā
cittaṃ vimuttaṃ cittanti pajānanti, avimuttaṃ vā cittaṃ avimuttaṃ cittanti
pajānanti. Seyyathāpi Udāyi itthi vā puriso vā daharo yuvā maṇḍanakajātiko
ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ
paccavekkhamāno sakaṇikaṃ vā sakaṇikanti¹ jāneyya, akaṇikaṃ vā
akaṇikanti² jāneyya. Evameva kho Udāyi akkhātā mayā sāvakānaṃ
paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā
ceto paricca pajānanti,

1. Sakaṇikaṅgaṃ vā sakaṇikaṅganti (Sī)

2. Akaṇikaṅgaṃ vā akaṇikaṅganti (Sī)

sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ pajānanti, vītarāgaṃ vā cittaṃ -pasadosaṃ vā cittaṃ. Vītadosaṃ vā cittaṃ. Samohaṃ vā cittaṃ. Vītamohaṃ vā cittaṃ. Saṃkhittaṃ vā cittaṃ. Vikkhittaṃ vā cittaṃ. Mahaggataṃ vā cittaṃ. Amahaggataṃ vā cittaṃ. Sa-uttaraṃ vā cittaṃ. Anuttaraṃ vā cittaṃ. Samāhitaṃ vā cittaṃ. Asamāhitaṃ vā cittaṃ. Vimuttaṃ vā cittaṃ. Avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajānanti. Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

257. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ anekavihitaṃ pubbenivāsaṃ anussaranti. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, “amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ, tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathāpi Udāyi puriso sakamhā gāmaṃ aññaṃ gāmaṃ gaccheyya, tamhāpi gāmaṃ aññaṃ gāmaṃ gaccheyya, so tamhā gāmaṃ sakaṃyeva gāmaṃ paccāgaccheyya. Tassa evamassa “ahaṃ kho sakamhā gāmaṃ aññaṃ gāmaṃ agacchīṃ, tatra evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ, tamhāpi gāmaṃ amuṃ gāmaṃ agacchīṃ, tatrāpi evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ, somhi tamhā gāmaṃ sakaṃyeva gāmaṃ paccāgato”ti. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ anekavihitaṃ pubbenivāsaṃ anussaranti. Seyyathidaṃ, ekampi jātiṃ -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussaranti. Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

258. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ dibbena cakkhunā visuddhena atikkantamānusakena

satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānanti “ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā”ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānanti. Seyyathāpi Udāyi dve agārā sadvārā¹, tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānanti -pa-. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

259. Puna caparaṃ Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti. Seyyathāpi Udāyi pabbatasāṅkhepe udakarahado accho vipasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi² sakkharaḥhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa “ayaṃ kho udakarahado accho vipasanno anāvilo, tatrime sippisambukāpi sakkharaḥhalāpi macchagumbāpi carantipi tiṭṭhantipi”ti. Evameva kho Udāyi akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana

1. Sannadvārā (Ka)

2. Sippikasambukampi (Syā, Kaṃ, Ka)

me sāvakā bahū abhiññāvosānapāramippattā viharanti. Ayaṃ kho Udāyi pañcamo dhammo. Yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

Ime kho Udāyi pañca dhammā, yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantīti.

Idamavoca Bhagavā. Attamano Sakuludāyī paribbājako Bhagavato bhāsitaṃ abhinandīti.

Mahāsakuludāyisuttam niṭṭhitam sattamaṃ.

8. Samaṇamuṇḍikasutta

260. Evaṃ me sutam—ekam samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Uggāhamāno paribbājako Samaṇamuṇḍikāputto¹ samayappavādake tindukācīre ekasālake Mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi. Atha kho Pañcakaṅgo thapati Sāvattiyā nikkhami divā divassa Bhagavantam dassanāya. Atha kho Pañcakaṅgassa thapatissa etadahosi “akālo kho tāva Bhagavantam dassanāya, paṭisallīno Bhagavā, manobhāvanīyānampi bhikkhūnam asamayo dassanāya, paṭisallīnā manobhāvanīyā bhikkhū, yaṃnūnāham yena samayappavādako tindukācīro ekasālako Mallikāya ārāmo, yena Uggāhamāno paribbājako Samaṇamuṇḍikāputto tenupasaṅkameyyan”ti. Atha kho Pañcakaṅgo thapati yena samayappavādako tindukācīro ekasālako Mallikāya ārāmo, yena Uggāhamāno paribbājako Samaṇamuṇḍikāputto tenupasaṅkami.

Tena kho pana samayena Uggāhamāno paribbājako Samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhim nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya. Seyyathidam, rājakatham corakatham mahāmatlakatham senākatham bhayakatham

1. Samaṇamuṇḍikāputto (Sī, I)

yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ
mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ
nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ
visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ
lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

Addasā kho Uggāhamāno paribbājako Samaṇamuṇḍikāputto
Pañcakaṅgaṃ thapatiṃ dūratova āgacchantaṃ, disvāna sakaṃ parisāṃ
saṅṭhāpesi “appasaddā bhonto hontu, mā bhonto saddamakatta. Ayaṃ
samaṇassa Gotamassa sāvako āgacchati Pañcakaṅgo thapati. Yāvataḥ kho
pana samaṇassa Gotamassa sāvakā gihī odātavasanā Sāvattthiyaṃ
paṭivasanti, ayaṃ tesāṃ aññataro Pañcakaṅgo thapati. Appasaddakāmā kho
pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino, appeva nāma
appasaddaṃ parisāṃ viditvā upasaṅkamtibbaṃ maññeyyā”ti. Atha kho te
paribbājakaḥ tuṅhī ahesuṃ.

261. Atha kho Pañcakaṅgo thapati yena Uggāhamāno paribbājako
Samaṇamuṇḍikāputto tenupasaṅkamaṃ, upasaṅkamtivā Uggāhamānena
paribbājakena Samaṇamuṇḍikāputtena saddhiṃ sammodi, sammodanīyaṃ
kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho
Pañcakaṅgaṃ thapatiṃ Uggāhamāno paribbājako Samaṇamuṇḍikāputto
etadavoca “catūhi kho ahaṃ gahapati dhammehi samannāgataṃ
purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ
uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Katamehi catūhi. Idha gahapati na
kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ
saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati. Imehi kho ahaṃ gahapati
catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi
sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

Atha kho Pañcakaṅgo thapati Uggāhamānassa paribbājakassa
Samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi,
anabhinanditvā appaṭikkositvā utṭhāyāsanaṃ pakkāmi “Bhagavato santike
etassa bhāsitassa atthaṃ ājānissāmi”ti. Atha kho Pañcakaṅgo thapati yena
Bhagavā tenupasaṅkamaṃ, upasaṅkamtivā Bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Pañcakaṅgo thapati yāvatako
ahosi

Uggāhamānena paribbājakena Samaṇamuṇḍikāputtena saddhiṃ
kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi.

262. Evaṃ vutte Bhagavā Pañcakaṅgaṃ thapatiṃ etadavoca—evaṃ
sante kho thapati daharo kumāro mando uttānaseyyako sampannakusalo
bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā
Uggāhamānassa paribbājakassa Samaṇamuṇḍikāputtassa vacanaṃ.
Daharassa hi thapati kumārassa mandassa uttānaseyyakassa kāyotipi na hoti,
kuto pana kāyena pāpakammaṃ karissati aññatra phanditamattā. Daharassa
hi thapati kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana
pāpakaṃ vācaṃ bhāsissati aññatra roditamattā. Daharassa hi thapati
kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana
pāpakaṃ saṅkappaṃ saṅkappissati aññatra vikūjitamattā¹. Daharassa hi
thapati kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana
pāpakaṃ ājīvaṃ ājīvissati aññatra mātuthaññā. Evaṃ sante kho thapati
daharo kumāro mando uttānaseyyako sampannakusalo bhavissati
paramakusalo uttamapattipatto samaṇo ayojjho, yathā Uggāhamānassa
paribbājakassa Samaṇamuṇḍikāputtassa vacanaṃ.

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

Dasahi kho ahaṃ thapati dhammehi samannāgataṃ purisapuggalaṃ
paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ
ayojjhaṃ. Ime akusalā sīlā, tamahaṃ² thapati veditabbanti vadāmi.
Itosamuṭṭhānā

1. Vikujjitamattā (Sī, Syā, Kaṃ, I)

2. Kahaṃ (Sī), tahaṃ (I)

akusalā sīlā, tamahaṃ thapati veditabbanti vadāmi. Idha akusalā sīlā aparisesā nirujjhanti, tamahaṃ thapati veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti, tamahaṃ thapati veditabbanti vadāmi.

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

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

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

264. Katame ca thapati akusalā sīlā. Akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ pāpako ājīvo. Ime vuccanti thapati akusalā sīlā.

Ime ca thapati akusalā sīlā kiṃsamuṭṭhānā. Samuṭṭhānampi nesaṃ vuttaṃ, cittasamuṭṭhānātissa vacanīyaṃ. Katamaṃ cittaṃ. Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ, yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ. Itosamuṭṭhānā akusalā sīlā.

Ime ca thapati akusalā sīlā kuhiṃ aparisesā nirujjhanti. Nirodhopi nesaṃ vutto, idha thapati bhikkhu kāyaduccaritaṃ pahāya

kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti. Etthete akusalā sīlā aparisesā nirujjhanti.

Kathaṃ paṭipanno thapati akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti. Idha thapati bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho thapati akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

265. Katame ca thapati kusalā sīlā. Kusalaṃ kāyakammaṃ kusalaṃ vacīkammaṃ ājīvaparissuddhaṃpi kho ahaṃ thapati sīlasmiṃ vadāmi. Ime vuccanti thapati kusalā sīlā.

Ime ca thapati kusalā sīlā kiṃsamuṭṭhānā. Samuṭṭhānampi nesaṃ vuttaṃ, cittasamuṭṭhānātissa vacanīyaṃ. Katamaṃ cittaṃ. Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ, yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ. Itosamuṭṭhānā kusalā sīlā.

Ime ca thapati kusalā sīlā kuhiṃ aparisesā nirujjhanti. Nirodhopi nesaṃ vutto, idha thapati bhikkhu sīlavā hoti no ca sīlamayo, tañca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti. Yatthassa te kusalā sīlā aparisesā nirujjhanti.

Kathaṃ paṭipanno ca thapati kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti. Idha thapati bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti

padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya -pa-. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya -pa-. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammōsāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho thapati kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

266. Katame ca thapati akusalā saṅkappā. Kāmasaṅkappo byāpādasāṅkappo vihiṃsāsaṅkappo. Ime vuccanti thapati akusalā saṅkappā.

Ime ca thapati akusalā saṅkappā kiṃsamuṭṭhānā. Samuṭṭhānampi nesaṃ vuttaṃ, saññāsamuṭṭhānātissa vacanīyaṃ. Katamā saññā. Saññāpi hi bahū anekavidhā nānappakārakā, kāmasaññā byāpādasaññā vihiṃsāsaññā. Itosamuṭṭhānā akusalā saṅkappā.

Ime ca thapati akusalā saṅkappā kuhiṃ aparisesā nirujjhanti. Nirodhopi nesaṃ vutto, idha thapati bhikkhu vivicceva kāmehi -pa- paṭhamānaṃ jhānaṃ upasampajja viharati. Etthete akusalā saṅkappā aparisesā nirujjhanti.

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

267. Katame ca thapati kusalā saṅkappā. Nekkhammasaṅkappo abyāpādasāṅkappo avihīmsāsaṅkappo. Ime vuccanti thapati kusalā saṅkappā.

Ime ca thapati kusalā saṅkappā kiṃsamuṭṭhānā. Samuṭṭhānampi nesaṃ vuttaṃ, saññāsamuṭṭhānātissa vacanīyaṃ. Katamā saññā. Saññāpi hi bahū

anekavidhā nānappakārakā, nekkhammasaññā abyāpādasaññā avihimsāsaññā. Itosamuṭṭhānā kusalā saṅkappā.

Ime ca thapati kusalā saṅkappā kuhiṃ aparisesā nirujjhanti. Nirodhopi nesam vutto, idha thapati bhikkhu vitakkavicārānaṃ vūpasamā -pa- dutiyaṃ jhānaṃ upasampajja viharati. Etthete kusalā saṅkappā aparisesā nirujjhanti.

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

268. Katamehi cāhaṃ thapati dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Idha thapati bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Imehi kho ahaṃ thapati dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhanti.

Idamavoca Bhagavā. Attamano Pañcakaṅgo thapati Bhagavato bhāsitaṃ abhinandīti.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

9. Cūḷasakuludāyīsutta

269. Evaṃ me sutam—ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Tena kho pana samayena Sakuludāyī paribbājako Moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Rājagahaṃ piṇḍāya pāvīsi. Atha kho Bhagavato etadahosi “atippago kho tāva Rājagahe piṇḍāya caritum. Yamnūnāhaṃ yena Moranivāpo paribbājakārāmo yena Sakuludāyī paribbājako tenupasaṅkameyyan”ti. Atha kho Bhagavā yena Moranivāpo paribbājakārāmo tenupasaṅkami.

Tena kho pana samayena Sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya. Seyyathidaṃ, rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā. Addasā kho Sakuludāyī paribbājako Bhagavantam dūratova āgacchantam, disvāna sakaṃ parisam saṅghāpesi “appasaddā bhonto hontu, mā bhonto saddamakatta, ayaṃ samaṇo Gotamo āgacchati. Appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī, appeva nāma appasaddam parisam viditvā upasaṅkamitabbam maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

270. Atha kho Bhagavā yena Sakuludāyī paribbājako tenupasaṅkami. Atha kho Sakuludāyī paribbājako Bhagavantam etadavoca “etu kho bhante Bhagavā, svāgataṃ bhante Bhagavato. Cirassam kho bhante Bhagavā imam pariyaṃyamakāsi, yadidaṃ idhāgamanāya. Nisīdatu bhante Bhagavā, idamāsanam paññattan”ti. Nasīdi Bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi, ekamantam nisinnam kho Sakuludāyīm paribbājakaṃ Bhagavā etadavoca “kāya nuttha Udāyi

etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti.
 Tiṭṭhatesā bhante kathā, yāya mayam etarahi kathāya sannisinnā, nesā
 bhante kathā Bhagavato dullabhā bhavissati pacchāpi savanāya. Yadāham
 bhante imam parisam anupasaṅkanto homi, athāyam parisā anekavihitam
 tiracchānakatham kathenti nisinnā hoti. Yadā ca kho aham bhante imam
 parisam upasaṅkanto homi, athāyam parisā mamaññeva mukham ulloketi
 nisinnā hoti “yam no samaṇo Udāyī dhammam bhāssissati, tam¹ sossāmā”ti.
 Yadā pana bhante Bhagavā imam parisam upasaṅkanto hoti, athāhañceva
 ayañca parisā Bhagavato mukham ulloketā² nisinnā homa “yam no
 Bhagavā dhammam bhāssissati, tam¹ sossāmā”ti.

271. Tenahudāyi tamyevettha paṭibhātu, yathā mam paṭibhāseyyāti.
 Purimāni bhante divasāni purimatarāni sabbaññū sabbadassāvī aparisesam
 nāṇadassanam paṭijānamāno “carato ca me tiṭṭhato ca suttassa ca jāgarassa
 ca satatam samitam nāṇadassanam paccupaṭṭhitan”ti, so mayā³ pubbantam
 ārabha pañham puṭṭho samāno aññenaññam paṭicari, bahiddhā katham
 apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Tassa mayham bhante
 Bhagavantamyeva ārabha sati udapādi “aho nūna Bhagavā, aho nūna
 Sugato, yo imesam dhammānam sukusalo”ti. Ko pana so Udāyī sabbaññū
 sabbadassāvī aparisesam nāṇadassanam paṭijānamāno “carato ca me tiṭṭhato
 ca suttassa ca jāgarassa ca satatam samitam nāṇadassanam paccupaṭṭhitan”ti,
 yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññam paṭicari,
 bahiddhā katham apanāmesi, kopañca dosañca appaccayañca pātvākāsīti.
 Nigaṇṭho bhante Nāṭaputtoti.

Yo kho Udāyī anekavihitam pubbenivāsam anussareyya. Seyyathidam,
 ekampi jātim dvepi jātiyo -pa- iti sākāram sa-uddesam anekavihitam
 pubbenivāsam anussareyya. So vā mam pubbantam ārabha pañham
 puccheyya, tam vāham pubbantam ārabha pañham puccheyyam, so vā me
 pubbantam ārabha

1. Tam no (Si, Syā, Kam, I)

2. Oloketi (Syā, Kam, Ka)

3. Paccupaṭṭhitan”ti mayā (?)

pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāhaṃ pubbantaṃ ārabba pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

Yo¹ kho Udāyi dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajāneyya. So vā maṃ aparantaṃ ārabba pañhaṃ puccheyya, taṃ vāhaṃ aparantaṃ ārabba pañhaṃ puccheyyaṃ. So vā me aparantaṃ ārabba pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāhaṃ aparantaṃ ārabba pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

Api ca Udāyi tiṭṭhatu pubbanto, tiṭṭhatu aparanto dhammaṃ te desessāmi “imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī”ti.

Ahaṃ hi bhante yāvatakaṃpi me iminā attabhāvena paccanubhūtaṃ, tampi nappahomi sākāraṃ sa-uddesaṃ anussarituṃ, kuto panāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathāpi Bhagavā. Ahaṃ hi bhante etarahi paṃsupisācakampi na passāmi, kuto panāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānissāmi, seyyathāpi Bhagavā. Yaṃ pana maṃ bhante Bhagavā evamāha “api ca Udāyi tiṭṭhatu pubbanto, tiṭṭhatu aparanto, dhammaṃ te desessāmi ‘imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’ti”. Tañca pana me bhīyyoso mattāya na pakkhāyati, appeva nāmāhaṃ bhante sake ācariyake Bhagavato cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenāti.

272. Kinti pana te Udāyi sake ācariyake hotīti. Amhākaṃ bhante sake ācariyake evaṃ hoti “ayaṃ paramo vaṇṇo ayaṃ paramo vaṇṇo”ti.

1. So (Sī, I)

Yaṃ pana te etaṃ Udāyi sake ācariyake evaṃ hoti “ayaṃ paramo vaṇṇo ayaṃ paramo vaṇṇo”ti, katamo so paramo vaṇṇoti. Yasmā bhante vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇoti.

Katamo pana so paramo vaṇṇo, yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthīti. Yasmā bhante vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇoti.

Dīghāpi kho te esā Udāyi phareyya. “Yasmā bhante vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇo”ti vadesi, tañca vaṇṇaṃ na paññapesi. Seyyathāpi Udāyi puriso evaṃ vadeyya “ahaṃ yā imasmim janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme”ti. Tamevaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim ‘khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti”, iti puṭṭho noti vadeyya. Tamevaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim ‘evaṃnāmā evaṃgottāti vā’ti -pa- ‘dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vā’ti. ‘Amukasmim vāme vā nigame vā nagare vā’ti”, iti puṭṭho noti vadeyya. Tamevaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmese”ti, iti puṭṭho āmāti vadeyya.

Taṃ kiṃ maññasi Udāyi, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti. Addhā kho bhante evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti.

Evameva kho tvaṃ Udāyi “yasmā bhante vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇo”ti vadesi, tañca vaṇṇaṃ na paññapesīti.

Seyyathāpi bhante maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇāti.

273. Tam kiṃ maññasi Udāyi, yo vā maṇi veḷuriyo subho jātimā aṭṭhamso superikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako, imesaṃ ubhinnāṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnāṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Tam kiṃ maññasi Udāyi, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnāṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnāṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Tam kiṃ maññasi Udāyi, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho, imesaṃ ubhinnāṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante rattandhakāratimisāya mahā-aggikkhandho, ayaṃ imesaṃ ubhinnāṃ vaṇṇānaṃ abhikkantataro va paṇītataro cāti.

Tam kiṃ maññasi Udāyi, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnāṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnāṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Tam kiṃ maññasi Udāyi, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido¹ aḍḍharattasamayaṃ cando, imesaṃ ubhinnāṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante tadahuposathe pannarase viddhe vigatavalāhake deve

1. Abhide (Ka-Sī), abhidosaṃ (Ka) abhidoti abhisaddena samānatthanipātapadam (Chakkaṅguttaraṭṭhikā Mahāvagga-aṭṭhamasuttavaṇṇanā)

abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Taṃ kiṃ maññasi Udāyi, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bhante vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Ato kho te Udāyi bahū hi bahutarā devā. Ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi “yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti. Atha ca pana tvaṃ Udāyi “yvāyaṃ vaṇṇo kiminā khajjopanakena nīhīnataro¹ ca patikiṭṭhataro ca, so paramo vaṇṇo”ti vadesi, tañca vaṇṇaṃ na paññapesīti. Acchidaṃ² Bhagavā kathaṃ, acchidaṃ Sugato kathaṃti.

Kiṃ pana tvaṃ Udāyi evaṃ vadesi “acchidaṃ Bhagavā kathaṃ, acchidaṃ Sugato kathaṃ”ti. Amhākaṃ bhante sake ācariyake evaṃ hoti “ayaṃ paramo vaṇṇo ayaṃ paramo vaṇṇo”ti. Te mayaṃ bhante Bhagavatā sake ācariyake samanuyuñjijyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhāti.

274. Kiṃ panudāyi atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti. Amhākaṃ bhante sake ācariyake evaṃ hoti “atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

Katamā pana sā Udāyi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti. Idha bhante ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā

1. Hīnataro (Sī, I)

2. Acchira (Ka), acchida (?)

paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapoguṇaṃ samādāya vattati. Ayaṃ kho sā bhante ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti.

Taṃ kiṃ maññasi Udāyi, yasmim samaye pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti. Sukhadukkhī bhante.

Taṃ kiṃ maññasi Udāyi, yasmim samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti. Sukhadukkhī bhante.

Taṃ kiṃ maññasi Udāyi, yasmim samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti. Sukhadukkhī bhante.

Taṃ kiṃ maññasi Udāyi, yasmim samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti. Sukhadukkhī bhante.

Taṃ kiṃ maññasi Udāyi, yasmim samaye aññataraṃ tapoguṇaṃ samādāya vattati, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti. Sukhadukkhī bhante.

Taṃ kiṃ maññasi Udāyi, api nu kho vokiṇṇasukhadukkaṃ paṭipadaṃ āgamma ekantasukhassa lokassa sacchikiriyā hotīti¹. Acchidaṃ Bhagavā kathaṃ, acchidaṃ Sugato kathaṃti.

Kiṃ pana tvaṃ Udāyi vadesi “acchidaṃ Bhagavā kathaṃ, acchidaṃ Sugato kathaṃ”ti. Amhākaṃ bhante sake ācariyake evaṃ hoti “atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti. Te mayaṃ bhante Bhagavatā sake ācariyake samanuyuñjyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhāti².

1. Sacchikiriyāyāti (Ka)

2. Aparaddhā (Sī), aparaddhāpi (Syā, Kaṃ, I)

275. Kiṃ pana bhante atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti. Atthi kho Udāyi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti.

Katamā pana sā bhante ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti. Idhudāyi bhikkhu vivicceva kāmehi -pa- paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā -pa- dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā -pa- tatiya jhānam upasampajja viharati. Ayam kho sā Udāyi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyāti.

Na¹ kho sā bhante ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya. Sacchikato hissa bhante ettāvatā ekantasukho loko hotīti. Na khvāssa Udāyi ettāvatā ekantasukho loko sacchikato hoti, ākāravatīveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyāti.

Evam vutte Sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahosi “ettha mayam anassāma sācariyakā, ettha mayam anassāma² sācariyakā. Na mayam ito bhiyyo uttaritaram pajānāmā”ti.

Atha kho Sakuludāyī paribbājako te paribbājake appasadda katvā Bhagavantam etadavoca “kittāvatā panāssa bhante ekantasukho loko sacchikato hoti”ti. Idhudāyi bhikkhu sukhasa ca pahānā -pa- catuttham jhānam upasampajja viharati. Yā tā devatā ekantasukham lokam upapannā, tāhi devatāhi saddhim santiṭṭhati sallapati sākaccham samāpajjati. Ettāvatā khvāssa Udāyi ekantasukho loko sacchikato hotīti.

276. Etassa nūna bhante ekantasukhassa lokassa sacchikiriyāhetu bhikkhū Bhagavati brahmacariyam carantīti. Na kho Udāyi ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti. Atthi kho

1. Kiṃ nu (Syā, Kam, Ka)

2. Panassāma (Sī)

Udāyi aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantīti.

Katame pana te bhante dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū Bhagavati brahmacariyaṃ carantīti. Idhudāyi Tathāgato loke uppajjati Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā -pa-. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi -pa- paḥhamaṃ jhānaṃ upasampajja viharati. Ayampi kho Udāyi dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

Puna caparaṃ Udāyi bhikkhu vitakkavicārānaṃ vūpasamā dutiyaṃ jhānaṃ. Tatiyaṃ jhānaṃ. Catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho Udāyi dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti, so anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Ayampi kho Udāyi dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate -pa- yathākammūpage satte pajānāti. Ayampi kho Udāyi dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ

khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti -pa-. Ayaṃ dukkhanirodhoti. Ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti. Ayaṃ āsavanirodhoti. Ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti. Ayampi kho Udāyi dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Ime kho Udāyi dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantīti.

277. Evaṃ vutte Sakuludāyī paribbājako Bhagavantaṃ etadavoca “abhikkantaṃ bhante abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ Bhagavatā anekapariyāyena dhammo pakāsito, esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca, labheyyāhaṃ bhante Bhagavato santike pabbajjaṃ labheyyaṃ upasampadan”ti.

Evaṃ vutte Sakuludāyissa paribbājakassa parisā Sakuludāyīṃ paribbājakaṃ etadavocuṃ “mā bhavaṃ Udāyi samaṇe Gotame brahmacariyaṃ cari, mā bhavaṃ Udāyi ācariyo hutvā antevāsīvāsaṃ vasi. Seyyathāpi nāma udakamaṇiko¹ hutvā udañcaniko² assa, evaṃ sampadamidaṃ³ bhoto Udāyissa bhavissati. Mā bhavaṃ Udāyi samaṇe Gotame brahmacariyaṃ cari, mā bhavaṃ Udāyi ācariyo hutvā antevāsīvāsaṃ vasi”ti. Iti hidaṃ Sakuludāyissa paribbājakassa parisā Sakuludāyīṃ paribbājakaṃ antarāyamakāsi Bhagavati brahmacariyeti.

Cūlasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

1. Maṇiko (Sī, I, Ka)

2. Uddekaniko (Sī, Syā, Kaṃ, I)

3. Evaṃ sampadametaṃ (Sī, I)

10. Vekhanasasutta

278. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Vekhanaso¹ paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho Vekhanaso paribbājako Bhagavato santike udānaṃ udānesi “ayaṃ paramo vaṇṇo ayaṃ paramo vaṇṇo”ti.

Kim pana tvaṃ Kaccāna evaṃ vadesi “ayaṃ paramo vaṇṇo ayaṃ paramo vaṇṇo”ti. Katamo Kaccāna so paramo vaṇṇoti. Yasmā bho Gotama vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇoti. Katamo pana so Kaccāna vaṇṇo, yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthīti. Yasmā bho Gotama vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇoti. Dīghāpi kho te esā Kaccāna phareyya “yasmā bho Gotama vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇo”ti vadesi, tañca vaṇṇaṃ na paññapesi, seyyathāpi Kaccāna puriso evaṃ vadeyya “ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme”ti. Tameṇaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ ‘khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti”, iti puṭṭho noti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ ‘evaṃnāmā evaṃgottāti vā’ti -pa- ‘dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vā’ti. ‘Amukasmiṃ gāme vā nigame vā nagare vā’ti”, iti puṭṭho noti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ “ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmese”ti, iti puṭṭho āmaṭi vadeyya.

Taṃ kiṃ maññasi Kaccāna, nanu evaṃ sante bhassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti. Addhā kho bho Gotama evaṃ sante tassa purisassa

appāṭihīrakataṃ bhāsitaṃ sampajjatīti. Evameva kho tvaṃ Kaccāna “yasmā bho Gotama vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi, so paramo vaṇṇo”ti vadesi, tañca vaṇṇaṃ na paññapesīti. Seyyathāpi bho Gotama maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇāti.

279. Taṃ kiṃ maññasi Kaccāna, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bho Gotama rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Taṃ kiṃ maññasi Kaccāna, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bho Gotama rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Taṃ kiṃ maññasi Kaccāna, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bho Gotama rattandhakāratimisāya mahā-aggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti.

Taṃ kiṃ maññasi Kaccāna, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yāyaṃ bho Gotama rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti. Taṃ kiṃ maññasi Kaccāna, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe

vigatavalāhake deve abhido aḍḍhurattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bho Gotama tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍhurattasamayaṃ cando, ayaṃ imeyaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti. Taṃ kiṃ maññasi Kaccāna, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cāti. Yvāyaṃ bho Gotama vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cāti. Ato kho te Kaccāna bahū hi bahutarā devā, ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi, atha ca panāhaṃ na vadāmi, yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthīti, atha ca pana tvaṃ Kaccāna yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇoti vadeti, tañca vaṇṇaṃ na paññapesi.

280. Pañca kho ime Kaccāna kāmaguṇā. Katame pañca, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā -pa- ghānaviññeyyā gandhā. Jivhāviññeyyā rasā. Kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, ime kho Kaccāna pañca kāmaguṇā. Yaṃ kho Kaccāna ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ. Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatīti.

Evam vutte Vekhanaso paribbājako Bhagavantam etadavoca “acchariyam bho Gotama, abbhutam bho Gotama, yāva subhāsitaṃ cidam bhotā Gotamena ‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī’ ti. (Kāmehi bho Gotama kāmasukhaṃ kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyatī” ti.) Dujjānaṃ kho etaṃ Kaccāna

tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena kāmā¹ vā kāmasukhaṃ vā kāmaggasukhaṃ vā, ye kho te Kaccāna bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, te kho etaṃ jāneyyūṃ, kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vāti.

281. Evaṃ vutte Vekhanaso paribbājako kupito anattamano Bhagavantamyeva khumsento Bhagavantamyeva vambhento Bhagavantamyeva vadamāno “samaṇo² Gotamo pāpito bhavissatī”ti Bhagavantam etadavoca “evameva panidhekacce³ samaṇabrāhmaṇā ajānantā pubbantam apassantā aparantam, atha ca pana ‘khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyāti pajānāmā’ti paṭijānanti⁴, tesamidam bhāsitam hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati”ti. Ye kho te Kaccāna samaṇabrāhmaṇā ajānantā pubbantam apassantā aparantam, “khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyāti pajānāmā”ti paṭijānanti, tesam soyeva⁵ sahadhammiko niggaho hoti. Api ca Kaccāna tiṭṭhatu pubbanto, tiṭṭhatu aparanto, etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi, aham dhammaṃ desemi, yathānusiṭṭham tathā paṭipajjamāno⁶ nacirasseva sāmāññeva ṇassati sāmam dakkhiti, evam kira sammā⁷ bandhanā vippamokkho hoti, yadidam avijjā bandhanā, seyyathāpi Kaccāna daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi, tassa vuddhimanvāya indriyānaṃparipākamanvāya tāni bandhanāni mucceyyūṃ, so mokkhamhīti kho jāneyya no ca bandhanam, evameva kho Kaccāna etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi, aham dhammaṃ desemi, yathānusiṭṭham tathā paṭipajjamāno nacirasseva sāmāññeva

1. Kāmam (Sī, Syā, Kam, I)

3. Panidheke (Sī, I), panimeke (Uparisubhasutte)

5. Tesam tesāyam (Sī), tesamyeva so (?)

7. Evaṃ kirāyasmā (Syā, Ka)

2. Samaṇo ca (Sī, I)

4. Itthattāyāti paṭijānanti (I)

6. Yathānusiṭṭham paṭipajjamāno (?)

ñassati sāmaṃ dakkhiti, evaṃ kira sammā bandhanā vippamokkho hoti,
yadidaṃ avijjā bandhanāti.

Evaṃ vutte Vekhanaso paribbājako Bhagavantaṃ etadavoca
“abhikkantaṃ bho Gotama -pa- upāsakaṃ maṃ bhavaṃ Gotamo dhāretu
ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Tassuddānaṃ

Puṇḍarī aggisaha kathināmo,
Dīghanakho puna Bhāradvājagotto.
Sandaka-udāyimuṇḍikaputto,
Maṇiko tathākaccāno varavaggo.

4. Rājavagga

1. Ghaṭikārasutta

282. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Kosalesu cārikam carati mahatā bhikkhusaṅghena saddhim. Atha kho Bhagavā maggā okkamma aññatarasmim padese sitam pātvākāsi. Atha kho āyasmato Ānandassa etadahosi “ko nu kho hetu ko paccayo Bhagavato sitassa pātukammāya, na akāraṇena¹ Tathāgatā sitam pātukarontī”ti. Atha kho āyasmā Ānando ekaṃsam cīvaram² katvā yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etadavoca “ko nu kho bhante hetu ko paccayo Bhagavato sitassa pātukammāya, na akāraṇena Tathāgatā sitam pātukarontī”ti. Bhūtapubbam Ānanda imasmim padese Vegaliṅgam³ nāma gāmanigamo ahosi, iddho ceva phīto ca bahunano ākiṇṇamanusso. Vegaliṅgam kho Ānanda gāmanigamam Kassapo Bhagavā Araham Sammāsambuddho upanissāya vihāsi, idha sudam Ānanda Kassapassa Bhagavato Arahato Sammāsambuddhassa ārāmo ahosi, idha sudam Ānanda Kassapo Bhagavā Araham Sammāsambuddho nisinnako bhikkhusaṅgham ovadatīti. Atha kho āyasmā Ānando catugguṇam saṅghātim paññapetvā Bhagavantam etadavoca “tena hi bhante Bhagavā nisīdatu ettha, ayam bhūmipadeso dvīhi Arahantehi Sammāsambuddhehi paribhutto bhavissatī”ti. Nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā āyasmantam Ānandam āmantesi.

Bhūtapubbam Ānanda imasmim padese Vegaliṅgam nāma gāmanigamo ahosi, iddho ceva phīto ca bahunano ākiṇṇamanusso. Vegaliṅgam kho Ānanda gāmanigamam Kassapo Bhagavā Araham Sammāsambuddho upanissāya vihāsi, idha sudam Ānanda Kassapassa Bhagavato Arahato Sammāsambuddhassa ārāmo ahosi, idha sudam Ānanda Kassapo Bhagavā Araham Sammāsambuddho nisinnako bhikkhusaṅgham ovadatī.

283. Vegaliṅge kho Ānanda gāmanigame Ghaṭikāro⁴ nāma kumbhakāro Kassapassa Bhagavato Arahato Sammāsambuddhassa upaṭṭhāko

1. Na akāraṇe (Sī)

2. Uttarāsāṅgam (Syā, Kam)

3. Vehaliṅgam (Sī), Vebhaligam (Syā, Kam), Vebhaliṅgam (I)

4. Ghaṭikāro (Sī, I)

ahosi aggupaṭṭhāko. Ghāṭikārassa kho Ānanda kumbhakārassa Jotipālo nāma māṇavo saḥāyo ahosi piyasahāyo. Atha kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ āmantesi “āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Araḥato Sammāsambuddhassa”ti. Evaṃ vutte Ānanda Jotipālo māṇavo Ghaṭikāraṃ kumbhakāraṃ etadavoca “alaṃ samma Ghaṭikāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā”ti. Dutiyampi kho Ānanda -pa-. Tatiyampi kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ etadavoca “āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Araḥato Sammāsambuddhassa”ti. Tatiyampi kho Ānanda Jotipālo māṇavo Ghaṭikāraṃ kumbhakāraṃ etadavoca “alaṃ samma Ghaṭikāra, kiṃ pana muṇḍakena samaṇakena diṭṭhenā”ti. Tena hi samma Jotipāla sottisināniṃ¹ ādāya² nadiṃ gamissāma sināyituntī. “Evaṃ sammā”ti kho Ānanda Jotipālo māṇavo Ghaṭikārassa kumbhakārassa paccassosi. Atha kho Ānanda Ghaṭikāro ca kumbhakāro Jotipālo ca māṇavo sottisināniṃ ādāya nadiṃ agamaṃsu sināyitum.

284. Atha kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ āmantesi “ayaṃ samma Jotipāla Kassapassa Bhagavato Araḥato Sammāsambuddhassa avidūre ārāmo, āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Araḥato Sammāsambuddhassa”ti. Evaṃ vutte Ānanda Jotipālo māṇavo Ghaṭikāraṃ kumbhakāraṃ etadavoca “alaṃ samma Ghaṭikāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā”ti. Dutiyampi kho Ānanda -pa-. Tatiyampi kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ etadavoca “ayaṃ samma Jotipāla Kassapassa Bhagavato Araḥato Sammāsambuddhassa avidūre ārāmo, āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ

1. Sottim sināniṃ (Sī, I), sottisinānaṃ (Syā, Kaṃ, Ka)

2. Āhara (Ka)

dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Arahato Sammāsambuddhassā”ti. Tatiyampi kho Ānanda Jotipālo māṇavo Ghaṭikāraṃ kumbhakāraṃ etadavoca “alaṃ samma Ghaṭikāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā”ti. Atha kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā etadavoca “ayaṃ samma Jotipāla Kassapassa Bhagavato Arahato Sammāsambuddhassa avidūre ārāmo, āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Arahato Sammāsambuddhassā”ti. Atha kho Ānanda Jotipālo māṇavo ovaṭṭikaṃ vinivaṭṭetvā¹ Ghaṭikāraṃ kumbhakāraṃ etadavoca “alaṃ samma Ghaṭikāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā”ti. Atha kho Ānanda Ghaṭikāro kumbhakāro Jotipālaṃ māṇavaṃ sīsāṃnhātaṃ² kesesu parāmasitvā etadavoca “ayaṃ samma Jotipāla Kassapassa Bhagavato Arahato Sammāsambuddhassa avidūre ārāmo, āyāma samma Jotipāla Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya upasaṅkamissāma, sādhusammataṃ hi me tassa Bhagavato dassanaṃ Arahato Sammāsambuddhassā”ti. Atha kho Ānanda Jotipālassa māṇavassa etadahosi “acchariyaṃ vata bho, abbhutaṃ vata bho, yatra hi nāmāyaṃ Ghaṭikāro kumbhakāro ittarajacco samāno amhākaṃ sīsāṃnhātānaṃ kesesu parāmasitabbhaṃ maññissati, na vatidaṃ kira orakaṃ maññe bhavissati”ti Ghaṭikāraṃ kumbhakāraṃ etadavoca “yāvatādohipi³ samma Ghaṭikārā”ti. Yāvatādohipi samma Jotipāla, tathā hi pana me sādhusammataṃ tassa Bhagavato dassanaṃ Arahato Sammāsambuddhassāti. Tena hi samma Ghaṭikāra muñca gamissāmāti.

285. Atha kho Ānanda Ghaṭikāro ca kumbhakāro Jotipālo ca māṇavo yena Kassapo Bhagavā Arahaṃ Sammāsambuddho tenupasaṅkamim̐su, upasaṅkamitvā Ghaṭikāro kumbhakāro Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo

1. Viniveṭhetvā (Sī, Syā, Kaṃ, I)

2. Sasīsaṃ nahātāṃ (Sī), sīsānhātāṃ (Syā, Kaṃ)

3. Yāvetādohipi (Sī, Syā, Kaṃ, I)

Kassapena Bhagavatā Arahataṅ Sammāsambuddhena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Ānanda Ghaṭikāro kumbhakāro Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “ayaṃ me bhante Jotipālo māṇavo saḥāyo piyasahāyo, imassa Bhagavā dhammaṃ desetū”ti. Atha kho Ānanda Kassapo Bhagavā Arahantaṃ Sammāsambuddho Ghaṭikāraṅca kumbhakāraṃ Jotipālaṅca māṇavaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho Ānanda Ghaṭikāro ca kumbhakāro Jotipālo ca māṇavo Kassapena Bhagavatā Arahataṅ Sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā Kassapassa Bhagavato Arahato Sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

286. Atha kho Ānanda Jotipālo māṇavo Ghaṭikāraṃ kumbhakāraṃ etadavoca “imaṃ nu tvaṃ samma Ghaṭikāra dhammaṃ suṇanto, atha ca pana agārasmā anagāriyaṃ na pabbajissasī”ti. Nanu maṃ samma Jotipāla jānāsī andhe jiṇṇe mātāpitaro posemīti. Tena hi samma Ghaṭikāra ahaṃ agārasmā anagāriyaṃ pabbajissāmīti. Atha kho Ānanda Ghaṭikāro ca kumbhakāro Jotipālo ca māṇavo yena Kassapo Bhagavā Arahantaṃ Sammāsambuddho tenupasaṅkamiṃsu, upasaṅkamitvā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinno kho Ānanda Ghaṭikāro kumbhakāro Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “ayaṃ me bhante Jotipālo māṇavo saḥāyo piyasahāyo, imaṃ Bhagavā pabbājetū”ti. Alatta kho Ānanda Jotipālo māṇavo Kassapassa Bhagavato Arahato Sammāsambuddhassa santike pabbajjāṃ, alatta upasampadaṃ.

287. Atha kho Ānanda Kassapo Bhagavā Arahantaṃ Sammāsambuddho acirūpasampanne Jotipāle māṇave aḍḍhamāsupasampanne Vegalīṅge yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Bārāṇasī tadavasari, tatra sudarāṃ Ānanda Kassapo Bhagavā Arahantaṃ Sammāsambuddho Bārāṇasiyaṃ viharati Isipatane

migadāye. Assosi kho Ānanda Kikī Kāsirājā Kassapo kira Bhagavā Arahaṃ Sammāsambuddho Bārāṇasim anuppatto Bārāṇasiyaṃ viharati Isipatane migadāyeti. Atha kho Ānanda Kikī Kāsirājā bhadraṇi bhadraṇi yānāni yojāpetvā bhadrāṃ¹ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Bārāṇasiyā niyyāsi mahaccarājānubhāvena² Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ dassanāya, yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena Kassapo Bhagavā Arahaṃ Sammāsambuddho tenupasaṅkami, upasaṅkamtivā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Ānanda Kikim Kāsirājānaṃ Kassapo Bhagavā Arahaṃ Sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho Ānanda Kikī Kāsirājā Kassapena Bhagavatā Arahatā Sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “adhivāsetu me bhante Bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhi vāsesi kho Ānanda Kassapo Bhagavā Arahaṃ Sammāsambuddho tuṅhībhāvena. Atha kho Ānanda Kikī Kāsirājā Kassapassa Bhagavato Sammāsambuddhassa adhvāsanāṃ viditvā utthāyāsanaṃ Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Ānanda Kikī Kāsirājā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍupuṭakassa³ sālino vigatakālakāṃ anekasūpaṃ anekabyañjanaṃ Kassapassa Bhagavato Arahatō Sammāsambuddhassa kālaṃ ārocāpesi “kālo bhante niṭṭhitaṃ bhattaṃ”ti.

288. Atha kho Ānanda Kassapo Bhagavā Arahaṃ Sammāsambuddho pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena Kikissa kāsiraṇṇō nivesanaṃ tenupasaṅkami, upasaṅkamtivā paṇṇatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho Ānanda Kikī Kāsirājā Buddhappumukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

1. Bhadrāṃ bhadrāṃ (Ka)

2. Mahaccā rājanubhāvena (Sī), mahatā rājanubhāvena (I)

3. Paṇḍumuṭikassa (Sī, I), paṇḍumudikassa (Syā, Kaṃ)

Atha kho Ānanda Kikī Kāsirājā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ bhuttāvim onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Ānanda Kikī Kāsirājā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “adhivāsetu me bhante Bhagavā Bārāṇasiyaṃ vassāvāsaṃ, evarūpaṃ saṃghassa upaṭṭhānaṃ bhavissatī”ti. Alaṃ mahārāja, adhvuttho me vassāvāsoti. Dutiyampi kho Ānanda. Tatiyampi kho Ānanda Kikī Kāsirājā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “adhivāsetu me bhante Bhagavā Bārāṇasiyaṃ vassāvāsaṃ, evarūpaṃ saṃghassa upaṭṭhānaṃ bhavissatī”ti. Alaṃ mahārāja, adhvuttho me vassāvāsoti. Atha kho Ānanda Kikissa kāsirañño na me Kassapo Bhagavā Arahaṃ Sammāsambuddho adhvāseti Bārāṇasiyaṃ vassāvāsanti ahudeva aññathattaṃ, ahu domanassaṃ. Atha kho Ānanda Kikī Kāsirājā Kassapaṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etadavoca “atthi nu kho bhante añño koci mayā upaṭṭhākatara”ti.

Atthi mahārāja Vegalīṅgaṃ nāma gāmanigamo, tattha Ghaṭikāro nāma kumbhakāro, so me upaṭṭhāko aggupaṭṭhāko. Tuyhaṃ kho pana mahārāja na me Kassapo Bhagavā Arahaṃ Sammāsambuddho adhvāseti Bārāṇasiyaṃ vassāvāsanti attheva¹ aññathattaṃ, atthi domanassaṃ. Tayidaṃ Ghaṭikārassa kumbhakārassa² natthi ca na ca bhavissatī. Ghaṭikāro kho mahārāja kumbhakāro Buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṃghaṃ saraṇaṃ gato. Ghaṭikāro kho mahārāja kumbhakāro pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. Ghaṭikāro kho mahārāja kumbhakāro Buddhē aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṃghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. Ghaṭikāro kho mahārāja kumbhakāro dukkhe nikkāṅkho, dukkhasamudaye nikkāṅkho, dukkhanirodhe nikkāṅkho, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho. Ghaṭikāro kho mahārāja kumbhakāro ekabhattiko brahmacārī silavā kalyāṇadhammo. Ghaṭikāro kho mahārāja kumbhakāro nikkhittamaṇisuvaṇṇo

1. Atthi (Sī, I)

2. Ghaṭikāre kumbhakāre (Sī, Syā, Kaṃ, I)

apetajātarūparajato. Ghaṭikāro kho mahārāja kumbhakāro pannamusalo, na sahatthā pathaviṃ khaṇati¹, yaṃ hoti kūlapaluggaṃ vā mūsikukkarō² vā, taṃ kājena āharitvā bhājanam karitvā evamāha “ettha yo icchati, taṇḍulapaṭibhastāni³ vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchati taṃ haratū”ti. Ghaṭikāro kho mahārāja kumbhakāro andhe jiṇṇe mātāpitaro poseti. Ghaṭikāro kho mahārāja kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

289. Ekamidāham mahārāja samayaṃ Vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāham mahārāja pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena Ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamim, upasaṅkamtivā Ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ “handa ko nu kho ayaṃ bhaggavo gato”ti. Nikkhanto kho te bhante upaṭṭhāko, antokumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjāti. Atha khvāham mahārāja kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamim⁴. Atha kho mahārāja Ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami, upasaṅkamtivā mātāpitaro etadavoca “ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto”ti. Kassapo tāta Bhagavā Arahaṃ Sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkantoti. Atha kho mahārāja Ghaṭikārassa kumbhakārassa etadahosi “lābhā vata me, suladdhaṃ vata me, yassa me Kassapo Bhagavā Arahaṃ Sammāsambuddho evaṃ abhivissattho”ti. Atha kho mahārāja Ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati⁵, sattāhaṃ mātāpitūnaṃ.

290. Ekamidāham mahārāja samayaṃ tattheva Vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāham mahārāja pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya

1. Kumbhakāro na musalena na sahatthā paṭhaviṃ khaṇati (Syā, Kaṃ, I),
kumbhakāro na musalena sahatthā pathaviṃca khaṇati (Ka)

2. Mūsikukkuro (Sī, Syā, Kaṃ, I)

3. Taṇḍula pabhivattāni (Sī, I)

4. Pakkamim (Syā, Kaṃ, I)

5. Na vijahi (Sī, Syā, Kaṃ, I)

yena Ghaṭikārasa kumbhakārasa mātāpitaro tenupasaṅkamiṃ, upasaṅkamitvā Ghaṭikārasa kumbhakārasa mātāpitaro etadavocaṃ “handako nu kho ayaṃ bhaggavo gato”ti. Nikkhanto kho te bhante upaṭṭhāko, anto kaḷopiya kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjāti. Atha khvāhaṃ mahārāja kaḷopiya kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā utṭhāyāsanā pakkamiṃ. Atha kho mahārāja Ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami, upasaṅkamitvā mātāpitaro etadavoca “ko kaḷopiya kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā utṭhāyāsanā pakkanto”ti. Kassapo tāta Bhagavā Arahaṃ Sammāsambuddho kaḷopiya kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā utṭhāyāsanā pakkantoti. Atha kho mahārāja Ghaṭikārasa kumbhakārasa etadahosi “lābhā vata me, suladdhaṃ vata me, yassa me Kassapo Bhagavā Arahaṃ Sammāsambuddho evaṃ abhivissattho”ti. Atha kho mahārāja Ghaṭikāraṃ kumbhakāraṃ aḍḍhumāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.

291. Ekamidāhaṃ mahārāja samayaṃ tattheva Vegalīṅge nāma gāmanigame viharāmi. Tena kho pana samayena kuṭi¹ ovassati. Atha khvāhaṃ mahārāja bhikkhū āmaṅtesim “gacchatha bhikkhave Ghaṭikārasa kumbhakārasa nivesane tiṇaṃ jānāthā”ti. Evaṃ vutte mahārāja te bhikkhū maṃ etadavocum “natthi kho bhante Ghaṭikārasa kumbhakārasa nivesane tiṇaṃ, atthi ca khvāssa āvesane² tiṇacchadana³n”ti. Gacchatha bhikkhave Ghaṭikārasa kumbhakārasa āvesanaṃ uttiṇaṃ karoṭhāti. Atha kho te mahārāja bhikkhū Ghaṭikārasa kumbhakārasa āvesanaṃ uttiṇamakamsu. Atha kho mahārāja Ghaṭikārasa kumbhakārasa mātāpitaro te bhikkhū etadavocum “ke āvesanaṃ uttiṇaṃ karontī”ti. Bhikkhū bhagini, Kassapassa Bhagavato Arahato Sammāsambuddhassa kuṭi ovassatīti. Haratha bhante haratha bhadramukhāti. Atha kho mahārāja Ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami, upasaṅkamitvā mātāpitaro etadavoca “ke āvesanaṃ uttiṇamakamsū”ti. Bhikkhū tāta Kassapassa kira

1. Gandhakuṭi (Sī)

2. Āvesanaṃ (Sī, Syā, Kaṃ, I)

3. Navacchadanaṃ (Sī)

Bhagavato Arahato Sammāsambuddhassa kuṭi ovassatīti. Atha kho mahārāja Ghaṭikārassa kumbhakārassa etadahosi “lābhā vata me, suladdham vata me, yassa me Kassapo Bhagavā Araham Sammāsambuddho evam abhivissattho”ti. Atha kho mahārāja Ghaṭikāram kumbhakāram adḍhamāsam pītisukham na vijahati, sattāham mātāpitūnam. Atha kho mahārāja āvesanam sabbantam temāsam ākāsacchadanam aṭṭhāsi, na devotivassi¹, evarūpo ca mahārāja Ghaṭikāro kumbhakāroti. Lābhā bhante Ghaṭikārassa kumbhakārassa, suladdhā bhante Ghaṭikārassa kumbhakārassa, yassa Bhagavā evam abhivissatthoti.

292. Atha kho Ānanda Kikī Kāsirājā Ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyañca sūpeyyam. Atha kho te Ānanda rājapurisā Ghaṭikāram kumbhakāram upasaṅkamitvā etadavocum “imāni kho bhante pañcamattāni taṇḍulavāhasatāni Kikinā Kāsirājena pahitāni paṇḍupuṭakassa sālino tadupiyañca sūpeyyam, tāni bhante paṭiggaṇhathā”ti². Rājā kho bahukicco bahukaraṇīyo, alam me rañño va hotūti. Siyā kho pana te Ānanda evamassa “añño nūna tena samayena Jotipālo māṇavo aho”ti. Na kho panetaṃ Ānanda evam daṭṭhabbam, aham tena samayena Jotipālo māṇavo ahosinti.

Idamavoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

Ghaṭikārasuttam niṭṭhamtam paṭhamam.

2. Raṭṭhapālasutta

293. Evam me sutam—ekam samayam Bhagavā Kurūsu cārikam caramāno mahatā bhikkhusamghena saddhim yena Thullakoṭṭhikam³ nāma Kurūnam nigamo tadavasari. Assosum kho Thullakoṭṭhikā⁴ brāhmaṇagahapatikā

1. Na cātivassi (Sī, Syā, Kam, I)

2. Paṭiggaṇhātūti (Sī, I), paṭiggaṇhātūti (Syā, Kam)

3. Thūlakoṭṭhitam (Sī, Syā, Kam, I)

4. Thūlakoṭṭhitakā (Sī, Syā, Kam, I)

“samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kurūsu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhim Thullakoṭṭhikaṃ anupatto, taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā’ti, so imaṃ lokaṃ sadevakaṃ samāraṃkaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇāsaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti, sādhu kho pana tathārūpānaṃ Arahataṃ dassanaṃ hoti”ti. Atha kho Thullakoṭṭhikā brāhmaṇagahapatikā yena Bhagavā tenupasaṅkamimṃsu, upasaṅkamitvā appekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu, appekacce Bhagavatā saddhim sammodimṃsu, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimṃsu, appekacce yena Bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimṃsu, appekacce Bhagavato santike nāmagottaṃ sāvetaṃ ekamantaṃ nisīdimṃsu, appekacce tuṅhībhūtā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinne kho Thullakoṭṭhike brāhmaṇagahapatike Bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

294. Tena kho pana samayena Raṭṭhapālo nāma kulaputto tasmimyeva Thullakoṭṭhike aggakulassa¹ putto tissaṃ parisāyaṃ nisinna hoti. Atha kho Raṭṭhapālassa kulaputtassa etadahosi “yathā yathā khvāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi², nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ, yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyaṃ”ti. Atha kho Thullakoṭṭhikā brāhmaṇagahapatikā Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimṃsu. Atha kho Raṭṭhapālo kulaputto acirapakkantesu

1. Aggakulikassa (Sī, Syā, Kaṃ, I)

2. Yathā yathā kho Bhagavā dhammaṃ deseti (Sī)

Thullakoṭṭhikesu brāhmaṇagahapatikesu yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Raṭṭhapālo kulaputto Bhagavantam etadavoca “yathā yathāham bhante Bhagavatā dhammam desitam ājānāmi, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, icchāmaham bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum, labheyyāham bhante Bhagavato santike pabbajam, labheyyam upasampadam, pabbājetu mam Bhagavā”ti¹. Anuññātosī pana tvaṃ Raṭṭhapāla mātāpitūhi agārasmā anagāriyam pabbajjāyāti. Na kho ham bhante anuññāto mātāpitūhi agārasmā anagāriyam pabbajjāyāti. Na kho Raṭṭhapāla Tathāgatā ananuññātam mātāpitūhi puttam pabbājentīti. Svāham bhante tathā karissāmi, yathā mam mātāpitaro anujānissanti agārasmā anagāriyam pabbajjāyāti.

295. Atha kho Raṭṭhapālo kulaputto uṭṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇam katvā yena mātāpitaro tenupasaṅkami, upasaṅkamtivā mātāpitaro etadavoca “ammatā yathā yathāham Bhagavatā dhammam desitam ājānāmi, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, icchāmaham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum, anujānātha mam agārasmā anagāriyam pabbajjāyā”ti. Evaṃ vutte Raṭṭhapālassa kulaputtassa mātāpitaro Raṭṭhapālam kulaputtam etadavocum “tvaṃ khosi tāta Raṭṭhapāla amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato², na tvaṃ tāta Raṭṭhapāla kassaci dukkhassa jānāsi, () maraṇenapi te mayam akāmakā vinā bhavissāma, kim pana

1. Ettha “labheyyāham -pa- upasampadam”ti vākyadvayam sabbesupī mūlapotthakesu dissati, Pārājīkapāliyam pana Sudinnabhāṇavāre etaṃ natthi. “Pabbājetu mam Bhagavā”ti idaṃ pana vākyam Marammapottheke yeva dissati, Pārājīkapāliyaṅca tadeva atthi.

2. Sukhaparihato (Syā, Kam, Ka)
(Ehi tvaṃ tāta Raṭṭhapāla bhūñja ca piva ca paricāre hi ca, bhūñjanto pivanto paricārento kāme paribhūñjanto puññāni karonto abhiramassu, na tam mayam anujānāma agārasmā anagāriyam pabbajjāya,) sabbattha dissati, Sudinnakaṇḍe pana natthi, aṭṭhakathāsupi na dassitam.

mayam tam jivantam anujanissama agarasmā anagāriyam pabbajjāyā”ti. Dutiyampi kho Raṭṭhapālo kulaputto -pa-. Tatiyampi kho Raṭṭhapālo kulaputto mātāpitaro etadavoca “ammatātā yathā yathāham Bhagavatā dhammam desitam ājānāmi, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, icchāmaham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajitum, anujānātha mam agāasmā anagāriyam pabbajjāyā”ti. Tatiyampi kho Raṭṭhapālassa kulaputtassa mātāpitaro Raṭṭhapālam kulaputtam etadavocum “tvaṃ khosi tāta Raṭṭhapāla amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato, na tvaṃ tāta Raṭṭhapāla kassaci dukkhassa jānāsi, maraṇenapi te mayam akāmakā vinā bhavissāma, kim pana mayam tam jivantam anujanissama agāasmā anagāriyam pabbajjāyā”ti.

296. Atha kho Raṭṭhapālo kulaputto “na mam mātāpitaro anujānanti agāasmā anagāriyam pabbajjāyā”ti tattheva anantarāhitāya bhūmiyā nipajji “idheva me maraṇam bhavissati pabbajjā vā”ti. Atha kho Raṭṭhapālo kulaputto ekampi bhattam na bhuñji, dvepi bhattāni na bhuñji, tīnapi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhuttāni na bhuñji. Atha kho Raṭṭhapālassa kulaputtassa mātāpitaro Raṭṭhapālam kulaputtam etadavocum “tvaṃ khosi tāta Raṭṭhapāla amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato, na tvaṃ tāta Raṭṭhapāla kassaci dukkhassa jānāsi, x maraṇenapi te mayam akāmakā vinā bhavissāma, kim pana mayam tam jivantam anujanissama agāasmā anagāriyam pabbajjāyā, utthehi tāta Raṭṭhapāla bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu, na tam mayam anujānāma agāasmā anagāriyam pabbajjāyā, + maraṇenapi te mayam akāmayā vinā bhavissāma, kim pana mayam tam jivantam anujanissama agāasmā anagāriyam pabbajjāyā”ti. Evaṃ vutte Raṭṭhapālo kulaputto tuṅhī ahosi. Dutiyampi kho Raṭṭhapālassa kulaputtassa

+ “Maraṇenapi te -pa- pabbajjāyā”ti vākyadvayam Si-Syā-Kam-I-potthakesu dutiyaṭṭhāne yeva dissati, Pārājikapāḷiyam pana paṭhamāṭṭhāne yeva dissati. Tasmā idha dutiyaṭṭhāne punāgataṃ adhikam viya dissati.

mātāpitaro Raṭṭhapālaṃ kulaputtaṃ etadavocum -pa-. Dutiyampi kho Raṭṭhapālo kulaputto tuṅhī ahoṣi. Tatiyampi kho Raṭṭhapālassa kulaputtassa mātāpitaro Raṭṭhapālaṃ kulaputtaṃ etadavocum “tvaṃ khosi tāta Raṭṭhapāla amhākaṃ ekaputtako piyo manāpo sukhedhito sukharipbhato, na tvaṃ tāta Raṭṭhapāla kassaci dukkhassa jānāsi, maraṇenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāya, uṭṭhehi tāta Raṭṭhapāla bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu, na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti. Tatiyampi kho Raṭṭhapālo kulaputto tuṅhī ahoṣi.

297. Atha kho Raṭṭhapālassa kulaputtassa sahāyakā yena Raṭṭhapālo kulaputto tenupasaṅkamimsu, upasaṅkamtivā Raṭṭhapālaṃ kulaputtaṃ etadavocum “tvaṃ khosi¹ samma Raṭṭhapāla mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharipbhato, na tvaṃ samma Raṭṭhapāla kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti, kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya, uṭṭhehi samma Raṭṭhapāla bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu, na taṃ mātāpitaro anujānissanti² agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti, kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti. Evaṃ vutte Raṭṭhapālo kulaputto tuṅhī ahoṣi. Dutiyampi kho. Tatiyampi kho Raṭṭhapālassa kulaputtassa sahāyakā Raṭṭhapālaṃ kulaputtaṃ etadavocum “tvaṃ khosi samma Raṭṭhapāla mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharipbhato, na tvaṃ samma Raṭṭhapāla kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti, kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya, uṭṭhehi samma Raṭṭhapāla bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto

1. Tvaṃ kho (Sī, I)

2. Anujānanti (Sī, Syā, Kaṃ, I)

puññāni karonto abhiramassu, na taṃ māṭāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te māṭāpitaro akāmakā vinā bhavissanti, kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti. Tatiyampi kho Raṭṭhapālo kulaputto tuṅhī ahosi.

298. Atha kho Raṭṭhapālassa kulaputtassa sahāyakā yena Raṭṭhapālassa kulaputtassa māṭāpitaro tenupasaṅkamimsu, upasaṅkamtivā Raṭṭhapālassa kulaputtassa māṭāpitaro etadavocum “ammatātā eso Raṭṭhapālo kulaputto tattheva anantarāhitāya bhūmiyā nipanno ‘idheva me maraṇam bhavissati pabbajjā vā’ti. Sace tumhe Raṭṭhapālam kulaputtam nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva¹ maraṇam āgamissati, sace pana tumhe Raṭṭhapālam kulaputtam anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha. Sace Raṭṭhapālo kulaputto nābhiramissati agārasmā anagāriyaṃ pabbajjāya, kā tassa² aññā gati bhavissati, idheva paccāgamissati, anujānātha Raṭṭhapālam kulaputtam agārasmā anagāriyaṃ pabbajjāyā”ti. Anujānāma tātā Raṭṭhapālam kulaputtam agārasmā anagāriyaṃ pabbajjāya, pabbajitena ca pana³ māṭāpitaro uddassetabbāti. Atha kho Raṭṭhapālassa kulaputtassa sahāyakā yena Raṭṭhapālo kulaputto tenupasaṅkamimsu, upasaṅkamtivā Raṭṭhapālam kulaputtam etadavocum “uṭṭhehi samma Raṭṭhapāla⁴, anuññātosī māṭāpitūhi agārasmā anagāriyaṃ pabbajjāya, pabbajitena ca pana te māṭāpitaro uddassetabbā”ti.

299. Atha kho Raṭṭhapālo kulaputto uṭṭhahitvā balaṃ gāhetvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdī, ekamantaṃ nisinno kho Raṭṭhapālo kulaputto Bhagavantam etadavoca “anuññāto ahaṃ bhante māṭāpitūhi agārasmā anagāriyaṃ pabbajjāya, pabbājetu maṃ Bhagavā”ti. Alattha kho Raṭṭhapālo kulaputto

1. Tatthevassa (Sī)

2. Kā cassa (Sī)

3. Pana te (Syā, Kam, Ka)

4. “Tvam khosi samma Raṭṭhapāla māṭāpitūnam ekaputtako piyo manāpo sukhedhito sukharāhato, na tvam samma Raṭṭhapāla kassaci dukkhassa jānāsī, uṭṭhehi samma Raṭṭhapāla bhūñja ca piva ca paricārehi ca, bhūñjanto pivanto paricārento kāme paribhūñjanto puññāni karonto abhiramassu (Sī, I, Ka)

Bhagavato santike pabbajjāṃ, alattha upasampadaṃ. Atha kho Bhagavā acirūpasampanne āyasmante Raṭṭhapāle aḍḍhamāsūpasampanne Thullakoṭṭhike yathābhirantaṃ viharatvā yena Sāvatti tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Sāvatti tadavasari, tatra sudaṃ Bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyāṃ pabbajanti. Tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi, aññataro kho panāyasmā Raṭṭhapālo arahataṃ ahoṣi.

Atha kho āyasmā Raṭṭhapālo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Raṭṭhapālo Bhagavantaṃ etadavoca “icchāmaṃ bhante mātāpitaro uddassetuṃ, sace maṃ Bhagavā anujānāti”ti. Atha kho Bhagavā āyasmato Raṭṭhapālassa cetassā ceto paricca¹ manasākāsi, yathā² Bhagavā aññāsi “abhabbo kho Raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitun”ti. Atha kho Bhagavā āyasmantaṃ Raṭṭhapālaṃ etadavoca “yassadāni tvaṃ Raṭṭhapāla kālaṃ maññāsi”ti. Atha kho āyasmā Raṭṭhapālo uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena Thullakoṭṭhikaṃ tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Thullakoṭṭhiko tadavasari, tatra sudaṃ āyasmā Raṭṭhapālo Thullakoṭṭhike viharati rañño Korabyassa Migacīre. Atha kho āyasmā Raṭṭhapālo pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya Thullakoṭṭhikaṃ piṇḍāya pāvīsi, Thullakoṭṭhike sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami. Tena kho pana samayena āyasmato Raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato Raṭṭhapālassa pitā āyasmantaṃ Raṭṭhapālaṃ dūratova āgacchantaṃ, disvāna etadavoca “imehi muṇḍakehi masaṇakehi amhākaṃ ekaputtako piyo manāpo pabbājito”ti. Atha kho āyasmā

1. Cetoparivittakkaṃ (Sī, I)

2. Yadā (Sī, I)

Raṭṭhapālo sakapitu nivesane neva dānaṃ alattha, na paccakkhānaṃ, aññadatthu akkosameva alattha. Tena kho pana samayena āyasmato Raṭṭhapālassa nātidāsī ābhidosikaṃ kummāsaṃ chaḍḍetukāmā hoti. Atha kho āyasmā Raṭṭhapālo taṃ nātidāsīṃ etadavoca “sacetaṃ bhagini chaḍḍanīyadhammaṃ, idha me patte ākirā”ti. Atha kho āyasmato Raṭṭhapālassa nātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato Raṭṭhapālassa patte ākirantī hatthānañca pādānañca sarassa ca nimittaṃ aggahehi.

300. Atha kho āyasmato Raṭṭhapālassa nātidāsī yenāyasmato Raṭṭhapālassa mātā tenupasaṅkami, upasaṅkamtivā āyasmato Raṭṭhapālassa mātaraṃ etadavoca “yaggeyye jāneyyāsi ayyaputto Raṭṭhapālo anupatto”ti. Sace je saccaṃ bhaṇasi, adāsīṃ taṃ karomīti¹. Atha kho āyasmato Raṭṭhapālassa mātā yenāyasmato Raṭṭhapālassa pitā tenupasaṅkami, upasaṅkamtivā āyasmato Raṭṭhapālassa pitaraṃ etadavoca “yagge gahapati jāneyyāsi Raṭṭhapālo kira kulaputto anupatto”ti. Tena kho pana samayena āyasmā Raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ aññataraṃ kuṭṭamūlaṃ² nissāya paribhuñjati. Atha kho āyasmato Raṭṭhapālassa pitā yenāyasmā Raṭṭhapālo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Raṭṭhapālaṃ etadavoca “atthi nāma tāta Raṭṭhapāla ābhidosikaṃ kummāsaṃ paribhuñjissasi, nanu tāta Raṭṭhapāla sakaṃ gehaṃ gantabban”ti. Kuto no gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ. Anagārā mayā gahapati, agamamha kho te gahapati gehaṃ, tattha neva dānaṃ alatthamha, na paccakkhānaṃ, aññadatthu akkosameva alatthamhāti. Ehi tāta Raṭṭhapāla gharaṃ gamissāmāti. Alaṃ gahapati, kataṃ me ajja bhakkiccam. Tena hi tāta Raṭṭhapāla addivāsehi svātanāya bhattanti. Addivāsesi kho āyasmā Raṭṭhapālo tuṅhībhāvena. Atha kho āyasmato Raṭṭhapālassa pitā āyasmato Raṭṭhapālassa addivāsaṇaṃ veditvā yena sakaṃ nivesanaṃ tenupasaṅkami, upasaṅkamtivā mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārāpetvā

1. Saccaṃ vadasi, adāsī bhavasīti (Sī, I), saccaṃ vadasi, adāsī bhavissasi (Ka)

2. Kuṭṭam (Sī, Syā, Kam, I)

kilañjehi paṭicchādetvā āyasmato Raṭṭhapālassa purāṇadutiyikā āmantesi
 “etha tumhe vadhuyo yena alaṅkārena alaṅkatā pubbe Raṭṭhapālassa
 kulaputtassa piyā hotha manāpā, tena alaṅkārena alaṅkarothā”ti.

301. Atha kho āyasmato Raṭṭhapālassa pitā tassā rattiyā accayena sake
 nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato
 Raṭṭhapālassa kālaṃ ārocesi “kālo tāta Raṭṭhapāla niṭṭhitaṃ bhattan”ti. Atha
 kho āyasmā Raṭṭhapālo pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya
 yena sakapitu nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane
 nisīdi. Atha kho āyasmato Raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ
 vivarāpetvā āyasmantaṃ Raṭṭhapālaṃ etadavoca
 “idaṃ te tāta Raṭṭhapāla mātu mattikaṃ dhanāṃ, aññaṃ pettikaṃ, aññaṃ
 pitāmahaṃ. Sakkā tāta Raṭṭhapāla bhoge ca bhuñjituṃ puññaṃ ca kātuṃ,
 ehi tvaṃ tāta Raṭṭhapāla¹ hīnāyāvattitvā bhoge ca bhuñjassu puññaṃ ca
 karohī”ti. Sace me tvaṃ gahapati vacanaṃ kareyyāsi, imaṃ
 hirañnasuvaṇṇassa puñjaṃ sakaṭe āropetvā nibbāhāpetvā majjhegaṅgāya
 nadiyā sote opilāpeyyāsi. Taṃ kissa hetu, ye uppajjissanti hi te gahapati
 tatonidānaṃ sokaparidevadukkhadomanassupāyāsāti. Atha kho āyasmato
 Raṭṭhapālassa purāṇadutiyikā paccekaṃ pādesu gahetvā āyasmantaṃ
 Raṭṭhapālaṃ etadavocum “kīdisā nāma tā ayyaputta accharāyo, yāsaṃ tvaṃ
 hetu brahmacariyaṃ carasī”ti. Na kho mayaṃ bhaginī accharānaṃ hetu
 brahmacariyaṃ carāmaṃti. Bhaginivādena no ayyaputto Raṭṭhapālo
 samudācaratīti tā tattheva mucchitā papatimsu. Atha kho āyasmā Raṭṭhapālo
 pitaraṃ etadavoca “sace gahapati bhojanaṃ dātappaṃ, detha mā no
 viheṭṭhā”ti. Bhuñja tāta Raṭṭhapāla niṭṭhitaṃ bhattanti. Atha kho āyasmato
 Raṭṭhapālassa pitā āyasmantaṃ Raṭṭhapālaṃ paṇītena khādanīyena
 bhojanīyena sahatthā santappesi sampavāresi.

302. Atha kho āyasmā Raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā
 gāthā abhāsi—

1. Raṭṭhapāla sikkhaṃ paccakkhāya (sabbattha)

“Passa cittīkataṃ bimbaṃ, arukāyaṃ samussitaṃ.
 Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvam̐ ṭhiti.
 Passa cittīkataṃ rūpaṃ, maṇinā kuṇḍalena ca.
 Aṭṭhi tacena onaddhaṃ, saha vatthebhi sobhati.
 Alattakakatā pādā, mukhaṃ cuṅṅakamakkhitaṃ.
 Alaṃ bālassa mohāya, no ca pāragavesino.
 Aṭṭhāpadakatā kesā, nettā añjanamakkhitā.
 Alaṃ bālassa mohāya, no ca pāragavesino.
 Añjanīva navā¹ cittaṃ, pūtikāyo alaṅkato.
 Alaṃ bālassa mohāya, no ca pāragavesino.
 Odahi migavo pāsāṃ, nāsadā vākaraṃ migo.
 Bhutvā nivāpaṃ gacchāma², kandante migabandhake”ti.

Atha kho āyasmā Raṭṭhapālo ṭhitakova imā gāthā bhāsivā yena rañño Korabyassa Migacīraṃ tenupasaṅkami, upasaṅkamtivā aññatarasmim̐ rukkhamūle divāvihāraṃ nisīdi.

303. Atha kho rājā Korabyo Migavaṃ āmantesi “sodhehi samma Migava Migacīraṃ uyyānabhūmim̐, gacchāma subhūmim̐ dassanāyā”ti. “Evaṃ devā”ti kho migavo rañño Korabyassa paṭissutvā Migacīraṃ sodhento addasa āyasmantaṃ Raṭṭhapālaṃ aññatarasmim̐ rukkhamūle divāvihāraṃ nisinnaṃ, disvāna yena rājā Korabyo tenupasaṅkami, upasaṅkamtivā rājānaṃ Korabyaṃ etadavoca “suddhaṃ kho te deva Migacīraṃ, atthi cettha Raṭṭhapālo nāma kulaputto imasmim̐yeva Thullakoṭṭhike aggakulassa putto, yassa tvaṃ abhiṅhaṃ kittayamāno ahoṣi, so aññatarasmim̐ rukkhamūle divāvihāraṃ nisinno”ti. Tena hi samma Migava alaṃ dānāja uyyānabhūmiyā tameva dāni mayaṃ bhavantaṃ Raṭṭhapālaṃ payirupāsissāmāti. Atha kho rājā Korabyo yaṃ tattha khādānīyaṃ bhojanīyaṃ paṭiyattaṃ, taṃ sabbaṃ vissajjethāti vatvā bhadrāni bhadrāni yānāni yo jāpetvā bhadrāṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Thullakoṭṭhikamhā

1. Añjanīvaṇṇavā (Ka)

2. Gacchāmi (Syā, Ka)

niyyāsi mahaccarājānubhāvena¹ āyasmantaṃ Raṭṭhapālaṃ dassanāya. Yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ussaṭāya ussaṭāya parisāya yenāyasmā Raṭṭhapālo tenupasaṅkami, upasaṅkamitvā āyasmatā Raṭṭhapālena saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho rājā Korabyo āyasmantaṃ Raṭṭhapālaṃ etadavoca “idha bhavaṃ Raṭṭhapāla hatthatthare² nisīdatū”ti. Alaṃ mahārāja, nisīda tvaṃ, nisinno ahaṃ sake āsaneti. Nisīdi rājā Korabyo paññatte āsane. Nisajja kho rājā Korabyo āyasmantaṃ Raṭṭhapālaṃ etadavoca—

304. Cattārimāni bho Raṭṭhapāla pārijuṇṇāni, yehi pārijuṇṇehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Katamāni cattāri, jarāpārijuṇṇaṃ byādhipārijuṇṇaṃ bhogapārijuṇṇaṃ nātipārijuṇṇaṃ. Katamañca bho Raṭṭhapāla jarāpārijuṇṇaṃ. Idha bho Raṭṭhapāla ekacco jinṇo hoti vuḍḍho mahallako addhagato vayo-anuppatto. So iti paṭisaṅcikkhati “ahaṃ khomhi etarahi jinṇo vuḍḍho mahallako addhagato vayo-anuppatto, na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ³, yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan”ti. So tena jarāpārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idam vuccati bho Raṭṭhapāla jarāpārijuṇṇaṃ. Bhavaṃ kho pana Raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā, taṃ bhoto Raṭṭhapālassa jarāpārijuṇṇaṃ natthi. Kim bhavaṃ Raṭṭhapālo ṇatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito. (1)

Katamañca bho Raṭṭhapāla byādhipārijuṇṇaṃ. Idha bho Raṭṭhapāla ekacco ābādhiko hoti dukkhito bāḷhagilāno. So iti

1. Mahaccā rājānubhāvena (Sī)

2. Kaṭṭhatthare (Syā, Kaṃ)

3. Phātikattuṃ (Sī)

paṭisañcikkhati “ahaṃ khomhi etarahi ābādhiko dukkhito bālhaḡilāno, na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ, yaṃnūnāhaṃ kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣṃā anagāriyaṃ pabbajeyyaṃ”ti. So tena byādhipārijuṅṅhaṃna samannāgato kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣṃā anagāriyaṃ pabbajati. Idaṃ vuccati bho Raṭṭhapāla byādhipārijuṅṅhaṃ. Bhavaṃ kho pana Raṭṭhapālo etarahi appābādo appātaṅko samavepākiniyā gahaṇiyā samannāgato nāṭisītāya nāccuṇhāya, taṃ bhoto Raṭṭhapālassa byādhipārijuṅṅhaṃ natthi. Kiṃ bhavaṃ Raṭṭhapālo ñatvā vā disvā vā sutvā vā agāraṣṃā anagāriyaṃ pabbajito. (2)

Katamañca bho Raṭṭhapāla bhogaṃpārijuṅṅhaṃ. Idha bho Raṭṭhapāla ekacco aḡḡho hoti mahaddhano mahābhogo. Tassa te bhogaṃ anupubbena pariḡkhaṃ gacchanti. so iti paṭisañcikkhati “ahaṃ kho pubbe aḡḡho ahoṣiṃ mahaddhano mahābhogo, tassa me te bhogaṃ anupubbena pariḡkhaṃ gatā. Na kho pana māyā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ, yaṃnūnāhaṃ kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣṃā anagāriyaṃ pabbajeyyaṃ”ti. So tena bhogaṃpārijuṅṅhaṃna samannāgato kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣṃā anagāriyaṃ pabbajati. Idaṃ vuccati bho Raṭṭhapāla bhogaṃpārijuṅṅhaṃ. Bhavaṃ kho pana Raṭṭhapālo imasmiṃyeva Thullakoṭṭhike aggaḡulassa putto, taṃ bhoto Raṭṭhapālassa bhogaṃpārijuṅṅhaṃ natthi. Kiṃ bhavaṃ Raṭṭhapālo ñatvā vā disvā vā sutvā vā agāraṣṃā anagāriyaṃ pabbajito. (3)

Katamañca bho Raṭṭhapāla ñātipārijuṅṅhaṃ. Idha bho Raṭṭhapāla ekaccassa bahū honti mittāmaccā ñāṭisālohitā, tassa te ñāṭakā anupubbena pariḡkhaṃ gacchanti. So iti paṭisañcikkhati “mamaṃ kho pubbe bahū aheṣuṃ mittāmaccā ñāṭisālohitā, tassa me te anupubbena pariḡkhaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ, yaṃnūnāhaṃ kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣṃā anagāriyaṃ pabbajeyyaṃ”ti.

so tena nātipārijuññaena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati bho Raṭṭhapāla nātipārijuññaṃ. Bhoto kho pana Raṭṭhapālassa imasmiṃ yeva Thullakoṭṭhike bahū mittāmaccā nātisālohitā, taṃ bhoto Raṭṭhapālassa nātipārijuññaṃ natthi. Kiṃ bhavaṃ Raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito. (4)

Imāni kho bho Raṭṭhapāla cattāri pārijuññaṇi. Yehi pārijuññaṇehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti, tāni bhoto Raṭṭhapālassa natthi. Kiṃ bhavaṃ Raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajitoti.

305. Atthi kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro dhammuddesā uddiṭṭhā. Ye ahaṃ¹ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Katame cattāro, “upaniyyati loko addhuvo”ti kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, “yamahaṃ ñatvā cadisvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Atāṇo loko anabhissaro”ti kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. “Assako loko sabbaṃ pahāya gamanīyaṃ”ti kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca ditvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. “Ūno loko atitto taṇhādāso”ti kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Ime kho mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajitoti.

1. Yamahaṃ (Syā, Kaṃ, Ka)

306. “Upaniyyati loko addhuvo”ti bhavaṃ Raṭṭhapālo āha, imassa bho Raṭṭhapāla bhāsitaṃ kathaṃ attho daṭṭhabboti. Taṃ kiṃ maññasi mahārāja tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismiṃpi katāvī assasmiṃpi katāvī rathasmiṃpi katāvī dhanusmiṃpi katāvī tharusmiṃpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaroti? Ahoṣiṃ ahaṃ bho Raṭṭhapāla vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismiṃpi katāvī assasmiṃpi katāvī rathasmiṃpi katāvī dhanusmiṃpi katāvī tharusmiṃpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāhaṃ bho Raṭṭhapāla iddhimāva maññe, na¹ attano balena samasamaṃ samanupassāmīti. Taṃ kiṃ maññasi mahārāja, evameva tvaṃ etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaroti? No hidaṃ bho Raṭṭhapāla, etarahi jiṇṇo vuddho mahallako addhagato vayo-anuppatto, āsītiko me vayo vattati, appekadāhaṃ bho Raṭṭhapāla idha pādaṃ karissāmīti aññeneva pādaṃ karomīti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “upaniyyati loko addhuvo”ti. Yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajitoti, acchariyaṃ bho Raṭṭhapāla, abbhutaṃ bho Raṭṭhapāla, yāva subhāsitaṃ cidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena “upaniyyati loko addhuvo”ti, upaniyyati hi bho Raṭṭhapāla loko addhuvo. (1)

Samvijjante kho bho Raṭṭhapāla imasmiṃ rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti. “Atāṇo loko anabhissaro”ti bhavaṃ Raṭṭhapālo āha, imassa pana bho Raṭṭhapāla bhāsitaṃ kathaṃ attho daṭṭhabboti. Taṃ kiṃ maññasi mahārāja, atthi te koci anusāyiko ābādhoti. Atthi me bho Raṭṭhapāla anusāyiko ābādho, appekadā maṃ bho Raṭṭhapāla mittāmaccā ñātisālohitā parivāretvā ṭhitā honti “idāni rājā Korabyo kālaṃ karissati, idāni rājā Korabyo kālaṃ karissati”ti. Taṃ kiṃ maññasi mahārāja, labhasi

1. Iddhimā maññe na (Syā, Kaṃ), iddhimā ca maññe (Sī), na viya maññe (Ka)

tvaṃ te mittāmacce ñāṭisālohite “āyantu me bhonto mittāmaccā ñāṭisālohītā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan”ti, udāhu tvaṃyeva taṃ vedanaṃ vediyasīti? Nāhaṃ bho Raṭṭhapāla labhāmi te mittāmacce ñāṭisālohite “āyantu me bhonto mittāmaccā ñāṭisālohītā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan”ti, atha kho ahaṃeva taṃ vedanaṃ vediyāmi. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “atāṇo loko anabhissaro”ti. Yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajitoti, acchariyaṃ bho Raṭṭhapāla, abbhutaṃ bho Raṭṭhapāla, yāva subhāsitaṃ cidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena “atāṇo loko anabhissaro”ti, atāṇo hi bho Raṭṭhapāla loko anabhissaro. (2)

Saṃvijjati kho bho Raṭṭhapāla imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. “Assako loko sabbaṃ pahāya gamanīyaṃ”ti bhavaṃ Raṭṭhapālo āha, imassa pana bho Raṭṭhapāla bhāsitassa kathaṃ attho daṭṭhabboti. Taṃ kiṃ maññasi mahārāja, yathā tvaṃ etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi “evamevāhaṃ imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī”ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasīti? Yathāhaṃ bho Raṭṭhapāla etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi “evameva imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī”ti, atha kho aññe imaṃ bhogaṃ paṭipajjissanti, ahaṃ pana yathākammaṃ gamissāmīti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “assako loko sabbaṃ pahāya gamanīyaṃ”ti. Yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajitoti. Acchariyaṃ bho Raṭṭhapāla, abbhutaṃ bho Raṭṭhapāla, yāva subhāsitaṃ cidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena “assako loko sabbaṃ pahāya

gamanīyan”ti, assako hi bho Raṭṭhapāla loko sabbaṃ pahāya gamanīyaṃ.

(3)

“Ūno loko atitto taṇhādāso”ti bhavaṃ Raṭṭhapālo āha, imassa bho Raṭṭhapāla bhāsitassa kathaṃ attho daṭṭhabboti. Taṃ kiṃ maññasi mahārāja, phītaṃ Kuruṃ ajjhāvasasīti? Evaṃ bho Raṭṭhapāla phītaṃ Kuruṃ ajjhāvasāmīti. Taṃ kiṃ maññasi mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko, so taṃ upasaṅkamitvā evaṃ vadeyya “yagghe mahārāja jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya, tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ, bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā, bahu tattha dhanadhaññaṃ¹, bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca, bahu tattha itthipariggaho, sakkā ca tāvatakeneva balamattena² abhivijjinituṃ, abhivijjina mahārāja”ti, kinti naṃ kareyyāsīti. Tampi mayam bho Raṭṭhapāla abhivijjiya ajjhāvaseyyāmāti. Taṃ kiṃ maññasi mahārāja, idha puriso āgaccheyya pacchimāya disāya. Uttarāya disāya. Dakkhiṇāya disāya. Parasamuddato saddhāyiko paccayiko, so taṃ upasaṅkamitvā evaṃ vadeyya “yagghe mahārāja jāneyyāsi, ahaṃ āgacchāmi parasamuddato, tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ, bahū tattha hatthikāyā assakāyā rathakāyā patthikāyā, bahu tattha dhanadhaññaṃ, bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca, bahu tattha itthipariggaho, sakkā ca tāvatakeneva balamattena abhivijjinituṃ, abhivijjina mahārāja”ti, kinti naṃ kareyyāsīti. Tampi mayam bho Raṭṭhapāla abhivijjiya ajjhāvaseyyāmāti. Idam kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “ūno loko atitto taṇhādāso”ti. Yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajitoti, acchariyaṃ bho Raṭṭhapāla, abbhutaṃ bho Raṭṭhapāla, yāva subhāsitaṃ cidaṃ tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena “ūno loko atitto taṇhādāso”ti. Ūno hi bho Raṭṭhapāla loko atitto taṇhādāsoti. (4)

1. Dantājinaṃ (Sī, Syā, Kam, I)

2. Balatthena (Sī, Syā, Kam, I), bahalatthena (Ka)

Idamavoca āyasmā Raṭṭhapālo, idaṃ vatvā athāparam etadavoca—

307. Passāmi loke sadhane manusse,
 laddhāna vittaṃ na dadanti mohā.
 Luddhā dhanam¹ sannicayam karonti,
 bhiiyova kāme abhipatthayanti.
 Rājā pasayhā pathaviṃ vijitvā,
 sasāgarantaṃ mahimāvasanto².
 Oraṃ samuddassa atittarūpo,
 Pāram samuddassapi patthayetha.
 Rājā ca aññe ca bahū manussā,
 avītataṇhā³ maraṇam upenti.
 Ūnāva hutvāna jahanti deham,
 kāmehi lokamhi na hatthi titti.
 Kandanti nam nātī pakiriya kese,
 ahovatā no amarāti cāhu.
 Vatthena nam pārutaṃ nīharitvā,
 citaṃ samādāya⁴ tatoḍahanti.
 So ḍayhati sūlehi tujjamāno,
 Ekena vatthena pahāya bhoge.
 Na mīyamānassa bhavanti tāṇā,
 ñātīdha mittā atha vā sahāyā.
 Dāyādakā tassa dhanam haranti,
 Satto pana gacchati yena kammaṃ.
 Na mīyamānam dhanamanveti kiñci,
 puttā ca dārā ca dhanam ca raṭṭham.

1. Laddhā dhanam (Ka)

3. Atittataṇhā (Ka)

2. Mahiyā vasanto (Sī, Ka)

4. Samādāya (Sī)

Na dīghamāyuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti.
Appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.

Aḍḍhā daliddā ca phusanti phassaṃ,
bālo ca dhīro ca tatheva phuṭṭho.
Bālo ca bālyā vadhitova seti,
Dhīro ca¹ na vedhati phassaphuṭṭho.

Tasmā hi paññāva dhanena seyyo,
Yāya vosānamidhādhiḡacchati.
Abyositattā² hi bhavābhavesu,
Pāpāni kammāni karonti mohā.

Upeti gabbhañca parañca lokam,
saṃsāramāpajja paramparāya.
Tassappapañño abhisaddahanto,
upeti gabbhañca parañca lokam.

Coro yathā sandhimukhe gahito,
sakammunā haññati pāpadhammo.
Evaṃ pajā pecca paramhi loke,
sakammunā haññati pāpadhammo.

Kāmāhi citrā madhurā manoramā,
Virūparūpena mathenti cittaṃ.
Ādīnavam kāmaguṇesu disvā,
tasmā aham pabbajitomi rāja.

Dumapphalāneva patanti māṇavā,
daharā ca vuḍḍhā ca sarīrabhedā.
Etaṃpi disvā³ pabbajitomi rāja,
Apaṇṇakam sāmaññameva seyyoti.

Raṭṭhapālasuttaṃ niṭṭhitaṃ dutiyaṃ.

1. Dhīrova (Ka)

2. Asositattā (Sī, I)

3. Evampi disvā (Sī), etaṃ viditvā (Syā, Kam)

3. Maghadevasutta

308. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Mithilāyaṃ viharati Maghadeva-ambavane¹. Atha kho Bhagavā aññatarasmim padese sitaṃ pātvākāsi. Atha kho āyasmato Ānandassa etadahosi “ko nu kho hetu ko paccayo Bhagavato sitassa pātukammāya, na akāraṇena Tathāgatā sitaṃ pātukarontī”ti. Atha kho āyasmā Ānando ekaṃsaṃ cīvaraṃ katvā yena Bhagavā tenañjalim paṇāmetvā Bhagavantam etadavoca “ko nu kho bhante hetu ko paccayo Bhagavato sitassa pātukammāya, na akāraṇena Tathāgatā sitaṃ pātukarontī”ti. Bhūtapubbaṃ Ānanda imissāyeva Mithilāyaṃ rājā ahoṣi Maghadevo nāma dhammiko dhammarājā dhamme ṭhito mahārājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṅca upavasati cātuddasim pañcadasim aṭṭhamim ca pakkhassa. Atha kho Ānanda rājā Maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi “yadā me samma kappaka passeyyāsi sirasmim palitāni jātāni, atha me āroceyyāsi”ti. “Evaṃ devā”ti kho Ānanda kappako rañño Maghadevassa paccassosi. Addasā kho Ānanda kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño Maghadevassa sirasmim palitāni jātāni, disvāna rājānaṃ Maghadevaṃ etadavoca “pātubhūtā kho devassa devadūtā, dissanti sirasmim palitāni jātāni”ti. Tena hi samma kappaka tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismim patiṭṭhāpehiti. “Evaṃ devā”ti kho Ānanda kappako rañño Maghadevassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño Maghadevassa añjalismim patiṭṭhāpesi.

309. Atha kho Ānanda rājā Maghadevo kappakassa gāmaṃ datvā jetṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca “pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmim palitāni jātāni, bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesitum. Ehi

1. Makhādeva-ambavane (Sī, I), Maghadeva-ambavane (Ka)

tvaṃ tāta kumāra imaṃ rajjaṃ paṭipajja, ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi tāta kumāra yadā tvaṃpi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi, yena me idaṃ kalyāṇaṃ vattaṃ nihitam anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi. Yasmiṃ kho tāta kumāra purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti, so tesam antimapuriso hoti. Taṃ tāhaṃ tāta kumāra evaṃ vadāmi ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitam anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi’^{ti}”. Atha kho Ānanda rājā Maghadevo kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussāsitvā imasmiṃ yeva Maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena¹ pharivā vihāsi. Karuṇā sahagatena cetasā. Muditāsahagatena cetasā. Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi.

Rājā kho panānanda Maghadevo caturāsītivassasahassāni kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva Maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahoṣi.

1. Abyāpajjhena (Sī, Syā, Kam, I), abyāpajjena (Ka)

310. Atha kho rañño Ānanda Maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi “yadā me samma kappaka passeyyāsi sirasmiṃ palitāni jātāni, atha kho āroceyyāsi”ti. “Evaṃ devā”ti kho Ānanda kappako rañño Maghadevassa puttassa paccassosi. Addasā kho Ānanda kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño Maghadevassa puttassa sirasmiṃ palitāni jātāni, disvāna rañño Maghadevassa puttaṃ etadavoca “pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātāni”ti. Tena hi samma kappaka tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehīti. “Evaṃ devā”ti kho Ānanda kappako rañño Maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño Maghadevassa puttassa añjalismiṃ patiṭṭhāpesi.

Atha kho Ānanda rañño Maghadevassa putto kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca “pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmiṃ palitāni jātāni, bhuttā kho pana me mānusakkā kāmā, samayo dibbe kāme pariyesituṃ. Ehi tvaṃ tāta kumāra imaṃ rajjaṃ paṭipajja, ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi tāta kumāra yadā tvaṃpi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi, yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi. Yasmiṃ kho tāta kumāra purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti, so tesāṃ antimapuriso hoti, taṃ tāhaṃ tāta kumāra evaṃ vadāmi ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi’ti. Atha kho Ānanda rañño Maghadevassa putto kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussāsivā imasmiṃyeva Maghadeva-ambavane kesamassuṃ ohāretvā

kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajī. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsahagatena cetasā. Muditāsahagatena cetasā. Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Rañño kho panānanda Maghadevassa putto caturāsītivassasahassāni kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva Maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahoṣi.

311. Rañño kho panānanda Maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni¹ imasmiṃyeva Maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajīṃsu. Te mettāsahagatena cetasā ekaṃ disaṃ pharivā viharīṃsu. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharīṃsu. Karuṇāsahagatena cetasā. Muditāsahagatena cetasā. Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharīṃsu. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharīṃsu. Caturāsītivassasahassāni kumārakīlitaṃ kīḷīṃsu, caturāsītivassasahassāni oparajjaṃ kāresuṃ, caturāsītivassasahassāni rajjaṃ kāresuṃ, caturāsītivassasahassāni imasmiṃyeva Maghadeva-ambavane

1. Caturāsītikhattiyasahassāni (Sī, I), caturāsītisahassāni (Syā, Kam)

agāasmā anagāriyaṃ pabbajitā brahmacariyamacarimsu. Te cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpagā ahesuṃ. Nimi tesāṃ rājā¹ pacchimako ahosi dhammiko dhammarājā dhamme ʃhito mahārājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṃ ca pakkhassa.

312. Bhūtapubbaṃ Ānanda devānaṃ Tāvatiṃsānaṃ Sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi “lābhā vata bho Videhānaṃ, suladdhaṃ vata bho Videhānaṃ, yesaṃ Nimi rājā dhammiko dhammarājā dhamme ʃhito mahārājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṃ ca pakkhassā”ti. Atha kho Ānanda Sakko Devānamindo deve Tāvatiṃse āmantesi “iccheyyātha no tumhe mārisā Nimim rājānaṃ daṭṭhun”ti. Icchāma mayaṃ mārisa Nimim rājānaṃ daṭṭhunti. Tena kho pana Ānanda samayena Nimi rājā tadahuposathe pannarase sīsānhāto² uposathiko uparipāsādaragato nisinno hoti. Atha kho Ānanda Sakko devānamindo seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya. Evameva devesu Tāvatiṃsesu antarahito Nimissa rañño pamukhe pāturahosi. Atha kho Ānanda Sakko devānamindo Nimim rājānaṃ etadavoca “lābhā te mahārāja, suladdhaṃ te mahārāja, devā mahārāja Tāvatiṃsā Sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā ‘lābhā vata bho Videhānaṃ, suladdhaṃ vata bho Videhānaṃ, yesaṃ Nimi rājā dhammiko dhammarājā dhamme ʃhito mahārājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṃ ca pakkhassā”ti. Devā te mahārāja Tāvatiṃsā dassanakāmā, tassa te ahaṃ mahārāja sahasayuttaṃ ājaññarathaṃ paḥiṇissāmi, abhiruheyysāsi mahārāja dibbaṃ yānaṃ avikampamāno”ti. Adhivāsesi kho Ānanda Nimi rājā tuṇhībhāvena.

1. Rājānaṃ (Sī, I)

2. Sasīsaṃ nahāto (Sī), sīsānhāto (Syā, Kam)

313. Atha kho Ānanda Sakko devānamindo Nimissa rañño adhvāsanam viditvā seyyathāpi nāma balavā puriso samīñjitaṃ vā bhāham pasāreyya, pasāritaṃ vā bhāham samīñjeyya. Evameva Nimissa rañño pamukhe antarahito devesu Tāvatisesu pāturahosi. Atha kho Ānanda Sakko Devānamindo Mātaliṃ saṅgāhakaṃ āmantesi “ehi tvam samma Mātali saḥassayuttaṃ ājaññarathaṃ yojetvā Nimim rājānam upasaṅkamitvā evam vadehi ‘ayaṃ te mahārāja saḥassayutto ājaññaratho Sakkena Devānamindena pesito, abhiruheyysi mahārāja dibbam yānam avikampamāno’ti”. “Evam bhaddantavā”ti kho Ānanda Mātali saṅgāhako Sakkassa Devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā Nimim rājānam upasaṅkamitvā etadavoca “ayaṃ te mahārāja saḥassayutto ājaññaratho Sakkena Devānamindena pesito, abhiruha mahārāja dibbam yānam avikampamāno, api ca mahārāja katamena taṃ nemi, yena vā pāpakammā pāpakānam kammānam vipākam paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānam vipākam paṭisaṃvedenti”ti. Ubhayeneva maṃ Mātali nehīti. Sampavesesi¹ kho Ānanda Mātali saṅgāhako Nimim rājānam Sudhammaṃ sabhaṃ. Addasā kho Ānanda Sakko devānamindo Nimim rājānam dūratova āgacchantaṃ, disvāna Nimim rājā nam etadavoca “ehi kho mahārāja, svāgataṃ mahārāja, devā te dassanakāmā mahārāja, Tāvatisā Sudhammāyam sabhāyam kittayamānarūpā sannisinnā ‘lābhā vata bho Videhānam, suladdhaṃ vata bho Videhānam, yesaṃ Nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṅca upavasati cātuddasiṃ pañcadasim aṭṭhamim ca pakkhassā’ti, devā te mahārāja Tāvatisā dassanakāmā, abhirama mahārāja devasu devānubhāvenā”ti. Alam mārīsa, tattheva maṃ Mithilam paṇinetu, tathāham dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṅca upavasāmi cātuddasiṃ pañcadasim aṭṭhamim ca pakkhassāti.

314. Atha kho Ānanda Sakko Devānamindo Mātaliṃ saṅgāhakaṃ āmantesi “ehi tvam samma Mātali saḥassayuttaṃ ājaññarathaṃ yojetvā

1. Sampāpesi (Sī, I)

Nimiṃ rājānaṃ tattheva Mithilaṃ paṭinehī”ti. “Evaṃ bhaddantavā”ti kho Ānanda Mātali saṅgāhako Sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā Nimiṃ rājānaṃ tattheva Mithilaṃ paṭinesī. Tatra sudaraṃ Ānanda Nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṃ ca pakkhassāti. Atha kho Ānanda Nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesī “yadā me samma kappaka passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsi”ti. “Evaṃ devā”ti kho Ānanda kappako Nimissa rañño paccassosi. Addasā kho Ānanda kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena Nimissa rañño sirasmiṃ palitāni jātāni, disvāna Nimiṃ rājānaṃ etadavoca “pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātāni”ti. Tena hi samma kappaka tāni palitāni sādhuḥkaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehīti. “Evaṃ devā”ti kho Ānanda kappako Nimissa rañño paṭissutvā tāni palitāni sādhuḥkaṃ saṇḍāsena uddharitvā Nimissa rañño añjalismiṃ patiṭṭhāpesī. Atha kho Ānanda Nimi rājā kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca “pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmiṃ palitāni jātāni, bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesitum. Ehi tvaṃ tāta kumāra imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi tāta kumāra yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhuḥkaṃ rajje samanussāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho tāta kumāra purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti, so tesam antimapuriso hoti. Taṃ tāhaṃ tāta kumāra evaṃ vadāmi ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti”.

315. Atha kho Ānanda Nimi rājā kappakassa gāmvaram datvā jeṭṭhaputtam kumāram sādhukam rajje samanūsāsivā imasmimyeva Maghadeva-ambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji. So mettāsahagatena cetasā ekam disam pharivā vihāsi. Tathā dutiyam. Tathā tatiyam. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsahagatena cetasā. Muditāsahagatena cetasā. Upekkhāsahagatena cetasā ekam disam pharivā vihāsi. Tathā dutiyam. Tathā tatiyam. Tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Nimi kho panānanda rājā caturāsītivassasahassāni kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmimyeva Maghadeva-ambavane agārasmā anagāriyam pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ param maraṇā brahmalokūpago ahoṣi. Nimissa kho panānanda rañño Kaḷārajanako nāma putto ahoṣi, na so agārasmā anagāriyam pabbaji. So taṃ kalyāṇam vattam samucchindi, so tesam antipuriso ahoṣi.

316. Siyā kho pana te Ānanda evamassa “añño nūna tena samayena rājā Maghadevo ahoṣi, yena taṃ kalyāṇam vattam nihitaṃ”¹. Na kho panetaṃ Ānanda evam datṭhabbam. Aham tena samayena rājā Maghadevo ahoṣim, (aham taṃ kalyāṇam vattam nihinim,) mayā taṃ kalyāṇam vattam nihitam pacchimā janatā anuppavattesi. Tam kho panānanda kalyāṇam vattam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati yāvadeva brahmalokūpapattiyā. Idam kho panānanda etarahi mayā kalyāṇam vattam nihitam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamañcānanda etarati mayā kalyāṇam

1. Yo taṃ kalyāṇam vattam nihinīti (Sī)

() Natthi (Ka)

vattaṃ nihiṭṭhaṃ ekantaṇibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi. Idaṃ kho Ānanda etarahi mayā kalyāṇaṃ vattaṃ nihiṭṭhaṃ ekantaṇibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Taṃ vo ahaṃ Ānanda evaṃ vadāmi, yena me idaṃ kalyāṇaṃ vattaṃ nihiṭṭhaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha. Yasmiṃ kho Ānanda purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti, so tesāṃ antimapuriso hoti. Taṃ vo ahaṃ Ānanda evaṃ vadāmi “yena me idaṃ kalyāṇaṃ vattaṃ nihiṭṭhaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā”ti.

Idamavoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Madhurasutta

317. Evaṃ me suttaṃ—ekaṃ samayaṃ āyasmā Mahākaccāno Madhurāyaṃ viharati Gundāvane. Assosi kho rājā Mādhuro Avantiputto “samaṇo khalu bho Kaccāno Madhurāyaṃ¹ viharati Gundāvane, taṃ kho pana bhavantaṃ Kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘paṇḍito viyatto medhāvī bahussuto cittaṭṭhā kalyāṇapaṭibhāno vuddho ceva arahā ca, sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’ti”. Atha kho rājā Mādhuro Avantiputto bhadraṇi bhadraṇi yānāni yojāpetvā bhadrāṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Madhurāya niyyāsi mahaccarājānubhāvena āyasmantaṃ Mahākaccānaṃ dassanāya, yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yenāyasmā Mahākaccāno tenupasaṅkamaṃ,

1. Mathurāyaṃ (Ṭikā)

upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodi,
 sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ
 nisinno kho rājā Mādhuvo Avantiputto āyasmantaṃ Mahākaccānaṃ
 etadavoca “brāhmaṇā bho Kaccāna evamāhaṃsu ‘brāhmaṇova seṭṭho vaṇṇo,
 hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo.
 Brāhmaṇāva sujjhanti no abrāhmaṇā. Brāhmaṇāva brahmuno puttā orasā
 mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti. Idha bhavaṃ
 Kaccāno kimakkhāyī’ti. Ghosoyeva kho eso mahārāja lokasmiṃ
 “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo,
 kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrāhmaṇā. Brāhmaṇāva
 brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā
 brahmadāyādā’ti. Tadamināpetāṃ mahārāja pariyāyena veditabbaṃ, yathā
 “ghosoyeveso lokasmiṃ, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa-
 brahmadāyādā’ti.

318. Taṃ kiṃ maññasi mahārāja, khattiyassa cepi ijjheyya dhanena vā
 dhaññaṇena vā rajatena vā jātarūpena vā, khattiyopissāssa pubbuṭṭhāyī
 pacchānipātī kimkārapaṭissāvī manāpacārī viyavādī. Brāhmaṇopissāssa.
 Vessopissāssa. Suddopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī
 manāpacārī piyavādīti? Khattiyassa cepi bho Kaccāna ijjheyya dhanena vā
 dhaññaṇena vā rajatena vā jātarūpena vā. Khatthiyopissāssa pubbuṭṭhāyī
 pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Brāhmaṇopissāssa.
 Vessopissāssa. Suddopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī
 manāpacārī piyavādīti.

Taṃ kiṃ maññasi mahārāja, brāhmaṇassa cepi ijjheyya dhanena vā
 dhaññaṇena vā rajatena vā jātarūpena vā, brāhmaṇopissāssa pubbuṭṭhāyī
 pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Vessopissāssa. Suddo
 pissāssa. Khattiyopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī
 manāpasārī piyavādīti? Brāhmaṇassa cepi bho Kaccāna ijjheyya dhanena vā
 dhaññaṇena vā rajatena vā jātarūpena vā, brāhmaṇopissāssa pubbuṭṭhāyī
 pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Vessopissāssa.

Suddopissāssa. Khattiyopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti.

Tam kim maññasi mahārāja, vessassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā, vessopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Suddopissāssa. Khatthiyopissāssa. Brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti? Vessassa cepi bho Kaccāna ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā, vessopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Suddopissāssa. Khattiyopissāssa. Brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti.

Tam kim maññasi mahārāja, suddassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā. Suddhopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī. Khattiyopissāssa. Brāhmaṇopissāssa. Vessopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti? Suddassa ceti bho Kaccāna ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā, suddopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti. Khattiyopissāssa. Brāhmaṇopissāssa. Vessopissāssa pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādīti.

Tam kim maññasi mahārāja, yadi evaṃ sante ime cattāro vaṇṇā samasamā honti, no vā, kathaṃ vā te ettha hotīti. Addhā kho bho Kaccāna evaṃ sante ime cattāro vaṇṇā samasamā honti, nesam¹ ettha kiñci nānākaraṇaṃ samanupassāmīti. Imināpi kho etaṃ mahārāja pariyāyena veditabbaṃ, yathā “ghosoyeveso lokasmiṃ, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

1. Nā sam (Sī), nāham (Syā, Kam)

319. Tam kiṃ maññasi mahārāja, idhassa khattiyo pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇāvāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi¹, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no vā, kathaṃ vā te ettha hotīti. Khattiyopi hi bho Kaccāna pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇāvāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutanti.

Sādhu sādhu mahārāja, sādhu kho te etaṃ mahārāja evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutanti. Tam kiṃ maññasi mahārāja, idhassa brāhmaṇo -pa- idhassa vesso -pa- idhassa suddo pāṇātipātī adinnādāyī -pa- micchādīṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no vā, kathaṃ vā te ettha hotīti. Suddopi hi bho Kaccāna pāṇātipātī adinnādāyī -pa- micchādīṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutanti.

Sādhu sādhu mahārāja, sādhu kho te etaṃ mahārāja evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutanti. Tam kiṃ maññasi mahārāja, yadi evaṃ sante ime cattāro vaṇṇā samasamā honti, no vā, kathaṃ vā te ettha hotīti. Addhā kho bho Kaccāna evaṃ sante ime cattāro vaṇṇā samasamā honti, nesamā ettha kiñci nānākaraṇaṃ samanupassāmīti. Imināpi kho etaṃ mahārāja pariyaṇena veditabbaṃ, yathā “ghosoyeveso lokasmim, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

320. Tam kiṃ maññasi mahārāja, idhassa khattiyo pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto

1. Micchādīṭṭhi (sabbattha)

sammādiṭṭhi¹, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya no vā, katham vā te ettha hotīti. Khatthiyopi hi bho Kaccāna pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, evaṃ me ettha hoti, evaṃca pana me etaṃ arahataṃ sutanti.

Sādhu sādhu mahārāja, sādhu kho te etaṃ mahārāja evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Tam kim maññasi mahārāja, idhassa brāhmaṇo. Idhassa vesso. Idhassa suddo pāṇātipātā paṭivirato, adinnādānā paṭivirato -pa- sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, no vā, katham vā te ettha hotīti. Suddopi hi bho Kaccāna pāṇātipātā paṭivirato, adinnādānā paṭivirato -pa- sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, evaṃ me ettha hoti, evaṃca pana me etaṃ arahataṃ sutanti.

Sādhu sādhu mahārāja, sādhu kho te etaṃ mahārāja evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Tam kim maññasi mahārāja, yadi evaṃ sante ime cattāro vaṇṇā samasamā honti, no vā, katham vā te ettha hotīti. Addhā kho bho Kaccāna evaṃ sante ime cattāro vaṇṇā samasamā honti, nesam ettha kiñci nānākaraṇam samanupassāmīti. Imināpi kho etaṃ mahārāja pariyaṇena veditabbam, yathā “ghosoyeveso lokasmiṃ, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

321. Tam kim maññasi mahārāja, idha khattiyō sandhim vā chindeyya, nillopaṃ vā hareyya, ekāgārikam vā kareyya, paripanthē vā tiṭṭheyya, paradāram vā gaccheyya. Tañce te purisā gahetvā dasseyyūm “ayaṃ te deva coro āgucārī, imassa yaṃ icchasi, taṃ daṇḍam paṇehī”ti,

1. Sammādiṭṭhī (Syā, Kam, I, Ka)

kinti nam kareyyāsīti. Ghāteyyāma vā bho Kaccāna jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma, taṃ kissa hetu, yā hissa bho Kaccāna pubbe khattiyoti samaññā, sāssa antarahitā, corotveva saṅkhyam¹ gacchati.

Taṃ kiṃ maññasi mahārāja, idha brāhmaṇo. Idha Vesso. Idha suddo sandhim vā chindeyya, nillopaṃ vā hareyya, ekāgārikam vā kareyya, paripantho vā tiṭṭheyya, paradāram vā gaccheyya. Tañce te purisā gahetvā dasseyyum “ayaṃ te deva coro āgucārī, imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehī”ti, kinti nam kareyyāsīti. Ghāteyyāma vā bho Kaccāna jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma, taṃ kissa hetu, yā hissa bho Kaccāna pubbe suddoti samaññā, sāssa antarahitā, corotveva saṅkhyam gacchatīti.

Taṃ kiṃ maññasi mahārāja, yadi evaṃ sante ime cattāro vaṇṇā samasamā honti, no vā, katham vā te ettha hotīti. Addhā kho bho Kaccāna evaṃ sante ime cattāro vaṇṇā samasamā honti, nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmīti. Imināpi kho etaṃ mahārāja pariyāyena veditabbaṃ, yathā “ghosoyeveso lokasmim, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

322. Taṃ kiṃ maññasi mahārāja, idha khattiyō kesamassuṃ ohāretvā kāsāyāni vattāni acchādetvā agārasmā anagāriyaṃ pabbajito assa. Virato pāṇātipātā, virato adinnādānā, virato musāvādā, rattūparato ekabhattiko, brahmacārī sīlavā kalyāṇadhammo, kinti nam kareyyāsīti. Abhivādeyyāma vā² bho Kaccāna paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā nam cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttim saṃvidaheyyāma, taṃ kissa hetu, yā hissa bho Kaccāna pubbe khattiyoti samaññā, sāssa antarahitā, samaṇotveva saṅkhyam gacchatīti.

1. Saṅkham (Sī, Syā, Kam, I)

2. Pi (Dī 1 Sāmaññaphale 57-58)

Taṃ kiṃ maññasi mahārāja, idha brāhmaṇo. Idha vesso. Idha suddo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito assa. Virato paṇātipātā, virato adinnādānā, virato musāvādā, ratthūparato ekabhaddiko, brahmacārī sīlavā kalyāṇadhammo, kinti nam kareyyāsīti. Abhivādeyyāma vā bho Kaccāna paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā nam cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma, taṃ kissa hetu, yā hissa bho Kaccāna pubbe suddoti samaññā, sāssa antarahitā, samaṇotveva saṅkhyāṃ gacchatīti.

Taṃ kiṃ maññasi mahārāja, yadi evaṃ sante ime cattāro vaṇṇā samasamā honti, no vā, kathaṃ vā te ettha hotīti. Addhā kho bho Kaccāna evaṃ sante ime cattāro vaṇṇā samasamā honti, nesam ettha kiñci nānākaraṇaṃ samanupassāmīti. Imināpi kho etaṃ mahārāja pariyāyena veditabbaṃ, yathā “ghosoyeveso lokasmiṃ, brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrahmaṇā. Brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti.

323. Evaṃ vutte rājā Mādhuro Avantiputto āyasmantaṃ Mahākaccānaṃ etadavoca “abhikkantaṃ bho Kaccāna, abhikkantaṃ bho Kaccāna, seyyathāpi bho Kaccāna nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlḥassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti. Evamevaṃ bhotā Kaccānena anekapariyāyena dhammo pakāsito, esāhaṃ bhavantaṃ Kaccānaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca, upāsakaṃ maṃ bhavaṃ Kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti. Mā kho maṃ tvaṃ mahārāja saraṇaṃ agamāsi, tameva tvaṃ¹ Bhagavantaṃ saraṇaṃ gaccha, yamaṃ saraṇaṃ gatoti. Kahaṃ pana bho Kaccāna etarahi so Bhagavā viharati Arahaṃ Sammāsambuddhoti. Parinibbuto kho mahārāja etarahi

1. Tametaṃ tvaṃ (Syā, Kaṃ), tametaṃ (Ka)

so Bhagavā Arahaṃ Sammāsambuddhoti. Sacepi mayāṃ bho Kaccāna suṇeyyāma taṃ Bhagavantāṃ dasasu yojanesu, dasapi mayāṃ yojanāni gaccheyyāma taṃ Bhagavantāṃ dassanāya Arahantāṃ Sammāsambuddhaṃ. Sacepi mayāṃ bho Kaccāna suṇeyyāma taṃ Bhagavantāṃ vīsatiyā yojanesu. Timsāya yojanesu. Cattārīsāya yojanesu. Paññāsāya yojanesu, paññāsampi mayāṃ yojanāni gaccheyyāma taṃ Bhagavantāṃ dassanāya Arahantāṃ Sammāsambuddhaṃ. Yojanasate cepi mayāṃ bho Kaccāna suṇeyyāma taṃ Bhagavantāṃ, yojanasatampi mayāṃ gaccheyyāma taṃ Bhagavantāṃ dassanāya Arahantāṃ Sammāsambuddhaṃ. Yato ca bho Kaccāna parinibbuto so Bhagavā, parinibbutampi mayāṃ Bhagavantāṃ saraṇaṃ gacchāma dhammaṃca hikkhusaṃghaṃca, upāsakaṃ maṃ bhavaṃ Kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bodhirājakumārasutta

324. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Bhaggesu viharati Susumāragire Bhesakaḷāvane migadāye. Tena kho pana samayena Bodhissa rājakumārassa Kokanado¹ nāma pāsādo acirakārīto hoti anajjhāvuttṭho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho Bodhi rājakumāro Sañjikāputtaṃ māṇavaṃ āmantesi “ehi tvaṃ samma Sañjikāputta yena Bhagavā tenupasaṅkama, upasaṅkamtivā mama vacanena Bhagavato pāde sirasā vanda, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha ‘Bodhi bhante rājakumāro Bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti, evaṃca vadehi ‘adhivāsetu kira bhante Bhagavā Bodhissa rājakumārassa svātanāya bhantaṃ saddhiṃ bhikkhusaṃghena’ti”. “Evaṃ bho”ti kho Sañjikāputto māṇavo Bodhissa rājakumārassa paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodī. Sammodanīyaṃ kathaṃ sāyaṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

1. Kokanudo (Syā, Kaṃ, Ka)

ekamantaṃ nisinno kho Sañjikāputto māṇavo Bhagavantaṃ etadavoca “Bodhi kho¹ rājakumāro bhoto Gotamassa pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti ‘adhivāsetu kira bhavaṃ Gotamo Bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’ti”. Adhivāsesi Bhagavā tuṅhībhāvena. Atha kho Sañjikāputto māṇavo Bhagavato adhivāsaṇaṃ viditvā uṭṭhāyāsanā yena Bodhi rājakumāro tenupasaṅkami, upasaṅkamtivā Bodhiṃ rājakumāraṃ etadavoca “avocumhā bhoto vacanena taṃ bhavantaṃ Gotamaṃ, Bodhi kho rājakumāro bhoto Gotamassa pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti ‘adhivāsetu kira bhavaṃ Gotamo Bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’ti, adhivuṭṭhaṅca pana samaṇena Gotamenā”ti.

325. Atha kho Bodhi rājakumāro tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā Kokanadañca pāsādaṃ odātehi dussehi santharāpetvā yāva pacchimasopānakaḷevārā² Sañjikāputtaṃ māṇavaṃ āmantesi “ehi tvaṃ samma Sañjikāputta yena Bhagavā tenupasaṅkama, upasaṅkamtivā Bhagavato kālaṃ ārocehi ‘kālo bhante niṭṭhitaṃ bhattaṃ’ti”. “Evaṃ bho”ti kho Sañjikāputto māṇavo Bodhissa rājakumārassa paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavato kālaṃ ārocesi “kālo bho Gotama niṭṭhitaṃ bhattaṃ”ti. Atha kho Bhagavā pubbaṅhasamayāṃ nivāsetvāpattacīvaramādāya yena Bodhissa rājakumārassa nivesanaṃ tenupasaṅkami. Tena kho pana samayena Bodhi rājakumāro bahidvārakoṭṭhake ṭhito hoti Bhagavantaṃ āgamayamāno. Addasā kho Bodhi rājakumāro Bhagavantaṃ dūratova āgacchantaṃ, disvāna paccuggantvā Bhagavantaṃ abhivādetvā purakkhatvā yena Kokanado pāsādo tenupasaṅkami. Atha kho Bhagavā pacchimaṃ sopānakaḷevaraṃ nissāya aṭṭhāsi. Atha kho Bodhi rājakumāro Bhagavantaṃ etadavoca “abhiruhatu³ bhante Bhagavā dussāni, abhiruhatu Sugato dussāni, yaṃ mama assa dīgharattaṃ

1. Bodhi bho Gotama (Sī, Syā, Kam, I)

2. Kaḷebārā (Sī)

3. Abhirūhatu (Syā, kam, I) akkamatu (Vi 4. 267 piṭṭhe)

hitāya sukhāyā”ti. Evaṃ vutte Bhagavā tuṅhī ahosi. Dutiyampi kho -pa-. Tatiyampi kho Bodhi rājakumāro Bhagavantam etadavoca “abhiruhatu bhante Bhagavā dussāni, abhiruhatu Sugato dussāni, yaṃ mama assa dīgharattam hitāya sukhāyā”ti.

326. Atha kho Bhagavā āyasmantaṃ Ānandaṃ apalokesi. Atha kho āyasmā Ānando Bodhiṃ rājakumāraṃ etadavoca “saṃharatu rājakumāra dussāni, na Bhagavā celapaṭikam¹ akkamissati, pacchimaṃ janataṃ Tathāgato anukampati”ti². Atha kho Bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde³ āsanāni paññapesi. Atha kho Bhagavā Kokanadaṃ pāsādaṃ abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. Atha kho Bodhi rājakumāro Buddhappamukhaṃ bhikkhusaṃghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho Bodhi rājakumāro Bhagavantam bhuttāvim onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Bodhi rājakumāro Bhagavantam etadavoca “mayham kho bhante evaṃ hoti ‘na kho sukkena sukham adhigantabbam, dukkhena kho sukham adhigantabbam’ti”.

327. Mayhampi kho rājakumāra pubbeva sambodhā anabhisambuddhassa Bodhisattasseva sato etadahosi “na kho sukkena sukham adhigantabbam, dukkhena kho sukham adhigantabbam”ti. So kho aham rājakumāra aparena samayena daharova samāno susukāḷakeso bhadrana yobbanena samannāgato, paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim, so evaṃ pabbajito samāno kimkusalagavesī⁴ anuttaraṃ santivarapadaṃ pariyesamāno yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etadavocaṃ “icchāmaham āvuso Kālāma imasmim dhammavinaye brahmacariyaṃ caritun”ti. Evaṃ vutte rājakumāra Āḷāro Kālāmo maṃ etadavoca “viharatāyasmā,

1. Celapattikam (Sī, I)

2. Apaloketīti (sabbattha)

3. Uparikokanade pāsāde (Sī, I, Vinaye ca), uparikokanade (Syā, Kam)

4. Kimkusalaṃgavesī (Ka)

tādiso ayaṃ dhammo, yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho ahaṃ rājakumāra nacirasseva khippameva taṃ dhammaṃ pariyaṇuṃ, so kho ahaṃ rājakumāra tāvatakena oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṅca vadāmi theravādaṅca, “jānāmi passāmi”ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ rājakumāra etadahosi “na kho Āḷāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhāmettākena ‘sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ti pavedeti, addhā Āḷāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī”ti.

Atha khvāhaṃ rājakumāra yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etadvocaṃ “kittāvatā no āvuso Kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi”ti pavedesi¹. Evaṃ vutte rājakumāra Āḷāro Kālāmo ākiñcaññāyatanāṃ pavedesi. Tassa mayhaṃ rājakumāra etadahosi “na kho Āḷārasseva Kālāmassa atthi saddhā, mayhaṃpatthi saddhā. Na kho Āḷārasseva Kālāmassa atthi vīriyaṃ -pa- sati. Samādhi. Paññā, mayhaṃpatthi paññā. Yaṃ nūnaṃ yaṃ dhammaṃ Āḷāro Kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmi”ti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan”ti. So kho ahaṃ rājakumāra nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihasim. Atha khvāhaṃ rājakumāra yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etadvocaṃ “ettāvatā no āvuso Kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi”ti. Ettāvatā kho ahaṃ āvuso imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Ahampi kho āvuso ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayāṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma, iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayāṃ abhiññā

1. Upasampajja pavedesīti (Sī, Syā, Kaṃ, I)

sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi, taṃ tvaṃ dhammaṃ jānāsi. Yaṃ tvaṃ dhammaṃ jānāsi, tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ. Yādiso tuvaṃ, tādiso ahaṃ. Ehi dāni āvuso ubhova santā imaṃ gaṇaṃ pariharāmāti. Iti kho rājakumāra Āḷāro Kālāmo ācariyo me samāno (attano)¹ antevāsīṃ maṃ samānaṃ attanā² samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ rājakumāra etadahosi “nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā”ti. So kho ahaṃ rājakumāra taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

328. So kho ahaṃ rājakumāra kimkusalagavesī anuttaram santivarapadaṃ pariyesamāno yena Udako³ Rāmaputto tenupasaṅkamim, upasaṅkamitvā Udakaṃ Rāmaputtaṃ etadavocaṃ “icchāmahaṃ āvuso⁴ imasmim dhammavinaye brahmacariyaṃ caritun”ti. Evaṃ vutte rājakumāra Udako Rāmaputto maṃ etadavoca “viharatāyasmā, tādiso ayaṃ dhammo, yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho ahaṃ rājakumāra nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ rājakumāra tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, “jānāmi passāmī”ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ rājakumāra etadahosi “na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena ‘sayāṃ abhiññā sacchikatvā upasampajja viharāmī’ti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi”ti. Atha khvāhaṃ rājakumāra yena Udako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Udakaṃ Rāmaputtaṃ etadavocaṃ “kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī”ti. Evaṃ vutte rājakumāra Udako Rāmaputto nevasaññānāsaññāyatanāṃ pavedesi. Tassa mayhaṃ rājakumāra etadahosi “na kho Rāmasseva ahosi saddhā, mayhaṃpatthi saddhā. Na kho Rāmasseva ahosi vīriyaṃ -pa- sati. Samādhi. Paññā,

1. () Natthi (Sī, Syā, Kaṃ, I) 2. Attano (Sī, I) 3. Uddako (Sī, Syā, Kaṃ, I)

4. Āvuso Rāma (Sī, Syā, Kaṃ, Ka) passa Ma 1. Pāsarāsisutte (221) piṭṭhe.

mayhampatthi paññā, yaṁnūnāhaṁ yaṁdhammaṁ Rāmo sayāṁ abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan”ti. So kho ahaṁ rājakumāra nacirasseva khippameva taṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja vihāsiṁ.

Atha khvāhaṁ rājakumāra yena Udako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Udakaṁ Rāmaputtaṁ etadavocaṁ “ettāvatā no āvuso Rāmo imaṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja pavedesi”ti. Ettāvatā kho āvuso Rāmo imaṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja pavedesi. Ahampi kho āvuso ettāvatā imaṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja viharāmīti. Lābhā no āvuso, suladdhaṁ no āvuso, ye mayāṁ āyasmantaṁ tādisaṁ sabrahmacāriṁ passāma. Iti yaṁ dhammaṁ Rāmo sayāṁ abhiññā sacchikatvā upasampajja pavedesi, taṁ tvaṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja viharasi. Yaṁ tvaṁ dhammaṁ sayāṁ abhiññā sacchikatvā upasampajja viharasi, taṁ dhammaṁ Rāmo sayāṁ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṁ dhammaṁ Rāmo abhiññāsi, taṁ tvaṁ dhammaṁ jānāsi. Yaṁ tvaṁ jānāsi, taṁ dhammaṁ Rāmo abhiññāsi. Iti yādiso Rāmo ahosi, tādiso tuvaṁ. Yādiso tuvaṁ, tādiso Rāmo ahosi. Ehi dāni āvuso tuvaṁ imaṁ gaṇaṁ pariharāti. Iti kho rājakumāra Udako Rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṁ ṭhapesi, ulārāya ca maṁ pūjāya pūjesi. Tassa mayham rājakumāra etadahosi “nāyaṁ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na Nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā”ti. So kho ahaṁ rājakumāra taṁ dhammaṁ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

329. So kho ahaṁ rājakumāra kimkusalagavesī anuttaraṁ santivarapadaṁ pariyesamāno Magadhesu anupubbena cārikaṁ caramāno yena Uruvelā Senānigamo tadavasariṁ. Tatthaddasaṁ ramaṇīyaṁ bhūmibhāgaṁ pāsādikaṅca vanasaṅgaṁ, nadiṅca sandantiṁ setakaṁ supatitthaṁ ramaṇīyaṁ samantā ca gocaragāmaṁ. Tassa mayham rājakumāra etadahosi “ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṅgo, nadī ca sandati setakā

supatitthā ramaṇīyā, samantā¹ ca gocaragāmo, ‘alam vaticam kulaputtassa padhānatthikassa padhānāyā’ti”. So kho aham rājakumāra tattheva nisīdim “alamidam padhānāyā”ti. Apissu maṃ rājakumāra tisso upamā paṭibhamsu anacchariyā pubbe assutapubbā—

Seyyathāpi rājakumāra allam kaṭṭham sasneham udaye nikkhittam. Atha puriso āgaccheyya uttarāraṇim ādāya “aggim abhinibbattessāmi tejo pātukarissāmī”ti. Tam kim maññasi rājakumāra, api nu so puriso amum allam kaṭṭham sasneham udaye nikkhittam uttarāraṇim ādāya abhimanthento² aggim abhinibbatteyya tejo pātukareyyāti. No hidam bhante. Tam kissa hetu, adum hi bhante allam kaṭṭham sasneham, tañca pana udaye nikkhittam, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evameva kho rājakumāra ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakatṭhā viharanti. Yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāho, so ca ajjhittam na suppahīno hoti na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ rājakumāra paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

330. Aparāpi kho maṃ rājakumāra dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā—

Seyyathāpi rājakumāra allam kaṭṭham sasneham ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāraṇim ādāya “aggim abhinibbattessāmi tejo pātukarissāmī”ti. Tam kim maññasi rājakumāra, api nu so puriso amum allam kaṭṭham sasneham ārakā udakā thale nikkhittam uttarāraṇim ādāya abhimanthento aggim

1. Sāmantā (?) purimapiṭṭhepi.

2. Abhimatthanto (Syā, Kam, Ka)

abhinibbatteyya tejo pātukareyyāti. No hidam bhante. Tam kissa hetu, adum hi bhante allam kaṭṭham sasneham kiñcāpi ārakā udakā thale nikkhittam, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evameva kho rājakumāra ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti. Yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇāsā kāmapiṇāho, so ca ajjhattam na suppahīno hoti na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya, no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. Ayam kho mam rājakumāra dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

331. Aparāpi kho mam rājakumāra tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā—

Seyyathāpi rājakumāra sukkham kaṭṭham koḷāpam ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāṇim ādāya “aggim abhinibbattessāmi tejo pātukarissāmi”ti. Tam kim maññasi rājakumāra, api nu so puriso amum sukkham kaṭṭham koḷāpam ārakā udakā thale nikkhittam uttarāṇim ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyāti. Evam bhante. Tam kissa hetu, adum hi bhante sukkham kaṭṭham koḷāpam, tañca pana ārakā udakā thale nikkhittanti. Evameva kho rājakumāra ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti. Yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇāsā kāmapiṇāho, so ca ajjhattam suppahīno hoti suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā

vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ rājakumāra tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ rājakumāra tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

332. Tassa mayhaṃ rājakumāra etadahosi “yamnūnāhaṃ dantebhidantamādhāya¹ jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ”ti, so kho ahaṃ rājakumāra dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ rājakumāra dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāto abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi rājakumāra balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya. Evameva kho me rājakumāra dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me rājakumāra vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho tenava dukkhappadhānena padhānābhitunnassa sato.

333. Tassa mayhaṃ rājakumāra etadahosi “yamnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ”ti, so kho ahaṃ rājakumāra mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ rājakumāra mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāraggariyā dhamamānāya adhimatto saddo hoti. Evameva kho me rājakumāra mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me rājakumāra vīriyaṃ hoti asallīnaṃ,

1. Passa Ma 1 Vitakkasaṅghānasutte (170) piṭṭhe.

upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayhaṃ rājakumāra etadahosi “yaṃnūnāhaṃ appāṇakamīyeva jhānaṃ jhāyeyyan”ti. So kho ahaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti¹. Seyyathāpi rājakumāra balavā puriso tiṇhena sikharena muddhani abhimattheyya². Evameva kho me rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me rājakumāra vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayhaṃ rājakumāra etadahosi “yaṃnūnāhaṃ appāṇakamīyeva jhānaṃ jhāyeyyan”ti. So kho ahaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi rājakumāra balavā puriso dalhena varattakkhaṇḍena³ sīse sīsaveṭṭhaṃ dadeyya. Evameva kho me rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me rājakumāra vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayhaṃ rājakumāra etadahosi “yaṃnūnāhaṃ appāṇakamīyeva jhānaṃ jhāyeyyan”ti. So kho ahaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu

1. Ūhanti (Sī), ohananti (Syā, Kam), uhananti (Ka)

2. Muddhānaṃ abhimanttheyya (Sī, I), muddhānaṃ abhimattheyya (Syā, Kam)

3. Varattakabandhanena (Sī)

uparuddhesu adhimattā vātā kucchim̄ parikantanti. Seyyathāpi rājakumāra dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchim̄ parikanteyya. Evameva kho me rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim̄ parikantanti. Āraddham̄ kho pana me rājakumāra vīriyam̄ hoti asallīnam̄, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayham̄ rājakumāra etadahosi “yam̄nūnāham̄ appāṇakam̄yeva jhānam̄ jhāyeyyan”ti. So kho aham̄ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim̄. Tassa mayham̄ rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̄ ḍāho hoti. Seyyathāpi rājakumāra dve balavanto purisā dubbalataram̄ purisam̄ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyum̄ samparitāpeyyum̄. Evameva kho me rājakumāra mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̄ ḍāho hoti. Āraddham̄ kho pana me rājakumāra vīriyam̄ hoti asallīnam̄, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Apissu maṃ rājakumāra devatā disvā evamāhaṃsu “kālaṅkato samaṇo Gotamo”ti. Ekaccā devatā evamāhaṃsu “na kālaṅkato samaṇo Gotamo, api ca kālaṅkarotī”ti. Ekaccā devatā evamāhaṃsu “na kālaṅkato samaṇo Gotamo, nāpi kālaṅkaroti, Araham̄ samaṇo Gotamo, vihārotveva so¹ Arahatō evarūpo hotī”ti².

334. Tassa mayham̄ rājakumāra etadahosi “yam̄nūnāham̄ sabbaso āhārupacchedāya paṭipajjeyyan”ti. Atha kho maṃ rājakumāra devatā

1. Vihārotveveso (Sī)

2. Vihārotveveso Arahatō”ti (?)

upasaṅkamitvā etadavocum “mā kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayam dibbam ojam lomakūpehi ajjhohāressāma¹, tāya tvaṃ yāpessasī”ti. Tassa mayham rājakumāra etadahosi “ahañceva kho pana sabbaso ajajjitam² paṭijāneyyam, imā ca me devatā dibbam ojam lomakūpehi ajjhohāreyyūm³, tāya cāham yāpeyyam, tam mamassa musā”ti. So kho aham rājakumāra tā devatā paccācikkhāmi halanti vadāmi.

Tassa mayham rājakumāra etadahosi “yamnūnāham thokam thokam āhāram āhāreyyam pasatam pasatam, yadi vā muggayūsam yadi vā kulatthayūsam yadi vā kaḷāyayūsam yadi vā hareṇukayūsam”ti. So kho aham rājakumāra thokam thokam āhāram āhāresim pasatam pasatam, yadi vā muggayūsam yadi vā kulatthayūsam yadi vā kaḷāyayūsam yadi vā hareṇukayūsam. Tassa mayham rājakumāra thokam thokam āhāram āhārayato pasatam pasatam, yadi vā muggayūsam yadi vā kulatthayūsam yadi vā kaḷāyayūsam yadi vā hareṇukayūsam, adhimattakasimānam patto kāyo hoti seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā. Evamevassu me aṅgapaccāṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadam. Evamevassu me ānisadam hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī. Evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti. Evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti. Evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito⁴ hoti sammilāto. Evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya. So

1. Ajjhoharissāma (Syā, Kam, I, Ka) 2. Ajaddhukam (Sī, I), jaddhukam (Syā, Kam)

3. Ajjhohareyyūm (Syā, Kam, I, Ka)

4. Samphusito (Syā, Kam), samphuṭito (Ka) samphuṭitoti ettha saṅkucitoti attho.

kho ahaṃ rājakumāra “udaracchaviṃ parimasissāmi”ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, “piṭṭhikaṇṭakaṃ parimasissāmi”ti udaracchaviṃ yeva pariggaṇhāmi, yāvassu me rājakumāra udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ rājakumāra “vaccaṃ vā muttaṃ vā karissāmi”ti tattheva avakuḅḅo papatāmi tāyevappāhāratāya. So kho ahaṃ rājakumāra imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ rājakumāra pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ rājakumāra manussā disvā evamāhaṃsu “kāḷo samaṇo Gotamo”ti. Ekacce manussā evamāhaṃsu “na kāḷo samaṇo Gotamo, sāmo samaṇo Gotamo”ti. Ekacce manussā evamāhaṃsu “na kāḷo samaṇo napi sāmo, maṅguracchavi samaṇo Gotamo”ti. Yāvassu me rājakumāra tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

335. Tassa mayhaṃ rājakumāra etadahosi “ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā¹ kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañāṇadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā”ti. Tassa mayhaṃ rājakumāra etadahosi “abhiḅānāmi kho panāhaṃ pitu a kammante sītāya Jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā”ti. Tassa mayhaṃ rājakumāra satānusāri viññāṇaṃ ahoṣi “eseva maggo bodhāyā”ti. Tassa mayhaṃ rājakumāra etadahosi “kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra

1. Tippā (Si, I)

akusalehi dhammehī”ti. Tassa mayhaṃ rājakumāra etadahosi “na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī”ti.

Tassa mayhaṃ rājakumāra etadahosi “na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ”ti. So kho ahaṃ rājakumāra oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ. Tena kho pana maṃ rājakumāra samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti “yaṃ kho samaṇo Gotamo dhammaṃ adhigamissati, taṃ no ārocessati”ti. Yato kho ahaṃ rājakumāra oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbija pakkamiṃsu “bāhulliko¹ samaṇo Gotamo pathānavibbhanto āvatto bāhullāyā”ti.

336. So kho ahaṃ rājakumāra oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi -pa- paṭhamaṃ jhānaṃ upasampajja vihāsim. Vitakkavicārānaṃ vūpasamā dutiyaṃ jhānaṃ. Tatiyaṃ jhānaṃ. Catutthaṃ jhānaṃ upasampajja vihāsim. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsanussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ, ekampi jātim dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me rājakumāra rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppanā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūkkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte

1. Bāhuliko (Si, I) Sāratthaṭṭikāya Saṃghabhedasikkhāpadavaṇṇanāya sameti.

pajānāmi -pa-. Ahañ kho me rājakumāra rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā tañ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̐. So idaṃ dukkhanti yathābhūtaṃ abbhaññāsīm̐ -pa- ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsīm̐, ime āsavāti yathābhūtaṃ abbhaññāsīm̐ -pa- ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsīm̐. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ “vimuttam”iti nāṇaṃ ahosi, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsīm̐. Ayaṃ kho me rājakumāra rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā tañ appamattassa ātāpino pahitattassa viharato.

337. Tassa mayhaṃ rājakumāra etadahosi “adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo, ālayarāmā kho paṇāyaṃ pajā ālayaratā ālayasammuditā, ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ t̥hānaṃ yadidaṃ idappaccayatāpaṭiccasamuppādo, idampi kho t̥hānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ, so mamaṃsa kilamatho, sā mamaṃsa vihesā”ti, apissu maṃ rājakumāra imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā—

“Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ.

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ.

Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā¹”ti.

1. Āvaṭṭā (Sī), āvutā (Syā, Kam)

Itiha me rājakumāra paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

338. Atha kho rājakumāra brahmuno Sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi “nassati vata bho loko, vinassati vata bho loko, yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa appossukkatāya cittaṃ namati¹, no dhammadesanāyā”ti. Atha kho rājakumāra brahmā Sahampati seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva brahmaloke antarahito mama purato pāturahosi. Atha kho rājakumāra brahmā Sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca “desetu bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, santi sattā apparajakkhajātikā, assavanatāya dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti. Idamavoca rājakumāra brahmā Sahampati, idaṃ vatvā athāparaṃ etadavoca—

“Pāturahosi Magadhesu pubbe,
 Dhammo asuddho samalehi cintito.
 Apāpuretaṃ² amatassa dvāraṃ,
 Suṇantu dhammaṃ vimalenānubuddhaṃ.
 Sele yathā pabbatamuddhaniṭṭhito,
 Yathāpi passe janataṃ samantato.
 Tathūpamaṃ dhammamayaṃ Sumedha,
 Pāsādamāruyha Samantacakkhu.
 Sokāvatiṇṇaṃ³ janatamapetasoko,
 Avekkhassu jātijarābhībhūtaṃ.
 Uṭṭhehi Vīra vijitasāṅgāma,
 Satthavāha aṇaṇa⁴ vicara loke.
 Desassu⁵ Bhagavā dhammaṃ,
 Aññātāro bhavissanti”ti.

1. Namissati (?)

2. Avāpuretaṃ (Sī)

3. Sokāvakiṇṇaṃ (Syā)

4. Anaṇa (Sī, Syā, Kaṃ, I, Ka)

5. Desetu (Syā, Kaṃ, Ka)

339. Atha khvāhaṃ rājakumāra brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokam volokesiṃ, addasaṃ kho ahaṃ rājakumāra Buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine¹ viharante, appekacce na paralokavajjabhayadassāvine viharante, seyyathāpi nāma uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni² anupalittāni udakena, evameva kho ahaṃ rājakumāra Buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṃ rājakumāra brahmānaṃ Sahampatiṃ gāthāya paccabhāsiṃ—

“Apārutā tesam amatassa dvārā,
Ye sotavanto pamuñcantu saddham.
Vihimsa saññī paṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme”ti.

340. Atha kho rājakumāra brahmā Sahampati “katāvakāso khomhi Bhagavatā dhammadesanāyā”ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Tassa mayhaṃ rājakumāra etadahosi “kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva ājānissatī”ti. Tassa mayhaṃ rājakumāra etadahosi “ayaṃ kho Āḷāro Kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko, yaṃnūnāhaṃ Āḷārassa

1. Dassāvino (Syā, Kaṃ, Ka)

2. Tiṭṭhanti (Sī, Syā, Kaṃ, I)

Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippameva ājānissatī”ti. Atha kho mam rājakumāra devatā upasaṅkamtivā etadavoca “sattāhakālaṅkato bhante Āḷāro Kālāmo”ti, nāṇaṅca pana me dassanam udapādi “sattāhakālaṅkato Āḷāro Kālāmo”ti. Tassa mayham rājakumāra etadahosi “mahājāniyo kho Āḷāro Kālāmo, sace hi so imam dhammam suṇeyya, khippameva ājāneyyā”ti. Tassa mayham rājakumāra etadahosi “kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatī”ti. Tassa mayham rājakumāra etadahosi “ayam kho Udako Rāmaputto paṇḍito viyatto medhāvī dīgharattam apparajakkhajātiko, yamnūnāham Udakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippameva ājānissatī”ti. Atha kho mam rājakumāra devatā upasaṅkamtivā etadavoca “abhidosakālaṅkato bhante Udako Rāmaputto”ti. Nāṇaṅca pana me dassanam udapādi “abhidosakālaṅkato Udako Rāmaputto”ti. Tassa mayham rājakumāra etadahosi “mahājāniyo kho Udako Rāmaputto, sace hi so imam dhammam suṇeyya, khippameva ājāneyyā”ti.

341. Tassa mayham rājakumāra etadahosi “kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatī”ti. Tassa mayham rājakumāra etadahosi “bahukārā kho me pañcavaggiyā bhikkhū, ye mam padhānapahitattam upaṭṭhahimsu, yamnūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseyyam”ti. Tassa mayham rājakumāra etadahosi “kham nu kho etarahi pañcavaggiyā bhikkhū viharantī”ti. Addasam khvāham rājakumāra dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane migadāye. Atha khvāham rājakumāra Uruvelāyam yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkamim.

Addasā kho mam rājakumāra Upako ājīvako antarā ca Gayam antarā ca bodhim addhānamaggappaṭipannam, disvāna mam etadavoca “vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṁsi tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesi”ti. Evaṁ vutte aham rājakumāra Upakam ājīvakam gāthāti ajjhabhāsīm—

“Sabbābhibhū sabbavidūhamasmi,
 Sabbesu dhammesu anūpalitto.
 Sabbañjaho taṇhākkhaye vimutto,
 Sayam abhiññāya kamuddiseyyam.

Na me ācariyo atthi, sadiso me na vijjati.
 Sadevakasmim lokasmim, natthi me paṭipuggalo.

Aham hi Arahā loke, aham Satthā anuttaro.
 Ekomhi Sammāsambuddho, sītibhūtosmi nibbuto.

Dhammacakkaṃ pavattetuṃ, gacchāmi Kāsinam puram.
 Andhībhūtasmi¹ lokasmim, āhañchaṃ² amatadundubhin”ti.

Yathā kho tvam āvuso paṭijānāsi “arahasi Anantajino”ti.

“Mādisā ve Jinā honti, ye pattā āsavakkhayaṃ.
 Jitā me pāpakā dhammā, tasmāhamupaka³ Jino”ti.

Evam vutte rājakumāra Upako ājivako “hupeyyapāvuso”ti⁴ vatvā sīsam okampetvā ummaggaṃ gahetvā pakkāmi.

342. Atha khvāham rājakumāra anupubbena cārikam caramāno yena Bārāṇasī Isipatanam migadāyo, yena pañcagaggiyā bhikkhū tenupasaṅkamim, addasaṃsu kho maṃ rājakumāra pañcavaggiyā bhikkhū dūratova āgacchantam, disvāna aññamaññam saṅṭhapesum “ayam kho āvuso samaṇo Gotamo āgacchatī, bāhulliko padhānavibbhanto āvatto bāhullāya, so neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaram paṭiggahetabbaṃ, api ca kho āsanam ṭhapetabbaṃ, sace so ākaṅkhissati, nisīdissati”ti. Yathā yathā kho aham rājakumāra pañcavaggiye bhikkhū upasaṅkamim⁵, tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṅṭhātuṃ. Appekacce maṃ paccuggantvā pattacīvaram paṭiggahesum, appekacce āsanam paññapesum, appekacce pādodakam upaṭṭhapesum, api ca kho maṃ nāmena ca

1. Andhabhūtasmiṃ (Sī, Syā, I)

2. Āhaññim (Syā, Kam, Ka)

3. Tasmāham Upakā (Sī, Syā, Kam, I)

4. Huveyyapāvuso (Sī, I), huveyyāvuso (Syā, Kam)

5. Upasaṅkamāmi (Sī, I)

āvusovādena ca samudācaranti. Evaṃ vutte ahaṃ rājakumāra pañcavaggiye bhikkhū etadavocaṃ “mā bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācaratha¹. Arahaṃ bhikkhave Tathāgato Sammāsambuddho, odahatha bhikkhave sotaṃ, amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā”ti. Evaṃ vutte rājakumāra pañcavaggiyā bhikkhū maṃ etadavocaṃ “tāyapi kho tvaṃ āvuso Gotama iriyāya² tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ”ti. Evaṃ vutte ahaṃ rājakumāra pañcavaggiye bhikkhū etadavocaṃ “na bhikkhave Tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya, Arahaṃ bhikkhave Tathāgato Sammāsambuddho, odahatha bhikkhave sotaṃ, amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā”ti. Dutiyampi kho rājakumāra pañcavaggiyā bhikkhū maṃ etadavocaṃ “tāyapi kho tvaṃ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ”ti. Dutiyampi kho ahaṃ rājakumāra pañcavaggiye bhikkhū etadavocaṃ “na bhikkhave Tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya, Arahaṃ bhikkhave Tathāgato Sammāsambuddho, odahatha bhikkhave sotaṃ, amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja

1. Samudācarittha (Sī, Syā, Kaṃ, I)

2. Cariyāya (Syā, Kaṃ)

viharissathā”ti. Tatiyampi kho rājakumāra pañcavaggiyā bhikkhū maṃ etadavocum “tāyapi kho tvaṃ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ”ti. Evaṃ vutte ahaṃ rājakumāra pañcavaggiye bhikkhū etadavocaṃ “abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ pabhāvitametān”ti¹. No hetāṃ bhante. Arahāṃ bhikkhave Tathāgato Sammāsambuddho, odahatha bhikkhave sotaṃ, amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathāti.

Asakkhim kho ahaṃ rājakumāra pañcavaggiye bhikkhū saññāpetum. Dvepi sudaṃ rājakumāra bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā² yāpema. Tayopi sudaṃ rājakumāra bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yaṃ dve bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā yāpema.

343. Atha kho rājakumāra pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti. Tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharimsūti. Evaṃ vutte Bodhi rājakumāro Bhagavantaṃ etadavoca “kīva cirena nu kho bhante bhikkhu Tathāgataṃ vināyakaṃ³ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyā”ti. Tena hi rājakumāra taṃyevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi rājakumāra, kusalo tvaṃ hatthārūḷhe⁴ aṅkusagayhe⁵sippeti. Evaṃ bhante kusalo ahaṃ hatthārūḷhe aṅkusagayhe

1. Bhāsitametanti (Sī, Syā, Vinayepi)

2. Chabbaggā (Sī, Syā, Kaṃ), chabbaggo (I)

3. Nāyakaṃ (?)

4. Hatthārūḷhe (Sī, I)

5. Aṅkusagaṇhe (Syā, Kaṃ)

sippeti. Taṃ kiṃ maññasi rājakumāra, idha puriso āgaccheyya “Bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti, tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī”ti. So cassa assaddho, yāvatakaṃ saddhena pattabbaṃ, taṃ na sampāpuṇeyya. So cassa bahvābādho, yāvatakaṃ appābādhenā pattabbaṃ, taṃ na sampāpuṇeyya. So cassa saḷho māyāvī, yāvatakaṃ asaḷhena amāyāvinā pattabbaṃ, taṃ na sampāpuṇeyya. So cassa kusīto, yāvatakaṃ āraddhavīriyena pattabbaṃ, taṃ na sampāpuṇeyya. So cassa duppañño, yāvatakaṃ paññavatā pattabbaṃ, taṃ na sampāpuṇeyya. Taṃ kiṃ maññasi rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyāti. Ekamekenāpi bhante aṅgena samannāgato so puriso na mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehīti.

344. Taṃ kiṃ maññasi rājakumāra, idha puriso āgaccheyya “Bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti, tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī”ti. So cassa saddho, yāvatakaṃ saddhena pattabbaṃ, taṃ sampāpuṇeyya. So cassa appābādho, yāvatakaṃ appābādhenā pattabbaṃ, taṃ sampāpuṇeyya. So cassa saḷho amāyāvī, yāvatakaṃ asaḷhena amāyāvinā pattabbaṃ, taṃ sampāpuṇeyya. So cassa āraddhavīriyo, yāvatakaṃ āraddhavīriyena pattabbaṃ, taṃ sampāpuṇeyya. So cassa paññavā, yāvatakaṃ paññavatā pattabbaṃ, taṃ sampāpuṇeyya. Taṃ kiṃ maññasi rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyāti. Ekamekenāpi bhante aṅgena samannāgato so puriso mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehīti. Evameva kho rājakumāra pañcimāni padhāniyaṅgāni. Katamāni pañca. Idha rājakumāra bhikkhu saddho hoti, saddahati Tathāgatassa bodhiṃ “itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā”ti. Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Saḷho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā

Satthari vā viññūsu vā sabrahmacārīsu. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thānavā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Imāni kho rājakumāra pañca padhāniyaṅgāni.

345. Imehi rājakumāra pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya satta vassāni. Tiṭṭhantu rājakumāra satta vassāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya chabbassāni. Pañca vassāni. Cattāri vassāni. Tīṇi vassāni. Dve vassāni. Ekam vassaṃ. Tiṭṭhatu rājakumāra ekam vassaṃ. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharayya satta māsāni. Tiṭṭhantu rājakumāra satta māsāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya cha māsāni. Pañca māsāni. Cattāri māsāni. Tīṇi māsāni. Dve māsāni. Ekam māsam. Aḍḍhamāsam. Tiṭṭhatu rājakumāra aḍḍhamāso. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputto sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya satta rattindivāni. Tiṭṭhantu rājakumāra satta rattindivāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā

sacchikatvā upasampajja vihareyya cha rattindivāni. Pañca rattindivāni. Cattāri rattindivāni. Tīṇi rattindivāni. Dve ratthindivāni. Ekam rattindivam. Tiṭṭhatu rājakumāra eko rattindivo. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu Tathāgataṃ vināyakaṃ labhamāno sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatīti. Evaṃ vutte Bodhi rājakumāro Bhagavantaṃ etadavoca “aho Buddho aho dhammo aho dhammassa svākkhātātā, yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatī”ti.

346. Evaṃ vutte Sañjikāputto māṇavo Bodhiṃ rājakumāraṃ etadavoca “evameva pañāyaṃ bhavaṃ Bodhi ‘aho Buddho aho dhammo aho dhammassa svākkhātātā’ti ca vadeti¹, atha ca pana na taṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchati, dhammañca bhikkhusaṅghañcā”ti. Mā hevaṃ samma Sañjikāputta avaca, mā hevaṃ samma Sañjikāputta avaca, sammukhā metaṃ samma Sañjikāputta ayyāya sutam, sammukhā paṭiggahitaṃ, ekamidaṃ samma Sañjikāputta samayaṃ Bhagavā Kosambiyam viharati Ghositārāme. Atha kho me ayyā kucchimatī yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho me ayyā Bhagavantaṃ etadavoca “yo me ayaṃ bhante kucchigato kumārako vā kumārikā vā, so Bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca, upāsakaṃ taṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti. Ekamidaṃ samma Sañjikāputta samayaṃ Bhagavā idheva Bhaggesu viharati Susumāragire Bhesakaḷāvane migadāye. Atha kho maṃ dhāti aṅkena haritvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhitā kho maṃ dhāti Bhagavantaṃ etadavoca “ayaṃ bhante Bodhi rājakumāro Bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca, upāsakaṃ taṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti. Esāhaṃ samma Sañjikāputta tatiyakampi Bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamam.

1. Vadesi (Sī), pavadeti (Syā, Kam)

6. Aṅgulimālasutta

347. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño Pasenadissa Kosalassa vijite coro Aṅgulimālo nāma hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, najapadāpi ajanapadā katā, so manusse vadhitvā vadhitvā aṅgulīnam mālaṃ dhāreti. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattim piṇḍāya pāvisi Sāvattiyam piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto senāsanam saṃsāmetvā pattacīvaramādāya yena coro Aṅgulimālo tenaddhānamaggaṃ paṭipajji. Addasāsum kho gopālakā pasupālakā kassakā pathāvino Bhagavantam yena coro Aṅgulimālo tenaddhānamaggapaṭipannaṃ, disvāna Bhagavantam etadavocum “mā samaṇa etaṃ maggaṃ paṭipajji, etasmim samaṇa magge coro Aṅgulimālo nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā, so manusse vadhitvā vadhitvā aṅgulīnam mālaṃ dhāreti, etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā timsampi purisā cattārisampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā¹ paṭipajjanti, tepi corassa Aṅgulimālassa hatthattham gacchantī”ti. Evaṃ vutte Bhagavā tuṅhībhūto agamāsi. Dutiyampi kho gopālakā -pa-. Tatiyampi kho gopālakā pasupālakā kassakā pathāvino Bhagavantam etadavocum “mā samaṇa etaṃ maggaṃ paṭipajji, etasmim samaṇa magge coro Aṅgulimālo nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā, somanusse vadhitvā vadhitvā aṅgulīnam mālaṃ dhāreti, etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā timsampi purisā cattārisampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti, tepi corassa Aṅgulimālassa hatthattham gacchantī”ti.

1. Saṃharitvā saṃharitvā (Sī, I), saṅgaritvā (Syā, Kam)

348. Atha kho Bhagavā tuṅhībhūto agamāsi. Addasā kho coro Aṅgulimālo Bhagavantam dūratova āgacchantam, disvānassa etadahosi “acchariyam vata bho, abbhutam vata bho, imam hi maggam dasapi purisā vīsampi purisā timsampi purisā cattārisampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti, tepi mama hatthattham gacchanti. Atha ca panāyam samaṇo eko adutiyo pasayha maññe āgacchati, yaṁnūnāham imam samaṇam jīvitā voropeyyan”ti. Atha kho coro Aṅgulimālo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā Bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā tathārūpaṁ iddhābhisāṅkhāram abhisāṅkhāsi¹, yathā coro Aṅgulimālo Bhagavantam pakatiyā gacchantam sabbathāmena gacchanto na sakkoti sampāpuṇitum. Atha kho corassa Aṅgulimālassa etadahosi “acchariyam vata bho, abbhutam vata bho, ahañhi pubbe hatthimpi dhāvantaṁ anupatitvā gaṇhāmi, assampi dhāvantaṁ anupatitvā gaṇhāmi, rathampi dhāvantaṁ anupatitvā gaṇhāmi, migampi dhāvantaṁ anupatitvā gaṇhāmi, atha ca panāham imam samaṇam pakatiyā gacchantam sabbathāmena gacchanto na sakkomi sampāpuṇitun”ti. Ṭhitova Bhagavantam etadavoca “tiṭṭha tiṭṭha samaṇā”ti. Ṭhito aham Aṅgulimāla, tvaṁ ca tiṭṭhāti. Atha kho corassa Aṅgulimālassa etadahosi “ime kho samaṇā Sakyaputtiyā saccavādino saccapaṭiññā, atha panāyam samaṇo gacchaṁyevāha ‘ṭhito aham Aṅgulimāla, tvaṁ ca tiṭṭhā’ti, yaṁ nūnāham imam samaṇam puccheyyan”ti.

349. Atha kho coro Aṅgulimālo Bhagavantam gāthāya ajjhabhāsi—

“Gacchaṁ vadesi samaṇa ṭhitomhi,
Mamañca brūsi ṭhitamaṭṭhitoti.
Pucchāmi taṁ samaṇa etamattham,
Katham ṭhito tvaṁ ahamaṭṭhitomhī”ti.

1. Abhisāṅkhāresi (Syā, Kam, Ka)

Ṭhito ahaṃ Aṅgulimāla sabbadā,
 Sabbesu bhūtesu nidhāya daṇḍaṃ.
 Tvaṃ ca pāṇesu asaṅṅatosi,
 Tasmā ṭhitohaṃ tuvamaṭṭhitosīti.

Cirassaṃ vata me mahito mahesī,
 Mahāvanaṃ pāpuṇi saccavādī¹.
 Sohaṃ carissāmi pahāya pāpaṃ²,
 Sutvāna gāthaṃ tava dhammaputtaṃ.

Itveva coro asimāvudhañca,
 Sobbhe papāte narake akiri.
 Avandi coro Sugatassa pāde,
 Tattheva naṃ pabbajjaṃ ayāci.

Buddho ca kho kāruṇiko mahesi,
 Yo Sathā lokassa sadevakassa.
 Tamehi bhikkhūti tadā avoca,
 Eseva tassa ahu bhikkhubhāvoti.

350. Atha kho Bhagavā āyasmata Aṅgulimālena pacchāsamaṇena yena Sāvatti tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena sāvatti tadavasari, tatra sudaṃ Bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño Pasenadissa Kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti “coro te deva vijite Aṅgulimālo nāma luddo lohitaṇṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā, so manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti, taṃ devo paṭisedhetū”ti.

1. Mahāvanaṃ samaṇoyaṃ paccupādi (Si), Mahāvanaṃ samaṇa paccupādi (Syā, Kaṃ)

2. So haṃ cirassāpi pahāssaṃ pāpaṃ (Si), sohaṃ carissāmi pajāhissaṃ pāpaṃ(Syā,Kaṃ)

Atha kho rājā Pasenadi Kosalo pañcamattehi assasatehi Sāvattthiyā nikkhami divā divassa yena ārāmo tena pāvīsi, yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho rājānam Pasenadim Kosalam Bhagavā etadavoca “kim nu te mahārāja rājā vā Māgadho Seniyo Bimbisāro kupito, Vesālikā vā Licchavī aññe vā paṭirājāno”ti. Na kho me bhante rājā Māgadho Seniyo Bimbisāro kupito, nāpi Vesālikā Licchavī, nāpi aññe paṭirājāno, coro me bhante vijite Aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitttho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā, so manusse vadhitvā vadhitvā aṅgulīnam mālam dhāreti, tāham bhante paṭisedhissāmīti. Sace pana tvaṃ mahārāja Aṅgulimālam passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitam viratam paṇātipātā viratam adinnādānā viratam musāvādā ekabhattikam brahmacāriṃ sīlavantam kalyāṇadhammam, kinti nam kareyyāsīti. Abhivādeyyāma vā bhante paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā nam cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikam vā assa rakkhāvaraṇaguttim samvidaheyyāma, kuto panassa bhante dussīlassa pāpadhammassa evarūpo sīlasamyamo bhavissatīti. Tena kho pana mayena āyasmā Aṅgulimālo Bhagavato avidūre nisinnō hoti. Atha kho Bhagavā dakkhiṇam bāhum paggahetvā rājānam Pasenadim Kosalam etadavoca “eso mahārāja Aṅgulimālo”ti. Atha kho rañño Pasenadissa Kosalassa ahudeva bhayam, ahu chambhitattam, ahu lomahaṃso. Atha kho Bhagavā rājānam Pasenadim Kosalam bhītam samviggaṃ lomahaṭṭhajātam viditvā rājānam Pasenadim Kosalam etadavoca “mā bhāyi mahārāja, natthi te ito bhayan”ti. Atha kho rañño Pasenadissa Kosalassa yam ahosi bhayam vā chambhitattam vā lomahaṃso vā, so paṭippassambhi. Atha kho rājā Pasenadi Kosalo yenāyasmā

Aṅgulimālo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ Aṅgulimālaṃ etadavoca “ayyo no bhante Aṅgulimālo”ti. “Evaṃ mahārāja”ti. Kathaṃgotta ayyassa pitā, kathaṃgottā mātāti. Gaggo kho mahārāja pitā, Mantāṇī mātāti. Abhiramatu bhante ayyo Gaggo Mantāṇiputto, ahamayyassa Gaggassa Mantāṇiputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānanti.

351. Tena kho pana samayena āyasmā Aṅgulimālo āraññiko hoti piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā Aṅgulimālo rājānaṃ Pasenadiṃ Kosalaṃ etadavoca “alaṃ mahārāja, paripuṇṇaṃ me cīvaraṃ”ti. Atha kho rājā Pasenadi Kosalo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho rājā Pasenadi Kosalo Bhagavantaṃ etadavoca “acchariyaṃ bhante, abbhutaṃ bhante, yāvañcidaṃ bhante Bhagavā adantaṇaṃ dametā, asantaṇaṃ sametā, aparinibbutānaṃ parinibbāpetā, yaṃ hi mayaṃ bhante nāsakkhimiḥa daṇḍenapi satthenapi dametuṃ, so Bhagavatā adaṇḍena asattheneva¹ danto. Handa ca dāni² mayaṃ bhante gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. Yassadāni mahārāja kālaṃ maññasīti. Atha kho rājā pasenādi Kosalo uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā Aṅgulimālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattiyaṃ piṇḍāya pāvisi. Addasā kho āyasmā Aṅgulimālo Sāvattiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ³, disvānassa etadahosi “kilissanti vata bho sattā, kilissanti vata bho sattā”ti. Atha kho āyasmā Aṅgulimālo Sāvattiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭikkanto yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Aṅgulimālo Bhagavantaṃ etadavoca “idhāhaṃ bhante pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya

1. Asatthena (Syā, Kaṃ)

2. Handa dāni (Syā, Kaṃ, I)

3. Visāhagabbhaṃ (Syā, Kaṃ, I, Ka)

Sāvattim piṇḍāya pāvisim, addasaṃ kho ahaṃ bhante Sāvattiyam sapadānam piṇḍāya caramāno aññataram itthim mūḷhagabbhaṃ vighātagabbhaṃ, disvāna mayhaṃ etadahosi “kilissanti vata bho sattā, kilissanti vata bho sattā”ti.

Tena hi tvaṃ Aṅgulimāla yena sā itthī tenupasaṅkama, upasaṅkamtivā taṃ itthim evaṃ vadehi “yatohaṃ bhagini jāto¹ nābhijānāmi sañcicca pāṇam jīvītā voropetā, tena saccena sotthi te hotu sotthi gabbhassā”ti.

So hi nūna me bhante sampajānamusāvādo bhavissati, mayā hi bhante bahū sañcicca pāṇā jīvītā voropitāti. Tena hi tvaṃ Aṅgulimāla yena sā itthī tenupasaṅkama, upasaṅkamtivā taṃ itthim evaṃ vadehi “yatohaṃ bhagini ariyāya jātiyā jāto nābhijānāmi sañcicca pāṇam jīvītā voropetā, tena saccena sotthi te hotu sotthi gabbhassā”ti.

“Evaṃ bhante”ti kho āyasmā Aṅgulimālo Bhagavato paṭissutvā yena sā itthī tenupasaṅkami, upasaṅkamtivā taṃ itthim etadvoca “yatohaṃ bhagini ariyāya jātiyā jāto nābhijānāmi sañcicca pāṇam jīvītā voropetā, tena saccena sotthi te hotu sotthi gabbhassā”ti. Atha khvāssā itthiyā sotthi ahoṣi sotthi gabbhassa.

Atha kho āyasmā Aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, “khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā Aṅgulimālo arahataṃ ahoṣi.

352. Atha kho āyasmā Aṅgulimālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya Sāvattim piṇḍāya pāvisi. Tena kho pana samayena aññenapi leḍḍu khitto āyasmato Aṅgulimālassa kāye nipatati,

1. Bhagini jātiyā jāto (Sī)

aññenapi daṇḍo khitto āyasmato Aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato Aṅgulimālassa kāye nipatati. Atha kho āyasmā Aṅgulimālo bhinnena sīsena lohiteṇa gaḷanteṇa bhinnena pattena vipphālītāya saṅghāṭiyā yena Bhagavā tenupasaṅkami. Addasā kho Bhagavā āyasmantaṃ Aṅgulimālaṃ dūratova āgacchantāṃ, disvāna āyasmantaṃ Aṅgulimālaṃ etadavoca “adhivāsehi tvaṃ brāhmaṇa, adhvāsehi tvaṃ brāhmaṇa, yassa kho tvaṃ brāhmaṇa kammaṃ vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi, tassa tvaṃ brāhmaṇa kammaṃ vipākaṃ diṭṭheva dhamme paṭisaṃvedesī”ti. Atha kho āyasmā Aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedī. Tāyaṃ velāyaṃ imaṃ udānaṃ udānesi—

“Yo pubbeva¹ pamajjitvā, pacchā so nappamajjati.
 Somaṃ² lokaṃ pabhāseti, abbhā muttova candimā.
 Yassa pāpaṃ kataṃ kammaṃ, kusaleṇa pidhīyati³.
 Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
 Yo have daharo bhikkhu, yuñjati Buddhasāsane.
 Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
 Disā hi me dhammakathaṃ suṇantu,
 Disā hi me yuñjantu Buddhasāsane.
 Disā hi me te manujā bhajantu,
 Ye dhammamevādapayanti santo.
 Disā hi me khantivādānaṃ, avirodhappasāmsīnaṃ.
 Suṇantu dhammaṃ kāleṇa, tañca anuvidhīyantu.
 Na hi jātu so mamaṃ himse, aññaṃ vā pana kiñci naṃ⁴.
 Pappuyya paramaṃ santiraṃ, rakkheyya tasathāvare.

1. Yo ca pubbe (Sī, Syā, Kaṃ, I)

2. So imaṃ (Sī)

3. Pithīyati (Sī, Syā, Kaṃ, I)

4. Kañci naṃ (Sī, Syā, Kaṃ, I), kañcanaṃ (?)

Udakañhi nayanti nettikā, usukārā namayanti¹ tejanam.
 Dāruṃ namayanti¹ tacchakā, attānam damayanti paṇḍitā.
 Daṇḍeneke damayanti, aṅkusehi kasāhi ca.
 Adaṇḍena asatthena, ahaṃ dantomhi tādina.
 Ahimsakoti me nāman, himsakassa pure sato.
 Ajjāhaṃ saccanāmomhi, na naṃ himsāmi kiñci naṃ².
 Coro ahaṃ pure āsim, Aṅgulimālohi vissuto.
 Vuyhamāno mahoghena, Buddhaṃ saraṇamāgamaṃ.
 Lohitapāṇi pure āsim, Aṅgulimāloti vissuto.
 Saraṇagamanam passa, bhavanetti samūhatā.
 Tādisam kammaṃ katvāna, bahum duggatigāminam.
 Phuṭṭho kammavipākena, aṇaṇo bhuñjāmi bhojanam.
 Pamādamanuyuñjanti, bālā dummedhino janā.
 Appamādañca medhāvī, dhanam seṭṭhamva rakkhati.
 Mā pamādamanuyuñjetha, mā kāmarati santhavam.
 Appamatto hi jhāyanto, pappoti vipulam³ sukham.
 Svāgataṃ⁴ nāpagataṃ⁵, nayidaṃ dummantitaṃ mama.
 Samvibhatesu⁶ dhammesu, yaṃ seṭṭham tadupāgamaṃ.
 Svāgataṃ nāpagataṃ, nayidaṃ dummantitaṃ mama.
 Tisso vijjā anuppattā, kataṃ Buddhassa sāsanam⁷ti.

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭham.

1. Damayanti (Ka)

2. Kañci naṃ (Sī, Syā, Kam, I), kañcanam (?)

3. Paramam (Ka)

4. Svāgataṃ (Sī, I)

5. Nāma sagataṃ (Ka)

6. Suvibhatesu (Syā, Kam), savibhatesu (Sī, Ka), paṭibhatesu (I)

7. Piyajātikasutta

353. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa gahapatissa ekaputtako piyo manāpo kālaṅkato hoti. Tassa kālaṅkiriyyāya neva kammantā paṭibhanti, na bhattam paṭibhāti. So ālāhanam gantvā kandati “kham ekaputtaka kham ekaputtakā”ti. Atha kho so gahapati yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdī, ekamantaṃ nisinnam kho tam gahapatiṃ Bhagavā etadavoca “na kho te gahapati sake citte t̥hitassa indriyāni, atthi te indriyānam aññathattan”ti. Kim hi me bhante indriyānam nāññathattan bhavissati, mayhañhi bhante ekaputto piyo manāpo kālaṅkato, tassa kālaṅkiriyyāya neva kammantā paṭibhanti, na bhattam paṭibhāti. Soham ālāhanam gantvā kandāmi “kham ekaputtaka kham ekaputtakā”ti. Evametaṃ gahapati, evametaṃ gahapati¹, piyajātikā hi gahapati sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Kassa kho² nāmetaṃ bhante evaṃ bhavissati piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā, piyajātikā hi kho bhante ānandasomanassā piyappabhavikāti. Atha kho so gahapati Bhagavato bhāsitaṃ anabhinanditvā paṭikkosivā uṭṭhāyāsanaṃ pakkāmi.

354. Tena kho pana samayena sambahulā akkhadhuttā Bhagavato avidūre akkhehi dibbanti. Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami, upasaṅkamtivā akkhadhutte etadavoca “idhāham bhonto yena samaṇo Gotamo tenupasaṅkamiṃ, upasaṅkamtivā samaṇam Gotamaṃ abhivādetvā ekamantaṃ nisīdiṃ, ekamantaṃ nisinnam kho maṃ bhonto samaṇo Gotamo etadavoca ‘na kho te gahapati sake citte t̥hitassa indriyāni, atthi te indriyānam aññathattan’ti. Evaṃ vutte aham bhonto samaṇam Gotamaṃ etadavocaṃ ‘kim hi me bhante indriyānam nāññathattan bhavissati, mayhañhi bhante ekaputtako piyo manāpo kālaṅkato, tassa kālaṅkiriyyāya neva kammantā paṭibhanti, na bhattam

1. Evametaṃ gahapati (I, sakideva), evameva (Sī, sakideva) 2. Kissa nu kho (Sī)

paṭibhāti, sohaṃ ālāhanaṃ gantvā kandāmi kahaṃ ekaputtaka kahaṃ ekaputtakā'ti. Evametaṃ gahapati, evametaṃ gahapati, piyajātikā hi gahapati sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Kassa kho nāmetam bhante evaṃ bhavissati piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā, piyajātikā hi kho bhante ānandasomanassā piyappabhavikāti. Atha khvāhaṃ bhonto samaṇassa Gotamassa bhāsitaṃ anabhinanditvā paṭikkosivā uṭṭhāyāsanaṃ pakkamin'ti. Evametaṃ gahapati, evametaṃ gahapati, piyajātikā hi gahapati ānandasomanassā piyappabhavikāti. Atha kho so gahapati "sameti me akkhadhuttehī"ti pakkāmi. Atha kho idaṃ kathāvatthu anupubbena rājantepuraṃ pāvisi.

355. Atha kho rājā Pasenadi Kosalo Mallikaṃ devim āmantesi "idaṃ te Mallike samaṇena Gotamena bhāsitaṃ piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā"ti. Sacetaṃ mahārāja Bhagavatā bhāsitaṃ evametanti. Evameva panāyaṃ Mallikā yaññadeva samaṇo Gotamo bhāsati, taṃ tadevassa abbhanumodati. Sacetaṃ mahārāja Bhagavatā bhāsitaṃ evametanti. Seyyathāpi nāma yaññadeva ācariyo antevāsissa bhāsati, taṃ tadevassa antevāsī abbhanumodati "evametaṃ ācariya evametaṃ ācariyā"ti. Evameva kho tvaṃ Mallike yaññadeva samaṇo Gotamo bhāsati, taṃ tadevassa abbhanumodasi "sacetaṃ mahārāja Bhagavatā bhāsitaṃ evametan"ti, cara pire Mallike vinassāti. Atha kho Mallikā devī Nālijaṅghaṃ brāhmaṇaṃ āmantesi "ehi tvaṃ brāhmaṇa yena Bhagavā tenupasaṅkama, upasaṅkamtivā mama vacanena Bhagavato pāde siraṣā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha 'Mallikā bhante devī Bhagavato pāde siraṣā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī'ti, evañca vadehi 'bhāsitaṃ nu kho bhante Bhagavatā esā vācā, piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti, yathā te Bhagavā byākaroti, taṃ sādhukaṃ uggahetvā mama āroceyyāsi, na hi Tathāgatā vitathaṃ bhaṇantī'ti. "Evaṃ bhotī"ti kho Nālijaṅgho brāhmaṇo Mallikāya deviyā paṭissutvā yena

Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Nāḷijaṅgho brāhmaṇo Bhagavantaṃ etadavoca “Mallikā bho Gotama devī bhoto Gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evaṅca vadeti ‘bhāsītā nu kho bhante Bhagavatā esā vācā, piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti”.

356. Evametaṃ brāhmaṇa evametaṃ brāhmaṇa, piyajātikā hi brāhmaṇa sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Tadamināpetam brāhmaṇa pariyāyena veditabbaṃ. Yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā. Bhūtapubbaṃ brāhmaṇa imissāyeva Sāvattiyā aññatarissā itthiyā mātā kālamakāsi, sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ¹ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha “api me mātaraṃ addassatha², api me mātaraṃ addassathā”ti. Imināpi kho etaṃ brāhmaṇa pariyāyena veditabbaṃ “yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Bhūtapubbaṃ brāhmaṇa imissāyeva Sāvattiyā aññatarissā itthiyā pitā kālamakāsi. Bhātā kālamakāsi. Bhaginī kālamakāsi. Putto kālamakāsi. Dhītā kālamakāsi. Sāmiko kālamakāsi, sā tassa kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha “api me sāmikaṃ addassatha, api me sāmikaṃ addassathā”ti. Imināpi kho etaṃ brāhmaṇa pariyāyena veditabbaṃ “yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Bhūtapubbaṃ brāhmaṇa imissāyeva Sāvattiyā aññatarassa purisassa mātā kālamakāsi, so tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha “api me mātaraṃ addassatha, api me mātaraṃ

1. Rathiyāya rathiyam (Sī, Syā, Kam, I)

2. Addasatha (Sī, I)

addassathā”ti. Imināpi kho etaṃ brāhmaṇa pariyāyena veditabbaṃ “yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Bhūtapubbaṃ brāhmaṇa imissāyeva Sāvattiyā aññatarassa purisassa pitā kālamakāsi. Bhātā kālamakāsi. Bhaginī kālamakāsi. Putto kālamakāsi. Dhītā kālamakāsi. Pajāpati kālamakāsi, so tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha “api me pajāpatim addassatha, api me pajāpatim addassathā”ti. Imināpi kho etaṃ brāhmaṇa pariyāyena veditabbaṃ “yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Bhūtapubbaṃ brāhmaṇa imissāyeva Sāvattiyā aññatarā itthī ñātikulaṃ agamāsi, tassā te ñātakā sāmikaṃ¹ acchinditvā aññassa dātukāmā, sā ca taṃ na icchati. Atha kho sā itthī sāmikaṃ etadavoca “ime maṃ² ayyaputta ñātakā tvaṃ³ acchinditvā aññassa dātukāmā, ahañca taṃ na icchāmi”ti. Atha kho so puriso taṃ itthim dvidhā chetvā attānaṃ upphālesi⁴ ubho pecca bhavissāmāti. Imināpi kho etaṃ brāhmaṇa pariyāyena veditabbaṃ “yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

357. Atha kho Nālijaṅgho brāhmaṇo Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ yena Mallikā devī tenupasaṅkami, upasaṅkamtivā yāvatako ahosi Bhagavatā saddhim kathāsallāpo, taṃ sabbaṃ Mallikāya deviyā ārocesi. Atha kho Mallikā devī yena rājā Pasenadi Kosalo tenupasaṅkami, upasaṅkamtivā rājānaṃ Pasenadiṃ Kosalaṃ etadavoca “taṃ kiṃ maññasi mahārāja, piyā te Vajirī kumārī”ti. Evaṃ Mallike piyā me Vajirī kumārīti. Taṃ kiṃ maññasi mahārāja, Vajiriyā te kumāriyā vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsāti. Vajiriyā me Mallike kumāriyā vipariṇāmaññathābhāvā jīvitassapi

1. Sāmikā (Sī)

3. Tayā (Sī), taṃ (Syā, Kaṃ, I)

2. Mama (Syā, Kaṃ, I)

4. Uppātesi (Sī, I), ophāresi (Ka)

siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsāti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Taṃ kiṃ maññasi mahārāja, piyā te Vāsabhā khattiyāti. Evaṃ Mallike piyā me Vāsabhā khattiyāti. Taṃ kiṃ maññasi mahārāja, Vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsāti. Vāsabhāya me Mallike khattiyāya vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsāti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Taṃ kiṃ maññasi mahārāja, piyo te Viṭaṭṭubho¹ senāpatīti. Evaṃ Mallike piyo me Viṭaṭṭubho senāpatīti. Taṃ kiṃ maññasi mahārāja, Viṭaṭṭubhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsāti. Viṭaṭṭubhassa me Mallike senāpatissa vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsāti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “piyajātikā sokaparidevadukkhadomanassupāyāsā viyappabhavikā”ti.

Taṃ kiṃ maññasi mahārāja, piyā te ahanti. Evaṃ Mallike piyā mesi tvanti. Taṃ kiṃ maññasi mahārāja, mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsāti. Tuyhañhi me Mallike vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsāti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

1. Viḍḍabho (Sī, Syā, Kaṃ, I)

Taṃ kiṃ maññasi mahārāja, piyā te Kāsikosalāti. Evaṃ Mallike piyā me Kāsikosalā, Kāsikosalānaṃ Mallike ānubhāvena Kāsikacandanāṃ paccanubhoma, mālāgandhavilepanāṃ dhāremāti. Taṃ kiṃ maññasi mahārāja, Kāsikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsāti. Kāsikosalānañhi Mallike vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsāti. Idaṃ kho taṃ mahārāja tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena sandhāya bhāsitaṃ “piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

Acchariyaṃ Mallike, abbhutaṃ Mallike, yāvañca so Bhagavā paññāya ativijja maññe¹ passati, ehi Mallike ācāmeḥīti². Atha kho rājā Pasenadi Kosalo utthāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi “namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa”ti.

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Bāhitikasutta

358. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattthiyaṃ piṇḍāya pāvīsi, Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena Pubbārāmo Migāramātupāsādo tenupasaṅkami divāvihārāya. Tena kho pana samayena rājā Pasenadi Kosalo Ekaṇḍarīkaṃ nāgaṃ abhiruhitvā sāvattthiyā niyyāti divā divassa. Addasā kho rājā Pasenadi Kosalo āyasmantaṃ Ānandaṃ dūrato va āgacchantāṃ, disvāna Sirivaḍḍhaṃ mahāmattaṃ āmantesi “āyasmā no eso samma Sirivaḍḍha

1. Paṭivijja paññāya (Ka)

2. Ācāmeḥīti (Si, I)

Ānando”ti. Evaṃ mahārāja āyasmā eso Ānandoti. Atha kho rājā Pasenadi Kosalo aññatarāṃ purisaṃ āmantesi “ehi tvaṃ ambho purisa yenāyasmā Ānando tenupasaṅkama, upasaṅkamtivā mama vacanena āyasmato Ānandassa pāde sirasā vandāhi ‘rājā bhante Pasenadi Kosalo āyasmato Ānandassa pāde sirasā vandatī’ti, evañca vadehi ‘sace kira bhante āyasmato Ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira bhante āyasmā Ānando muhuttaṃ anukampaṃ upādāyā’ti”. “Evaṃ devā”ti kho so puriso rañño Pasenadissa Kosalassa paṭissutvā yenāyasmā Ānando tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho so puriso āyasmantaṃ Ānandaṃ etadavoca “rājā bhante Pasenadi Kosalo āyasmato Ānandassa pāde sirasā vandati, evañca vadeti ‘sace kira bhante āyasmato Ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira bhante āyasmā Ānando muhuttaṃ anukampaṃ upādāyā’ti”. Adhivāsesi kho āyasmā Ānando tuṅhībhāvena. Atha kho rājā Pasenadi Kosalo yāvatikā nāgassa bhūmi, nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā Ānando tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho rājā Pasenadi Kosalo āyasmantaṃ Ānandaṃ etadavoca “sace bhante āyasmato Ānandassa na kiñci accāyikaṃ karaṇīyaṃ, sādhu bhante, āyasmā Ānando yena Aciravatiyā nadiyā tīraṃ tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi kho āyasmā Ānando tuṅhībhāvena.

359. Atha kho āyasmā Ānando yena Aciravatiyā nadiyā tīraṃ tenupasaṅkami, upasaṅkamtivā aññatarasmim rukkhamūle paññatte āsane nisīdi. Atha kho rājā Pasenadi Kosalo yāvatikā nāgassa bhūmi, nāgena gantvā nāgā pacco rohitvā pattikova yenāyasmā Ānando tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho rājā Pasenadi Kosalo āyasmantaṃ Ānandaṃ etadavoca “idha bhante

āyasmā Ānando hatthathare nisīdatū”ti. Alaṃ mahārāja, nisīda tvaṃ, nisinno ahaṃ sake āsaneti. Nisīdi kho rājā Pasenadi Kosalo paññatte āsane, nisajja kho rājā Pasenadi Kosalo āyasmantaṃ Ānandaṃ etadavoca “kiṃ nu kho bhante Ānanda so Bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi”ti¹. Na kho mahārāja so Bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhīti.

Kiṃ pana bhante Ānanda so Bhagavā tathārūpaṃ vacīsamācāraṃ -pa-manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi¹. Na kho mahārāja so Bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhīti.

Acchariyaṃ bhante, abbhutaṃ bhante, yañhi mayaṃ bhante nāsakkhimhā pañhena paripūretuṃ. Taṃ bhante āyasmataṃ Ānandena pañhassa veyyākaraṇena paripūritaṃ. Ye te bhante bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, na mayaṃ taṃ sārato paccāgacchāma. Ye pana² te bhante paṇḍitā viyattā³ medhāvino anuvicca pariyoḡāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, mayaṃ taṃ sārato paccāgacchāma.

360. Katamo pana bhante Ānanda kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhīti. Yo kho mahārāja kāyasamācāro akusalo.

Katamo pana bhante kāyasamācāro akusalo. Yo kho mahārāja kāyasamācāro sāvajjo.

Katamo pana bhante kāyasamācāro sāvajjo. Yo kho mahārāja kāyasamācāro sabyāpajjo⁴.

1. Brāhmaṇehi viññūhīti (sabbattha) Aṭṭhakathā Ṭikā oloketabbā.

2. Ye ca kho (Sī, Syā, Kaṃ, I)

3. Byattā (Sī, Syā, Kaṃ, I)

4. Sabyāpajjo (Sī, Syā, Kaṃ, I), sabyāpajjo (Ka)

Katamo pana bhante kāyasamācāro sabyābajjho. Yo kho mahārāja kāyasamācāro dukkhavipāko.

Katamo pana bhante kāyasamācāro dukkhavipāko. Yo kho mahārāja kāyasamācāro attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati. Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. Evarūpo kho mahārāja kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhīti.

Katamo pana bhante Ānanda vacīsamācāro -pa- manosamācāro opārambho samaṇehi brāhmaṇehi viññūhīti. Yo kho mahārāja manosamācāro akusalo.

Katamo pana bhante manosamācāro akusalo. Yo kho mahārāja manosamācāro sāvajjo.

Katamo pana bhante manosamācāro sāvajjo. Yo kho mahārāja manosamācāro sabyābajjho.

Katamo pana bhante manosamācāro sabyābajjho. Yo kho mahārāja manosamācāro dukkhavipāko.

Katamo pana bhante manosamācāro dukkhavipāko. Yo kho mahārāja manosamācāro attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati. Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. Evarūpo kho mahārāja manosamācāro opārambho samaṇehi brāhmaṇehi viññūhīti.

Kim nu kho bhante Ānanda so Bhagavā sabbesaṁyeva akusalānaṁ dhammānaṁ pahānaṁ vaṇṇetīti. Sabbākusaladhammapahīno kho mahārāja Tathāgato kusaladhammasamannāgatoti.

361. Katamo pana bhante Ānanda kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhīti. Yo kho mahārāja kāyasamācāro kusalo.

Katamo pana bhante kāyasamācāro kusalo. Yo kho mahārāja kāyasamācāro anavajjo.

Katamo pana bhante kāyasamācāro anavajjo. Yo kho mahārāja kāyasamācāro abyābajjho.

Katamo pana bhante kāyasamācāro abyābajjho. Yo kho mahārāja kāyasamācāro sukhavipāko.

Katamo pana bhante kāyasamācāro sukhavipāko. Yo kho mahārāja kāyasamācāro nevattabyābādhāyapi saṁvattati, na parabyābādhāyapi saṁvattati, na ubhayabyābādhāyapi saṁvattati. Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Evarūpo kho mahārāja kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhīti.

Katamo pana bhante Ānanda vacīsamācāro -pa- manosamāro anopārambho samaṇehi brāhmaṇehi viññūhīti. Yo kho mahārāja manosamācāro kusalo.

Katamo pana bhante manosamācāro kusalo. Yo kho mahārāja manosamācāro anavajjo.

Katamo pana bhante manosamācāro anavajjo. Yo kho mahārāja manosamācāro abyābajjho.

Katamo pana bhante manosamācāro abyābajjho. Yo kho mahārāja manosamācāro sukhavipāko.

Katamo pana bhante manosamācāro sukhavipāko. Yo kho mahārāja manosamācāro nevattabyābādhāyapi saṁvattati, na parabyābādhāyapi saṁvattati, na ubhayabyābādhāyapi saṁvattati. Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Evarūpo kho mahārāja manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhīti.

Kim pana bhante Ānanda so Bhagavā sabbesaṁyeva kusalānaṁ dhammānaṁ upasampadaṁ vaṇṇetīti. Sabbākusaladhammapahīno kho mahārāja Tathāgato kusaladhammasamannāgatoti.

362. Acchariyaṃ bhante, abbhutaṃ bhante, yāva subhāsitaṃ cidaṃ¹ bhante āyasmatā Ānandena, iminā ca mayaṃ bhante āyasmato Ānandassa subhāsitena attamanābhiraddhā, evaṃ attamanābhiraddhā ca mayaṃ bhante āyasmato Ānandassa subhāsitena. Sace bhante āyasmato Ānandassa hatthiratanam kappeyya, hatthiratanampi mayaṃ āyasmato Ānandassa dadeyyāma. Sace bhante āyasmato Ānandassa assaratanam kappeyya, assaratanampi mayaṃ āyasmato Ānandassa dadeyyāma. Sace bhante āyasmato Ānandassa gāmvaram kappeyya, gāmvarampi mayaṃ āyasmato Ānandassa dadeyyāma. Api ca bhante mayampetaṃ² jānāma “netam āyasmato Ānandassa kappatī”ti. Ayaṃ me bhante bāhitikā raññā Māgadhenā Ajātasattunā Vedehiputtena vatthanāḷiyā³ pakkhipitvā pahitā soḷasasamā āyāmena aṭṭhasamā vittārena. Tam bhante āyasmā Ānando paṭiggaṇhātu anukampaṃ upādāyāti. Alam mahārāja, paripuṇṇam me ticivaranti.

Ayaṃ bhante Aciravatī nadī diṭṭhā āyasmatā ceva Ānandena amhehi ca, yadā uparipabbate mahāmegho abhippavuṭṭho hoti. Athāyaṃ Aciravatī nadī ubhato kūlāni samvissandantī gacchati. Evameva kho bhante āyasmā Ānando imāya bāhitikāya attano ticivaram karissati. Yaṃ panāyasmato Ānandassa purāṇam ticivaram, tam sabrahmacārīhi samvibhajissati. Evāyaṃ amhākaṃ dakkhiṇā samvissandantī maññe gamissati. Paṭiggaṇhātu bhante āyasmā Ānando bāhitikanti. Paṭiggahehi kho āyasmā Ānando bāhitikaṃ.

Atha kho rājā Pasenadi Kosalo āyasmantaṃ Ānandaṃ etavoca “handā ca dāni mayaṃ bhante Ānanda gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. Yassadāni tvaṃ mahārāja kālam maññasīti. Atha kho rājā Pasenadi Kosalo āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ āyasmantaṃ Ānandaṃ abhivādetvā padakkhiṇam katvā pakkāmi.

1. Subhāsitamidaṃ (Sī)

2. Mayameva tam (Sī), mayampanetaṃ (Syā, Kam)

3. Chattanāḷiyā (Syā, Kam, I)

363. Atha kho āyasmā Ānando acirapakkantassa rañño Pasenadissa Kosalassa yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Ānando yāvatako ahosi raññā Pasenadinā Kosalena siddhiṃ kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi, taṅca bāhitikaṃ Bhagavato pādāsi. Atha kho Bhagavā bhikkhū āmantesi “lābhā bhikkhave rañño Pasenadissa Kosalassa, suladdhalābhā bhikkhave rañño Pasenadissa Kosalassa, yaṃ rājā Pasenadi Kosalo labhati Ānandaṃ dassanāya, labhati payirupāsanāyā”ti.

Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunti.

Bāhitikasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

9. Dhammacetiyasutta

364. Evaṃ me sutāṃ—ekāṃ samayaṃ Bhagavā Sakkesu viharati Medaḷupaṃ¹ nāma Sakyānaṃ nigamo. Tena kho pana samayena rājā Pasenadi Kosalo Nagarakāṃ anupatto hoti kenacideva karaṇīyena. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ āmantesi “yojehi samma Kārāyana bhadraṇi bhadraṇi yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā”ti². “Evaṃ devā”ti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi “yuttāni kho te deva bhadraṇi bhadraṇi yānāni, yassadāni kālaṃ maññāsī”ti. Atha kho rājā Pasenadi Kosalo bhadrāṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Nagarakamhā niyyāsi mahaccā rājānubhāvena. Yena ārāmo tena pāyāsi. Yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi. Addasā kho rājā Pasenadi Kosalo ārāme jaṅghāvihāraṃ anucaṅkamamāno

1. Medaḷupaṃ (Sī), Medaḷupaṃ (I)

2. Subhūmidassanāyāti (Dī 2. 18 piṭṭhe)

anuvicaramāno rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni¹ paṭisallānasāruppāni. Disvāna Bhagavantamyeva ārabha sati udapādi “imāni kho tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. Yattha sudam mayam taṃ Bhagavantaṃ payirupāsāma Arahantaṃ Sammāsambuddhan”ti.

365. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ āmantesi “imāni kho samma Kārāyana tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. Yattha sudam mayam taṃ Bhagavantaṃ payirupāsāma Arahantaṃ Sammāsambuddhaṃ. Kahaṃ nu kho samma Kārāyana etarahi so Bhagavā viharati Arahaṃ Sammāsambuddho”ti. Atthi mahārāja Medāḷupaṃ nāma Sakyānaṃ nigamo, tattha so Bhagavā etarahi viharati Arahaṃ Sammāsambuddhoti. Kīvadūre² pana samma Kārāyana Nagarakamhā Medāḷupaṃ nāma Sakyānaṃ nigamo hotīti. Na dūre mahārāja tīṇi yojanāni sakkā divasāvesena gantuntī. Tena hi samma Kārāyana yojehi bhadrāni bhadrāni yānāni, gamissāma mayam taṃ Bhagavantaṃ dassanāya Arahantaṃ Sammāsambuddhanti. “Evaṃ devā”ti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi “yuttāni kho te deva bhadrāni bhadrāni yānāni, yassadāni kālaṃ maññasi”ti. Atha kho rājā Pasenadi Kosalo bhadrāni yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi Nagarakamhā yena Medāḷupaṃ nāma Sakyānaṃ nigamo tena pāyāsi. Tenava divasāsesena Medāḷupaṃ nāma Sakyānaṃ nigamaṃ sampāpuṇi. Yena ārāmo tena pāyāsi, yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi.

366. Tena kho pana समयena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca “kahaṃ nu kho bhante

1. Manussarāhaseyyakāni (Sī, I)

2. Kīvadūro (Sī, Syā, Kam, I)

etarahi so Bhagavā viharati Arahaṃ Sammāsambuddho, dassanakāmā hi mayāṃ taṃ Bhagavantāṃ Arahantāṃ Sammāsambuddhan”ti. Eso mahārāja vihāro saṃvutadvāro, tena appasaddo upasaṅkamtivā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, vivarissati Bhagavā te dvāranti. Atha kho rājā Pasenadi Kosalo tattheva khaggañca uṇhisañca Dīghassa Kārāyanassa pādāsi. Atha kho Dīghassa Kārāyanassa etadahosi “rahāyati kho dāni rājā¹ idheva² dāni mayā ṭhātabban”ti. Atha kho rājā Pasenadi Kosalo yena so vihāro saṃvutadvāro, tena appasaddo upasaṅkamtivā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ pavisitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāṇihi ca parisambāhati, nāmañca sāveti “rājāhaṃ bhante Pasenadi Kosalo, rājāhaṃ bhante Pasenadi Kosalo”ti.

367. Kim pana tvaṃ mahārāja atthavasāṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mittūpahāraṃ³ upadamāsesīti. Atthi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakasaṃgho”ti. Idhāhaṃ bhante passāmi eke samaṇabrāhmaṇe pariyaṅkataṃ brahmacariyaṃ carante dasapi vassāni vīsampi vassāni timsampi vassāni cattārīsampi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti. Idha panāhaṃ bhante bhikkhū passāmi yāvajīvaṃ āpāṇakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panāhaṃ bhante ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi. Ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakasaṃgho”ti.

368. Puna caparaṃ bhante rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatayopi

1. Mahārājā (Sī, Syā, Kaṃ, I)

2. Tenidheva (Sī)

3. Cittūpahāraṃ (Sī)

gahapatīhi vivadanti, mātāpi puttana vivadati, puttopi mātārā vivadati, pitāpi puttana vivadati, puttopi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Idha panāham bhante bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññamaññaṃ piyacakkhūhi sampassante viharante. Na kho panāham bhante ito bahiddhā aññaṃ evaṃ samaggaṃ parisāṃ samanupassāmi. Ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakaśaṃgho”ti.

369. Puna caparāham bhante ārāmena ārāmaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicārāmi, sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte na viya mañña cakkhum bandhante janassa dassanāya. Tassa mayham bhante etadahosi “addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti. Atthi vā tesāṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ, tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā na viya mañña cakkhum bandhanti janassa dassanāyā”ti. Tyāham upasaṅkamitvā evaṃ vadāmi “kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamañisanthatagattā na viya mañña cakkhum bandhatha janassa dassanāyā”ti. Te evamāhaṃsu “bandhukarogo no¹ mahārājā”ti. Idha panāham bhante bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe pīṇindriye² appossukke pannalome paradattavutte migabhūtena cetasā viharante. Tassa mayham bhante etadahosi “addho ime āyasmanto tassa Bhagavato sāsane ulāraṃ pubbenāparaṃ visesaṃ jānanti, tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā pīṇindriyā appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti”ti. Ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakaśaṃgho”ti.

370. Puna caparāham bhante rājā khattiyo muddhāvasitto pahomi ghātetāyaṃ vā ghātetuṃ jāpetāyaṃ vā jāpetuṃ pabbājetāyaṃ vā

1. Paṇḍukarogino (Ka)

2. Pīṇitindriye (Sī, I)

pabbājetum, tassa mayham bhante aḍḍakarāṇe nisinnassa antarantarā katham opātentī. Soham na labhāmi, mā me bhonto aḍḍakarāṇe nisinnassa antarantarā katham opāthetha¹. Kathāpariyosānam me bhonto āgamentūti. Tassa mayham bhante antarantarā katham opātentī. Idha panāham bhante bhikkhū passāmi, yasmim samaye Bhagavā anekasatāya parisāya dhammam deseti, neva tasmim samaye Bhagavato sāvakanam khipitasaddo vā hoti ukkāsitassaddo vā. Bhūtapubbam bhante Bhagavā anekasatāya parisāya dhammam deseti, tatraññataro Bhagavato sāvako ukkāsi, tamenam aññataro sabrahmacārī jaṇṇukena ghaṭṭesi “appasaddo āyasmā hotu, māyasmā saddamakāsi, Satthā no Bhagavā dhammam deseti”ti. Tassa mayham bhante etadahosi “acchariyam vata bho, abbhutam vata bho, adaḍḍena vata kira bho asattena evam suvinītā parisā bhavissati”ti, na kho panāham bhante ito bahiddhā aññam evam suvinītam parisam samanupassāmi, ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakasamgho”ti.

371. Puna caparāham bhante passāmi imekacce khattiyapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, te bhindantā² maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti “samaṇo khalu bho Gotamo amukam nāma gāmaṃ vā nigamaṃ vā osarissati”ti. Te pañham abhisankharonti “imam mayam pañham samaṇam Gotamam upasankamitvā pucchissāma, evam ce no puṭṭho evam byākarissati, evamassa mayam vadam āropessāma. Evam cepi no puṭṭho evam byākarissati, evampissa mayam vadam āropessāmā”ti. Te suṇanti “samaṇo khalu bho Gotamo amukam nāma gāmaṃ vā nigamaṃ vā oṣaṭo”ti, te yena Bhagavā tenupasankamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā na ceva Bhagavantam pañham pucchanti, kuto vadam āropessanti, aññadatthu Bhagavato sāvakā sampajjanti. Ayampi kho me bhante Bhagavato dhammanvayo hoti “sammā-

1. Opātentu (Sī) Upariselasutte pana “opāthethā”tiyeva dissati.

2. Vobhindantā (Sī)

sambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakasaṅgho”ti.

372. Puna caparāhaṃ bhante passāmi idhekacce brāhmaṇapaṇḍite -pa-gahapatipaṇḍite. Samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti “samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī”ti. Te pañhaṃ abhisaṅkharonti “imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma, evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā”ti. Te suṇanti “samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vānigamaṃ vā osaṭo”ti, te yena Bhagavā tenupasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva Bhagavantam pañhaṃ pucchanti, kuto vādaṃ āropessanti, aññadatthu Bhagavantamyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te Bhagavā pabbājeti, te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti. Tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu “manam vata bho anassāma, manam vata bho panassāma. Mayaṃ hi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrahmaṇāva samānā brāhmaṇamhāti paṭijānimhā, anarahantova samānā arahantāmhāti paṭijānimhā, idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto”ti. Ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakasaṅgho”ti.

373. Puna caparāhaṃ bhante ime Isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesam jīvikāya¹ dātā, yasassa āhattā.

1. Jīvitassa(Sī), jīvikaṃ (Sī-Ṭṭha), jīvitaṃ (Syā, Kaṃ, I, Ka)

atha ca pana no tathā mayi nipaccakāraṃ karonti, yathā Bhagavati. Bhūtapubbāhaṃ bhante senaṃ abbhuyyāto samāno ime ca Isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmim sambādhe āvasathe vāsam upagacchim. Atha kho bhante ime Isidattapurāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā yato ahosi Bhagavā ¹, tato sīsam katvā maṃ pādato karitvā nipajjimsu. Tassa mayhaṃ bhante etadahosi “acchariyaṃ vata bho, abbhutaṃ vata bho, ime Isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya dātā, yasassa āhattā. Atha ca pana no tathā mayi nipaccakāraṃ karonti, yathā Bhagavati. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānantī”ti. Ayampi kho me bhante Bhagavati dhammanvayo hoti “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, suppaṭipanno Bhagavato sāvakaṃgho”ti.

374. Puna caparaṃ bhante Bhagavāpi khattiyo, ahampi khattiyo, Bhagavāpi Kosalo, ahampi Kosalo, Bhagavāpi āsītiko, ahampi āsītiko. Yampi bhante Bhagavāpi khattiyo, ahampi khattiyo, Bhagavāpi Kosalo, ahampi Kosalo, Bhagavāpi āsītiko, ahampi āsītiko, imināvārahāmevāhaṃ² bhante Bhagavati paramanipaccakāraṃ kātuṃ mittūpahāraṃ upadaṃsetuṃ. Handa ca dāni mayāṃ bhante gacchāma bahukiccā mayāṃ bahukaraṇīyāti. Yassadāni tvaṃ mahārāja kālaṃ maññasīti. Atha kho rājā Pasenadi Kosalo uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā acirapakkantassa rañño Pasenadissa Kosalassa bhikkhū āmantesi “eso bhikkhave rājā Pasenadi Kosalo dhammacetiyaṇi bhāsitvā uṭṭhāyāsanaṃ pakkanto, uggaṇhatha bhikkhave dhammacetiyaṇi, pariyaṇuṇātha bhikkhave dhammacetiyaṇi, dhāretha bhikkhave dhammacetiyaṇi, atthasaṃhitāni bhikkhave dhammacetiyaṇi ādibrahmacariyakāni”ti.

Idamavoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

1. Assosum kho Bhagavantaṃ (Sī, Syā, Kaṃ, I)

2. Imināpāhaṃ (Ka)

10. Kaṇṇakatthalasutta

375. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Uruññāyaṃ¹ viharati Kaṇṇakatthale migadāye. Tena kho pana samayena rājā Pasenadi Kosalo Uruññāṃ anuppatto hoti kenacideva karaṇīyena. Atha kho rājā Pasenadi Kosalo aññataraṃ purisaṃ āmantesi “ehi tvaṃ ambho purisa yena Bhagavā tenupasaṅkama, upasaṅkamitvā mama vacanena Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha ‘rājā bhante Pasenadi Kosalo Bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi ‘ajja kira bhante rājā Pasenadi Kosalo pacchābhattaṃ bhuttapātarāso Bhagavantaṃ dassanāya upasaṅkamissatī’ti”. “Evaṃ devā”ti kho so puriso rañño Pasenadissa Kosalassa paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho so puriso Bhagavantaṃ etadavoca “rājā bhante Pasenadi Kosalo Bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti ‘ajja kira bhante rājā Pasenadi Kosalo pacchābhattaṃ bhuttapātarāso Bhagavantaṃ dassanāya upasaṅkamissatī’ti”. Assosum kho Somā ca bhaginī Sakulā ca bhaginī “ajja kira rājā Pasenadi Kosalo pacchābhattaṃ bhuttapātarāso Bhagavantaṃ dassanāya upasaṅkamissatī”ti. Atha kho Somā ca bhaginī Sakulā ca bhaginī rājānaṃ Pasenadiṃ Kosalaṃ bhattābhīhāre upasaṅkamitvā etadavocum “tena hi mahārāja amhākampi vacanena Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha, Somā ca bhante bhaginī Sakulā ca bhaginī Bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī”ti.

376. Atha kho rājā Pasenadi Kosalo pacchābhattaṃ bhuttapātarāso yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho rājā Pasenadi

1. Ujuññāyaṃ (Sī, I), Udaññāyaṃ (Syā, Kam)

Kosalo Bhagavantam etadavoca “Somā ca bhante bhaginī Sakulā ca bhante bhaginī Bhagavato pāde sirasā vandati¹, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī”². Kim pana mahārāja Somā ca bhaginī Sakulā ca bhaginī aññaṃ dūtaṃ nālatthunti. Assosum kho bhante Somā ca bhaginī Sakulā ca bhaginī “ajja kira rājā Pasenadi Kosalo pacchābhattaṃ bhuttapātarāso Bhagavantam dassanāya upasaṅkamissatī”^{ti}. Atha kho bhante Somā ca bhaginī Sakulā ca bhaginī maṃ bhattābhīhāre upasaṅkamitvā etadavocum “tena hi mahārāja amhākampi vacanena Bhagavato pāde sirasā vandāhi, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram puccha, Somā ca bhaginī Sakulā ca bhaginī Bhagavato pāde sirasā vandati, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī”^{ti}. Sukhiniyo hontu tā mahārāja Somā ca bhaginī Sakulā ca bhaginīti.

377. Atha kho rājā Pasenadi Kosalo Bhagavantam etadavoca “sutam metam bhante, samaṇo Gotamo evamāha ‘natthi so samaṇo vā brāhmaṇo vā, yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’^{ti}, ye te bhante evamāhaṃsu ‘samaṇo Gotamo evamāha, natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’^{ti}, kacci te bhante Bhagavato vuttavādino, na ca Bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayham ṭhānam āgacchatī”^{ti}. Ye te mahārāja evamāhaṃsu “samaṇo Gotamo evamāha ‘natthi so samaṇo vā brāhmaṇo vā, yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’^{ti}, na me te vuttavādino abbhācikkhanti ca pana maṃ te asatā abhūtenā”^{ti}.

378. Atha kho rājā Pasenadi Kosalo Viṭaṭūbham senāpatim āmantesi “ko nu kho senāpati imam kathavatthum rājantepure abbhudāhāsī”^{ti}. Sañjayo mahārāja brāhmaṇo Ākāśagottoti. Atha kho rājā Pasenadi Kosalo aññataram purisam āmantesi “chi

1. Vandanti (Sī, Syā, Kam, I)

2. Pucchantīti (Sī, Syā, Kam, I)

tvam̐ ambho purisa mama vacanena Sañjayaṃ brāhmaṇaṃ Ākāsagottaṃ āmantehi ‘rājā taṃ bhante Pasenadi Kosalo āmanteti’^{ti}. “Evaṃ devā”^{ti} kho so puriso rañño Pasenadissa Kosalassa paṭissutvā yena Sañjayo brāhmaṇo Ākāsagotto tenupasaṅkami, upasaṅkamtivā Sañjayaṃ brāhmaṇaṃ Ākāsagottaṃ etadavoca “rājā taṃ bhante Pasenadi Kosalo āmanteti”^{ti}. Atha kho rājā Pasenadi Kosalo Bhagavantaṃ etadavoca “siyā nu kho bhante Bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya¹, yathā kathaṃ pana bhante Bhagavā abhijānāti vācaṃ bhāsitaṃ”^{ti}. Evaṃ kho ahaṃ mahārāja abhijānāmi vācaṃ bhāsitaṃ, natthi so samaṇo vā brāhmaṇo vā, yo sakideva sabbaṃ ñassati sabbaṃ dakkhiti, netam̐ ṭhānaṃ vijjatīti. Heturūpaṃ bhante Bhagavā āha, saheturūpaṃ bhante Bhagavā āha, natthi so samaṇo vā brāhmaṇo vā, yo sakideva sabbaṃ ñassati sabbaṃ dakkhiti, netam̐ ṭhānaṃ vijjatīti. Cattārome bhante vaṇṇā khattiyā brāhmaṇā vessā suddā, imesaṃ nu kho bhante catunnaṃ vaṇṇānaṃ siyā viseso, siyā nānākaraṇanti. Cattārome mahārāja vaṇṇā khattiyā brāhmaṇā vessā suddā, imesaṃ kho mahārāja catunnaṃ vaṇṇānaṃ dve vaṇṇā aggamakkhāyanti khattiyā ca brāhmaṇā ca, yadidaṃ abhivādanapaccuṭṭhāna-añjalikammaśāmicikammānī². Nāhaṃ bhante Bhagavantaṃ diṭṭhadhammikaṃ pucchāmi, samparāyikāhaṃ bhante Bhagavantaṃ pucchāmi, cattārome bhante vaṇṇā khattiyā brāhmaṇā vessā suddā, imesaṃ nu kho bhante catunnaṃ vaṇṇānaṃ siyā viseso, siyā nānākaraṇanti.

379. Pañcimāni mahārāja padhāniyaṅgāni. Katamāni pañca, idha mahārāja bhikkhu saddho hoti, saddahati Tathāgatassa bodhiṃ “itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā”^{ti}. Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā Satthari vā viññūsu vā sabrahmacārīsu. Āraddhavīriyo viharati akusalānaṃ

1. Paccāgaccheyyāti, abhijānāmi mahārāja vācaṃ bhāsitaṃ (Sī)

2. Śāmicikammānanti (Sī)

dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ
 daḥaparakkamo anikkhittadhuro kusalesu dhammesu. Paññavā hoti
 udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya
 sammādukkhakkhayagāminiyā. Imāni kho mahārāja pañca padhāniyaṅgāni.
 Cattārome mahārāja vaṇṇā khattiyā brāhmaṇā vessā suddā, te cassu imehi
 pañcahi padhāniyaṅgehi samannāgatā. Ettha pana nesaṃ assa dīgharattaṃ
 hitāya sukhāyāti. Cattārome bhante vaṇṇā khattiyā brāhmaṇā vessā suddā, te
 cassu imehi pañcahi padhāniyaṅgehi samannāgatā. Ettha pana nesaṃ bhante
 siyā viseso, siyā nānākaraṇanti. Ettha kho nesāhaṃ mahārāja
 padhānavemattataṃ vadāmi, seyyathāpissu mahārāja dve hatthidammā vā
 assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā
 assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi mahārāja, ye
 te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu
 te dantāva dantakāraṇaṃ gaccheyyuhū, dantāva dantabhūmiṃ
 sampāpuṇeyyunti. Evaṃ bhante. Ye pana te dve hatthidammā vā
 assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ
 gaccheyyuhū, adantāva dantabhūmiṃ sampāpuṇeyyuhū. Seyyathāpi te dve
 hatthidammā vā assadammā vā godammā vā sudantā suvinītā. No hetarū
 bhante. Evameva kho mahārāja yaṃ taṃ saddhena pattabbaṃ appābādheṇa
 asaḥheṇa amāyāvīnā āradhaviṇiyena paññavatā. Taṃ vata¹ assaddho
 bahvābādho saḥho māyāvī kusīto duppañño pāpuṇissatīti, netarū ṭhānaṃ
 vijjatīti.

380. Heturūpaṃ bhante Bhagavā āha, saheturūpaṃ bhante Bhagavā āha.
 Cattārome bhante vaṇṇā khattiyā brāhmaṇā vessā suddā, te cassu imehi
 pañcahi padhāniyaṅgehi samannāgatā, te cassu sammappadhānā. Ettha pana
 nesaṃ bhante siyā viseso, siyā nānākaraṇanti. Ettha kho² nesāhaṃ mahārāja
 na kiñci nānākaraṇaṃ vadāmi, yadidaṃ vimuttiyā vimuttiṃ. Seyyathāpi
 mahārāja puriso sukkhaṃ sākakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo
 pātukareyya. Athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggim
 abhinibbatteyya, tejo

1. Taṃ tathā so (Ka)

2. Ettha kho pana (Sī)

pātukareyya. Athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya. Athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggimā abhinibbatteyya, tejo pātukareyya. Tamā kiṃ maññasi mahārāja, siyā nu kho tesaṃ aggīnaṃ nānādāruto abhinibbattānaṃ kiñci nānākaraṇaṃ, acciyā vā accimā vaṇṇena vā vaṇṇaṃ ābhāya vā ābhanti. No hetamā bhante. Evameva kho mahārāja yaṃ tamā tejaṃ vīriyā nimmathitaṃ padhānābhiniibbattaṃ¹. Nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi. Yadiidaṃ vimuttiyā vimuttinti. Heturūpaṃ bhante Bhagavā āha, saheturūpaṃ bhante Bhagavā āha. Kiṃ pana bhante atthi devāti. Kiṃ pana tvaṃ mahārāja evaṃ vadesi, kiṃ pana bhante atthi devāti. Yadi vā te bhante devā āgantāro itthattaṃ, yadi vā anāgantāro itthattaṃ. Ye te mahārāja devā sabyābajjhā, te devā āgantāro itthattaṃ. Ye te devā abyābajjhā, te devā anāgantāro itthattanti.

381. Evaṃ vutte Viṭaṭṭubho senāpati Bhagavantaṃ etadavoca “ye te bhante devā sabyābajjhā āgantāro itthattaṃ, te devā. Ye te devā abyābajjhā anāgantāro itthattaṃ, te deve tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti.

Atha kho āyasmato Ānandassa etadahosi “ayaṃ kho Viṭaṭṭubho senāpati rañño Pasenadissa Kosalassa putto, ahaṃ Bhagavato putto. Ayaṃ kho kālo yaṃ putto puttana manteyyā”ti. Atha kho āyasmā Ānando Viṭaṭṭubhaṃ senāpatiṃ āmantesi “tena hi senāpati tamāyevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsi. Tamā kiṃ maññasi senāpati, yāvata rañño Pasenadissa Kosalassa vijitaṃ, yattha ca rājā Pasenadi Kosalo issariyādhiccaṃ rajjaṃ kāreti. Pahoti tattha rājā Pasenadi Kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti. Yāvata bho rañño Pasenadissa Kosalassa vijitaṃ, yattha ca rājā Pasenadi Kosalo issariyādhiccaṃ rajjaṃ kāreti, pahoti tattha rājā Pasenadi

1. Viriyaṃ nippharati, tamā pacchābhiniibbattaṃ (Si)

Kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vāti.

Taṃ kiṃ maññasi senāpati, yāvatā rañño Pasenadissa Kosalassa avijitaṃ, yattha ca rājā Pasenadi Kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā Pasenadi Kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vāti. Yāvatā bho rañño Pasenadissa Kosalassa avijitaṃ, yattha ca rājā Pasenadi Kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā Pasenadi Kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vāti.

Taṃ kiṃ maññasi senāpati, sutā te devā Tāvatiṃsāti. Evaṃ bho sutā me devā Tāvatiṃsā. Idhāpi bhotā raññā Pasenadinā Kosalena sutā devā Tāvatiṃsāti. Taṃ kiṃ maññasi senāpati, pahoti rājā Pasenadi Kosalo deve Tāvatiṃse tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vāti. Dassanampi bho rājā Pasenadi Kosalo deve Tāvatiṃse nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vāti. Evameva kho senāpati ye te devā sabyābajjhā āgantāro itthattaṃ, te devā, ye te devā abyābajjhā anāgantāro itthattaṃ, te deve dassanāyapi nappahonti, kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vāti.

382. Atha kho rājā Pasenadi Kosalo Bhagavantaṃ etadavoca “konāmo ayaṃ bhante bhikkhū”ti. Ānando nāma mahārājāti. Ānando vata bho, Ānandarūpo vata bho, heturūpaṃ bhante āyasmā Ānando āha, saheturūpaṃ bhante āyasmā Ānando āha. Kiṃ pana bhante atthi brahmāti. Kiṃ pana tvaṃ mahārāja evaṃ vadesi “kiṃ pana bhante atthi brahmā”ti. Yadi vā so bhante brahmā āgantā itthattaṃ, yadi vā anāgantā itthattanti. Yo so mahārāja brahmā sabyābajjho, so brahmā āgantā itthattaṃ. Yo so brahma abyābajjho, so brahmā anāgantā itthattanti. Atha kho aññataro puriso rājānaṃ

Pasenadiṃ Kosalaṃ etadavoca “Sañjayo mahārāja brāhmaṇo Ākāsagotto āgato”ti. Atha kho rājā Pasenadi Kosalo Sañjayaṃ brāhmaṇaṃ Ākāsagottaṃ etadavoca “ko nu kho brāhmaṇa imaṃ kathāvatthum rājanterepure abbhudāhāsī”ti. Viṭaṭūbho mahārāja senāpatīti. Viṭaṭūbho senāpati evamāha “Sañjayo mahārāja brāhmaṇo Ākāsagotto”ti. Atha kho aññataro puriso rājānaṃ Pasenadiṃ Kosalaṃ etadavoca “yānakālo mahārājā”ti.

Atha kho rājā Pasenadi Kosalo Bhagavantaṃ etadavoca “sabbaññutaṃ mayaṃ bhante Bhagavantaṃ apucchimhā, sabbaññutaṃ Bhagavā byākāsi, tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Cātuvaṇṇisuddhiṃ mayaṃ bhante Bhagavantaṃ apucchimhā, cātuvaṇṇisuddhiṃ Bhagavā byākāsi, tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhideve mayaṃ bhante Bhagavantaṃ apucchimhā, adhideve Bhagavā byākāsi, tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhibrahmānaṃ mayaṃ bhante Bhagavantaṃ apucchimhā, adhibrahmānaṃ Bhagavā byākāsi, tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Yam yadeva ca mayaṃ Bhagavantaṃ apucchimhā, taṃ tadeva Bhagavā byākāsi, tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Handa ca dāni mayaṃ bhante gacchāma bahukiccā mayaṃ bahukaraṇīyā”ti. Yassadāni tvaṃ mahārāja kālaṃ maññasīti. Atha kho rājā Pasenadi Kosalo Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmīti.

Kaṇṇakatthalasuttaṃ niṭṭhitaṃ dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Tassuddānaṃ

Ghaṭikāro Raṭṭhapālo, Maghadevo Madhuriyaṃ.

Bodhi Aṅgulimālo ca, Piyajātaṃ Bāhitikaṃ.

Dhammacetiyaṃsuttañca, dasamaṃ Kaṇṇakatthalaṃ.

5. Brāhmaṇavagga

1. Brahmāyusutta

383. Evaṃ me sutam—ekam समयam Bhagavā Videhesu cārikam carati mahatā bhikkhusamghena saddhim pañcamattehi bhikkhusatehi. Tena kho pana समयena Brahmāyu brāhmaṇo Mithilāyam paṭivasati jīṇṇo vuḍḍho mahallako addhagato vayo-anupatto vīsavassasatiko jātiyā, tiṇṇam vedānam¹ pāragū sanighaṇḍukeṭubhānam sākkharappabhedānam itihāsapañcamānam padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho Brahmāyu brāhmaṇo “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Videhesu cārikam carati mahatā bhikkhusamghena saddhim pañcamattehi bhikkhusatehi, tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Araham Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānam Buddho Bhagavā’ti, so imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhakalyāṇam pariyośanakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti, sādhu kho pana tathārūpānam Arahatam dassanam hoti”ti.

384. Tena kho pana समयena Brahmāyussa brāhmaṇassa Uttaro nāma māṇavo antevāsī hoti tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sākkharappabhedānam itihāsapañcamānam padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho Brahmāyu brāhmaṇo Uttaram māṇavam āmantesi “ayam tāta Uttara samaṇo Gotamo Sakyaputto Sakyakulā pabbajito Videhesu cārikam carati mahatā bhikkhusamghena saddhim pañcamattehi bhikkhusatehi. Tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abbhuggato itipi so Bhagavā Araham Sammāsambuddho -pa- sādhu kho pana tathārūpānam Arahatam

1. Bedānam (Ka)

dassanaṃ hotī”ti. Ehi tvaṃ tāta Uttara yena samaṇo Gotamo tenupasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ jānāhi, yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṃ Gotamo tādiso, yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ Gotamaṃ vedissāma”ti. Yathā kathaṃ panāhaṃ bho taṃ bhavantaṃ Gotamaṃ jānissāmi “yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṃ Gotamo tādiso, yadi vā na tādiso”ti. Āgatāni kho tāta Uttara amhākaṃ mantesu dvattimsamahāpurisalakkhaṇāni. Yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anañña. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyaṃpattō sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti. Seyyathidaṃ, cakkaratanāṃ hatthiratanāṃ assaratanāṃ maṇiratanāṃ itthiratanāṃ gahapatiratanāṃ pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā, so imaṃ pathaviṃ sāgarapariyantāṃ adaṇḍena asatthena dhammena¹ abhivijjiya ajjhāvasati. sace kho pana agārasmā anagāriyaṃ pabbajati, Arahaṃ hoti Sammāsambuddho loke vivaṭṭacchado. Ahaṃ kho pana tāta Uttara mantānaṃ dātā, tvaṃ mantānaṃ paṭiggahetāti.

385. “Evaṃ bho”ti kho Uttaro māṇavo Brahmāyussa brāhmaṇassa paṭissutvā uṭṭhāyāsanaṃ Brahmāyumaṃ brāhmaṇaṃ abhivādetvā padakkhiṇaṃ katvā Videhesu yena Bhagavā tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Bhagavā tenupasaṅkama, upasaṅkamitvā Bhagavatā saddhimaṃ sammodī, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Uttaro māṇavo Bhagavato kāye dvattimsamahāpurisalakkhaṇāni samannesī. Addasā kho Uttaro māṇavo Bhagavato kāye dvattimsamahāpurisalakkhaṇāni yebhuyyena thapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya ca. Atha kho Bhagavato etadahosi “passati kho me ayaṃ Uttaro māṇavo

dvattiṃsamahāpurisalakkhaṇāni yebhuyyena thapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya cā”ti. Atha kho Bhagavā tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsi, yathā addasa Uttaro māṇavo Bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi¹, ubhopi nāsikasotāni² anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho Uttarassa māṇavassa etadahosi “samannāgato kho samaṇo Gotamo dvattiṃsamahāpurisalakkhaṇehi, yaṃnūnāhaṃ samaṇaṃ Gotamaṃ anubbandheyyaṃ, iriyāpathamassa passeyyaṃ”ti. Atha kho Uttaro māṇavo sattamāsāni Bhagavantaṃ anubandhi chāyāva anapāyini³.

386. Atha kho Uttaro māṇavo sattannaṃ māsānaṃ accayena Videhesu yena Mithilā tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Mithilā, yena Brahmāyu brāhmaṇo tenupasaṅkami, upasaṅkamitvā Brahmāyuaṃ brāhmaṇaṃ abhivādetvā nisīdi, ekamantaṃ nisinnaṃ kho Uttaraṃ māṇavaṃ Brahmāyu brāhmaṇo etadavoca “kacci tāta Uttara taṃ bhavantaṃ Gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā. Kacci pana so bhavaṃ Gotamo tādiso, no aññādiso”ti. Tathā santaṃyeva bho taṃ bhavantaṃ Gotamaṃ saddo abbhuggato, no aññathā. Tādisova⁴ so bhavaṃ Gotamo, no aññādiso. Samannāgato ca⁵ so bhavaṃ Gotamo dvattiṃsamahāpurisalakkhaṇehi.

Suppatiṭṭhitapādo kho pana so bhavaṃ Gotamo. Idampi tassa bho Gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (1)

Heṭṭhā kho pana tassa bho Gotamassa pādatalesu cakkāni jātāni saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. (2)

1. Parimasi (Sī, Ka) 2. Nāsikāsotāni (Sī) 3. Anupāyini (Syā, Kaṃ, Ka)
 4. Tādisova bho (Sī, I), tādiso ca kho (Syā, Kaṃ, Ka)
 5. Samannāgato ca bho (sabbattha)

Āyatapaṇhi kho pana so bhavaṃ Gotamo. (3)

Dīghaṅguli kho pana so bhavaṃ Gotamo. (4)

Mudutalunahatthapādo kho pana so bhavaṃ Gotamo. (5)

Jālahatthapādo kho pana so bhavaṃ Gotamo. (6)

Ussaṅkhapādo kho pana so bhavaṃ Gotamo. (7)

Eṇijaṅgho kho pana so bhavaṃ Gotamo. (8)

Ṭhitako kho pana so bhavaṃ Gotamo anonamanto ubhoḥi pāṇitalehi
jaṇṇukāni parimasati parimajjati. (9)

Kosohitavatthaguyho kho pana so bhavaṃ Gotamo. (10)

Suvaṇṇavaṇṇo kho pana so bhavaṃ Gotamo kañcanasannibhattaco. (11)

Sukhumacchavi kho pana so bhavaṃ Gotamo, sukhumattā chaviyā
rajojallaṃ kāye na upalimpati. (12)

Ekekalomo kho pana so bhavaṃ Gotamo, ekekāni lomāni lomakūpesu
jātāni. (13)

Uddhaggalomo kho pana so bhavaṃ Gotamo, uddhaggāni lomāni jātāni
nīlāni añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni. (14)

Brahmujugatto kho pana so bhavaṃ Gotamo. (15)

Satthussado kho pana so bhavaṃ Gotamo. (16)

Sīhapubbaddhakāyo kho pana so bhavaṃ Gotamo. (17)

Cītantaraṃso kho pana so bhavaṃ Gotamo. (18)

Nigrodhaparimaṇḍalo kho pana so bhavaṃ Gotamo, yāvatakvassa kāyo,
tāvatakvassa byāmo, yāvatakvassa byāmo, tāvatakvassa kāyo. (19)

Samavattakkhandho kho pana so bhavaṃ Gotamo. (20)

Rasaggasaggī kho pana so bhavaṃ Gotamo. (21)

Sīhahanu kho pana so bhavaṃ Gotamo. (22)

Cattālīsadanto kho pana so bhavaṃ Gotamo. (23)

Samadanto kho pana so bhavaṃ Gotamo. (24)

Aviraḷadanto kho pana so bhavaṃ Gotamo. (25)

Susukkadāṭṭho kho pana so bhavaṃ Gotamo. (26)

Pahūtajivho kho pana so bhavaṃ Gotamo. (27)

Brahmassaro kho pana so bhavaṃ Gotamo karavikabhāṇī. (28)

Abhinīlanetto kho pana so bhavaṃ Gotamo. (29)

Gopakhumo kho pana so bhavaṃ Gotamo. (30)

Uṇṇā kho panassa bhoto Gotamassa bhamukantare jātā odātā mudutūlasannibhā. (31)

Uṇhīsasīso kho pana so bhavaṃ Gotamo, idampi tassa bhoto Gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (32)

Imehi kho bho so bhavaṃ Gotamo dvattimsamahāpurisalakkhaṇehi samannāgato.

387. Gacchanto kho pana so bhavaṃ Gotamo dakkhiṇeṇeva pādena paṭhamāṃ pakkamati, so nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati. So nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca goppakena goppakaṃ saṅghaṭṭento gacchati. So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti, na satthiṃ sannāmeti, na satthiṃ vināmeti. Gacchato kho pana tassa bhoto Gotamassa adharakāyova¹ iñjati, na ca kāyabalena gacchati. Apalokento kho pana so bhavaṃ Gotamo sabbakāyeneva apaloketi, so na uddhaṃ ulloketi, na adho oloketi, na ca vīpekkhamāno gacchati, yugamattañca pekkhati, tato cassa Uttari anāvaṭaṃ nāṇadassanaṃ bhavati. So antaragharaṃ pavisanto na kāyaṃ

1. Aḍḍhakāyova (Ka) āradhakāyova (Syā, Kam)

unnāmeti, na kāyaṃ onāmeti, na kāyaṃ sannāmeti, na kāyaṃ vināmeti. So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim kāyaṃ pakkhipati. So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati, na adduvena adduvaṃ āropetvā nisīdati, na ca gopphakena gopphakaṃ āropetvā nisīdati, na ca pāṇinā hanukaṃ upadahitvā¹ nisīdati. So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati, so achambhī akampī avedhī aparitassī vigatalomahaṃso vivekavatto ca so bhavaṃ Gotamo antaraghare nisinno hoti. So pattodakaṃ paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti, na pattam sannāmeti, na pattam vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ² pattam dhovati, na samparivattakaṃ pattam dhovati. Na pattam bhūmiyaṃ nikkhipitvā hatthe dhovati, hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So odanaṃ paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti, na pattam sannāmeti, na pattam vināmeti, so odanaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. Byañjanaṃ kho pana bhavaṃ Gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti. Dvattikkhattuṃ kho bhavaṃ Gotamo mukhe ālopaṃ samparivattetvā ajjhoharati. Na cassa kāci odanamiñjā asambhinnā kāyaṃ pavisati, na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti, athāparaṃ ālopaṃ upanāmeti. Rasapaṭisaṃvedī kho pana so bhavaṃ Gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

Aṭṭhaṅgasamannāgataṃ³ kho pana so bhavaṃ Gotamo āhāraṃ āhāreti, neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsūparatiyā brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro

1. Upādiyitvā (Sī, I)

2. Bulubulukārakaṃ (Sī)

3. Aṭṭhaṅgasamannāgato (Ka)

cāti. So bhuttāvī pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti, na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati. Na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati, hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So bhuttāvī na pattaṃ bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anattiko pattaṃ hoti, na ca ativelānurakkhī pattaṃ. So bhuttāvī muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kalamatināmeti, so bhuttāvī anumodati. Na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati, aññadatthu dhammiyā kathāya taṃ parisāṃ sandasseti samādapeti samuttejeti sampahaṃseti, so taṃ parisāṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkamati, so nātisīghaṃ gacchati, nātisaṅikaṃ gacchati, na ca muccitukāmo gacchati. Na ca tassa bhoto Gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti, na ca accokkaṭṭhaṃ, na ca kāyasmim allīnaṃ, na ca kāyasmā apakaṭṭhaṃ, na ca tassa bhoto Gotamassa kāyamhā vāto cīvaraṃ apavahati. Na ca tassa bhoto Gotamassa kāye rajojallaṃ upalimpati. So āramagato nisīdati paññatte āsane, nisajja pāde pakkhāleti. Na ca so bhavaṃ Gotamo pādamaṇḍanānuyogamanuyutto viharati. So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti, attahitaparahita-ubhayahitasabbalokahitameva so bhavaṃ Gotamo cintento nisinno hoti. So āramagato parisati dhammaṃ deseti, na taṃ parisāṃ ussādeti, na taṃ parisāṃ apasādeti, aññadatthu dhammiyā kathāya taṃ parisāṃ sandasseti samādapeti samuttejeti sampahaṃseti.

Atṭhaṅgasamannāgato kho panassa bhoto Gotamassa mukhato ghoso niccharati vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca. Yathāparisaṃ kho pana so

bhavaṃ Gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati, te tena bhotā Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanā pakkamanti, avalokayamānāyeva¹ avijahitattā². Addasāma kho mayaṃ bho taṃ bhavantaṃ Gotamaṃ gacchantāṃ, addasāma ṭhitaṃ, addasāma antaragharaṃ pavisantaṃ, addasāma antaraghare nisinnaṃ tuṅhībhūtaṃ, addasāma antaraghare bhuñjantaṃ, addasāma bhuttāviṃ nisinnaṃ tuṅhībhūtaṃ, addasāma bhuttāviṃ anumodantaṃ, addasāma ārāmaṃ gacchantāṃ, addasāma ārāmagataṃ nisinnaṃ tuṅhībhūtaṃ, addasāma ārāmagataṃ parisati dhammaṃ desentaṃ, ediso ca ediso ca so bhavaṃ Gotamo, tato ca bhiiyyoti.

388. Evaṃ vutte Brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā tenañjalim paṇāmetvā tikkhattuṃ udānaṃ udāneti—

Namo tassa Bhagavato Arahato Sammāsambuddhassa,
 Namō tassa Bhagavato Arahato Sammāsambuddhassa,
 Namō tassa Bhagavato Arahato Sammāsambuddhassāti.

Appeva nāma mayaṃ kadāci karahaci tena bhotā Gotamena samāgaccheyyāma, appeva nāma siyā kocideva kāthāsallāpoti.

389. Atha kho Bhagavā Videhesu anupubbena cārikaṃ caramāno yena Mithilā tadavasari, tatra sudam Bhagavā Mithilāyaṃ viharati Maghadevambavane. Assosum kho Mithileyakā³ brāhmaṇagahapatikā “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Videhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhim pañcamattehi bhikkhusatehi Mithilāṃ anupatto Mithilāyaṃ viharati Maghadevambavane. Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Sathā devamanussānaṃ Buddho Bhagavā’ti, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇa-

1. Apalokayamānāyeva (Sī, Ka)

2. Avijahantābhāvena (Sī, Syā, Kaṃ, I)

3. Methileyakā (Sī, I)

brāhmaṇiṃ pajam̐ sadevamanussaṃ sayam̐ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam̐ majjhekalyāṇam̐ pariyoṣānakalyāṇam̐ sāttham̐ sabyāñjanam̐ kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti, sādhu kho pana tathārūpānam̐ Arahatam̐ dassanam̐ hotī”ti.

Atha kho Mithileyyakā brāhmaṇagahapatikā yena Bhagavā tenupasaṅkamimsu, upasaṅkamtivā appekacce Bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su, appekacce Bhagavatā saddhim̐ sammodimsu, sammodanīyam̐ katham̐ sāraṇīyam̐ vītisāretvā ekamantam̐ nisīdim̐su, appekacce yena Bhagavā tenañjalim̐ paṇāmetvā ekamantam̐ nisīdim̐su, appekacce Bhagavato santike nāmagottam̐ sāvetvā ekamantam̐ nisīdim̐su, appekacce tuṇibhūtā ekamantam̐ nisīdim̐su.

390. Assosi kho Brahmāyu brāhmaṇo “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Mithilam̐ anuppatto Mithilāyam̐ viharati Maghadevambavane”ti. Atha kho Brahmāyu brāhmaṇo sambahulehi sāvakehi saddhim̐ yena Maghadevambavanam̐ tenupasaṅkami, atha kho Brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi “na kho metam̐ patirūpaṃ, yohaṃ pubbe appaṭisaṃvidito samaṇam̐ Gotamam̐ dassanāya upasaṅkameyyan”ti. Atha kho Brahmāyu brāhmaṇo aññataram̐ māṇavakam̐ āmantesi “ehi tvaṃ māṇavaka yena samaṇo Gotamo tenupasaṅkama, upasaṅkamtivā mama vacanena samaṇam̐ Gotamam̐ appābādham̐ appātaṅkam̐ lahuṭṭhānam̐ balaṃ phasuvihāram̐ puccha ‘Brahmāyu bho Gotama brāhmaṇo bhavantam̐ Gotamam̐ appābādham̐ appātaṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchati’ti, evañca vadehi ‘Brahmāyu bho Gotama brāhmaṇo jīṇo vuḍḍho mahallako addhagato vayo-anuppatto vīsavassasatiko jātiyā, tiṇṇam̐ vedānam̐ pāragū sanighaṇḍukeṭubhānam̐ sākkharappahedānam̐ itihāsapañcamānam̐ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, yāvatā bho brāhmaṇagahapatikā Mithilāyam̐ paṭivasanti, Brahmāyu tesam̐ brāhmaṇo aggamakkhāyati yadidaṃ bhogehi, Brahmāyu tesam̐ brāhmaṇo aggamakkhāyati yadidaṃ mantehi, Brahmāyu tesam̐ brāhmaṇo aggamakkhāyati yadidaṃ āyunā ceva yasasā ca. So bho Gotamassa dassanakāmo’ti”.

“Evaṃ bho”ti kho so māṇavako Brahmāyussa brāhmaṇassa paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho so māṇavako Bhagavantaṃ etadavoca “Brahmāyu bho Gotama brāhmaṇo bhavantaṃ Gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti ‘Brahmāyu bho Gotama brāhmaṇo jiṇṇo vuḍḍho mahallako addhagato vayo-anuppatto vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, yāvatā bho brāhmaṇagahapatikā Mithilāyaṃ paṭivasanti Brahmāyu tesaṃ brāhmaṇo aggamakkhāyati yadidaṃ bhogehi, Brahmāyu tesaṃ brāhmaṇo aggamakkhāyati yadidaṃ mantehi, Brahmāyu tesaṃ brāhmaṇo aggamakkhāyati yadidaṃ āyunā ceva yasasā ca. So bho Gotamassa dassanakāmo’ti”. Yassadāni māṇava Brahmāyu brāhmaṇo kālaṃ maññatīti. Atha kho so māṇavako yena Brahmāyu brāhmaṇo tenupasaṅkami, upasaṅkamtivā Brahmāyuraṃ brāhmaṇaṃ etadavoca “katāvakāso khomhi bhavatā samaṇena Gotamena, yassadāni bhavaṃ kālaṃ maññatī”ti.

391. Atha kho Brahmāyu brāhmaṇo yena Bhagavā tenupasaṅkami. Addasā kho sā parisā Brahmāyuraṃ brāhmaṇaṃ dūratova āgacchantaṃ. Disvāna oramiya¹ okāsamakāsi, yathā taṃ nātassa yasassino. Atha kho Brahmāyu brāhmaṇo taṃ parisā etadavoca “alaṃ bho nisīdatha tumhe sake āsane, idhāhaṃ samaṇassa Gotamassa santike nisīdissāmi”ti.

Atha kho Brahmāyu brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Brahmāyu brāhmaṇo

1. Oramattha (Syā, Kam, I), oramatha, oramati(Ka), atha naṃ (Si), oramiyāti pana tvāpaccayanatthasamvaṇṇanānurūpaṃ visodhitapadaṃ.

Bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho Brahmāyu brāhmaṇo Bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya ca. Atha kho Brahmāyu brāhmaṇo Bhagavantam gāthāhi ajjhabhāsi—

“Ye me dvattiṃsāti sutā, mahāpurisalakkhaṇā.
 Dve tesaṃ na passāmi, bhoto kāyasmim Gotama.
 Kacci kosohitam bhoto, vatthuguyham naruttama.
 Nārīsamānasavhayā, kacci jivhā na dassakā¹.
 Kacci pahūtajivhosi, yathā taṃ jāniyāmase.
 Ninnāmayetaṃ pahūtaṃ, kaṅkham vinaya no ise.
 Diṭṭhadhammahitatthāya, samparāyasukhāya ca.
 Katāvakāsā pucchāma, yaṃ kiñci abhipatthitan”ti.

392. Atha kho Bhagavato etadahosi “passati kho me ayaṃ Brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya cā”ti. Atha kho Bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa Brahmāyu brāhmaṇo Bhagavato kosohitam vatthuguyham. Atha kho Bhagavā jivham ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalam jivhāya chādesi. Atha kho Bhagavā Brahmāyuraṃ brāhmaṇam gāthāhi paccabhāsi—

“Ye te dvattiṃsāti sutā, mahāpurisalakkhaṇā.
 Sabbe te mama kāyasmim, mā te² kaṅkhāhu brāhmaṇa.
 Abhiññeyyam abhiññātam, bhāvetabbañca bhāvitaṃ.
 Pahātabbam pahīnaṃ me, tasmā Buddhosmi brāhmaṇa.

1. Nārīsahanāma savhayā, kacci jivhā narassikā. (Sī, Syā, Kaṃ, I)

2. Mā vo (Ka)

Diṭṭhadhammahitatthāya, samparāyasukhāya ca.
Katāvakāso pucchassu, yaṃ kiñci abhipatthitan”ti.

393. Atha kho Brahmāyussa brāhmaṇassa etadahosi “katāvakāso khomhi samaṇena Gotamena. Kiṃ nu kho ahaṃ samaṇaṃ Gotamaṃ puccheyyaṃ diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā”ti. Atha kho Brahmāyussa brāhmaṇassa etadahosi “kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ, aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti. Yaṃnūnāhaṃ samaṇaṃ Gotamaṃ samparāyikaṃyeva atthaṃ puccheyyaṃ”ti. Atha kho Brahmāyu brāhmaṇo Bhagavantaṃ gāthāhi ajjhabhāsi—

“Kathaṃ kho brāhmaṇo hoti, kathaṃ bhavati vedagū.
Tevijjo bho kathaṃ hoti, sottiyo kinti vuccati.
Arahaṃ bho kathaṃ hoti, kathaṃ bhavati kevalī.
Muni ca bho kathaṃ hoti, Buddho kinti pavuccatī”ti.

394. Atha kho Bhagavā Brahmāyuraṃ brāhmaṇaṃ gāthāhi paccabhāsi—

“Pubbenivāsaṃ yo vedi, saggāpāyañca passati.
Atha jātikkhayaṃ patto, abhiññā vosito Muni.
Cittaṃ visuddhaṃ jānāti, muttaṃ rāgehi sabbaso.
Pahīnajātimaṇo, brahmacariyassa kevalī.
Pāragū sabbadhammānaṃ, Buddho tādi pavuccatī”ti.

Evam vutte Brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti “Brahmāyu ahaṃ bho Gotama brāhmaṇo, Brahmāyu ahaṃ bho Gotama brāhmaṇo”ti. Atha kho sā parisā acchariyabbhutatittajātā ahosi “acchariyaṃ vata bho, abbhutaṃ vata bho, yatra hi nāmāyaṃ Brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī”ti. Atha kho Bhagavā Brahmāyuraṃ brāhmaṇaṃ etadavoca “alaṃ brāhmaṇa uṭṭhaha, nisīda tvaṃ sake āsane, yato te mayi cittaṃ pasannaṃ”ti. Atha kho Brahmāyu brāhmaṇo uṭṭhahitvā sake āsane nisīdi.

395. Atha kho Bhagavā Brahmāyussa brāhmaṇassa anupubbimkathaṃ kathesi. Seyyathidaṃ, dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Brahmāyuraṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ. Atha yā Buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva brāhmāyussa brāhmaṇassa tasmim̐ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti. Atha kho Brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo veditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti, evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito, esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṃghaṃca, upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ, adhivāsetu ca me bhavaṃ Gotamo svātanāya bhantaṃ saddhim̐ bhikkhusaṃghena”ti. Adhivāsesi Bhagavā tuṃhībhāvena. Atha kho Brahmāyu brāhmaṇo Bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Brahmāyu brāhmaṇo tassa rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārocāpesi “kālo bho Gotama niṭṭhitaṃ bhantaṃ”ti.

Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena Brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkamaṃ, upasaṅkamtīvā paññatte āsane nisīdi saddhim̐ bhikkhusaṃghena. Atha kho Brahmāyu brāhmaṇo sattāhaṃ Buddhappamukhaṃ bhikkhusaṃghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho Bhagavā tassa sattāhassa accayena Videhesu cārikaṃ pakkāmi. Atha kho Brahmāyu brāhmaṇo acirapakkantassa Bhagavato kālamakāsi. Atha kho

sambahulā bhikkhū yena Bhagavā tenupasaṅkamim̐su, upasaṅkamitvā Bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su, ekamantaṃ nisinnā kho te bhikkhū Bhagavantam̐ etadavocum̐ “Brahmāyu bhante brāhmaṇo kālaṅkato, tassa kā gati, ko abhisamparāyo”ti. Paṇḍito bhikkhave Brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi, Brahmāyu bhikkhave brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī, anāvattidhammo tasmā lokāti.

Idamavoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamam̐.

2. Selasutta

396. Evaṃ me sutam̐—ekaṃ samayaṃ Bhagavā Aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim̐ aḍḍhateḷasehi bhikkhusatehi. Yena Āpaṇam̐ nāma Aṅguttarāpānaṃ nigamo tadavasari. Assosi kho Keṇiyo jaṭilo “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim̐ aḍḍhateḷasehi bhikkhusatehi Āpaṇam̐ anuppatto. Tam̐ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Araham̐ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā’ti, so imaṃ lokam̐ sadevakaṃ samāraṇam̐ sabrahmakam̐ sassamaṇabrāhmaṇim̐ pajam̐ sadevamanussaṃ sayam̐ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam̐ majhekalyāṇam̐ pariyoṣānakalyāṇam̐ sāttham̐ sabyañjanaṃ kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti, sādhu kho pana tathārūpānaṃ Arahataṃ dassanaṃ hotī”ti.

Atha kho Keṇiyo jaṭilo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim̐ sammodi, sammodanīyam̐ katham̐ saraṇīyam̐

vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Keṇiyaṃ jaṭilaṃ Bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho Keṇiyo jaṭilo Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto Bhagavantaṃ etadavoca “adhivāsetu me bhavaṃ Gotamo svātanāya bhantaṃ saddhiṃ bhikkhusaṃghena”ti. Evaṃ vutte Bhagavā Keṇiyaṃ jaṭikaṃ etadavoca “mahā kho Keṇiya bhikkhusaṃgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”ti. Dutiyampi kho Keṇiyo jaṭilo Bhagavantaṃ etadavoca “kiñcāpi kho bho Gotama mahā bhikkhusaṃgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno, adhvāsetu me bhavaṃ Gotamo svātanāya bhantaṃ saddhiṃ bhikkhusaṃghena”ti. Dutiyampi kho Bhagavā Keṇiyaṃ jaṭilaṃ etadavoca “mahā kho Keṇiya bhikkhusaṃgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”ti. Tatiyampi kho Keṇiyo jaṭilo Bhagavantaṃ etadavoca “kiñcāpi kho bho Gotama mahā bhikkhusaṃgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno, adhvāsetu me bhavaṃ Gotamo svātanāya bhantaṃ saddhiṃ bhikkhusaṃghena”ti. Adhvāsesī Bhagavā tuṅhībhāvena. Atha kho Keṇiyo jaṭilo Bhagavato adhvāsanāṃ viditvā uṭṭhāyāsānā yena sako assamo tenupasaṅkami, upasaṅkamitvā mittāmacce ñāṭisālohite āmantesi “suṇantu me bhonto mittāmaccā ñāṭisālohita, samaṇo me Gotamo nimantito svātanāya bhantaṃ saddhiṃ bhikkhusaṃghena, yena me kāyaveyyāvaṭikaṃ¹ kareyyāthā”ti. “Evaṃ bho”ti kho Keṇiyassa jaṭilassa mittāmaccā ñāṭisālohita Keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phāḷenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpentī, appekacce āsanāni pañṇapenti. Keṇiyo pana jaṭilo sāmānyeva maṇḍalamālaṃ paṭiyādeti.

397. Tena kho pana samayena Selo brāhmaṇo Āpaṇe paṭivasati, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ

1. Kāyaveyyāvaṭikaṃ (Sī, Syā, Kam), kāyaveyyāvatikaṃ (Ka)

itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti. Tena kho pana samayena Keṇiyo jaṭilo Sele brāhmaṇe abhippasanno hoti. Atha kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho Selo brāhmaṇo Keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante appekacce kaṭṭhāni phālente appekacce bhājanāni dhovante appekacce udakamaṇikam paṭiṭṭhāpente appekacce āsanāni paññapente. Keṇiyam pana jaṭilam sāmāmyeva maṇḍalamālam paṭiyādentam. Disvāna Keṇiyam jaṭilam etadavoca “kiṃ nu bho Keṇiyassa āvāho vā bhavissati, vivāho vā bhavissati, mahāyaṅṅo vā paccupaṭṭhito, rājā vā Māgadho Seniyo Bimbisāro nimantito svātanāya saddhim balakāyena”ti. Na me bho Sela āvāho bhavissati, napi vivāho bhavissati, napi rājā Māgadho Seniyo Bimbisāro nimantito svātanāya saddhim balakāyena. Api ca kho me mahāyaṅṅo paccupaṭṭhito, atthi bho samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṅguttarāpesu cārikam caramāno mahatā bhikkhusaṅghena saddhim adḍhateḷasehi bhikkhusatehi Āpaṇam anuppatto. Tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abbhuggato “itipi so Bhagavā Araham Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Sathā devamanussānam Buddho Bhagavā”ti. So me nimantito svātanāya bhattam saddhim bhikkhusaṅghenāti. “Buddho”ti bho Keṇiye vadesi. “Buddho”ti bho Sela vadāmi. “Buddho”ti bho Keṇiya vadesi. “Buddho”ti bho Sela vadāmīti.

398. Atha kho Selassa brāhmaṇassa etadahosi “ghosopi kho eso dullabho lokasim yadidam Buddho”ti¹. Āgatāni kho panamhākam mantesu dvattimsamahāpurisalakkhaṇāni, yehi samannāgatassa

1. Yadidam Buddho Buddhotehi (Ka)

mahāpurisassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī japanadatthāvariyaṃ sattaratanasamannāgato. Tassimāni sattaratanāni bhavanti. Seyyathidaṃ, cakkaratanāṃ hatthiratanāṃ assaratanāṃ maṇiratanāṃ itthiratanāṃ gahapatiratanāṃ pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti surā vīraṅgarūpā parasenappamaddanā, so imaṃ pathaviṃ sāgarapariyantāṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace pana agārasmā anagāriyaṃ pabbajati, Arahaṃ hoti Sammāsambuddho loka vivaṭṭacchado.

Kahaṃ pana bho Keṇiya etarahi so bhavaṃ Gotamo viharati Arahaṃ Sammāsambuddhoti. Evaṃ vutte Keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggahetvā Selaṃ brāhmaṇaṃ etadavoca “yenesā bho Sela nīlavanarājī”ti. Atha kho Selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena Bhagavā tenupasaṅkami. Atha kho Selo brāhmaṇo te māṇavake āmantesi “appasaddā bhonto āgacchantu pade padaṃ¹ nikkhipantā, durāsaddā² hi te Bhagavanto, sīhāva ekacarā, yadā cāhaṃ bho samaṇena Gotamena saddhiṃ manteyyaṃ ‘mā me bhonto antarantarā kathaṃ opāsetha, kathāpariyosānaṃ me bhavanto āgamentū’ti”. Atha kho Selo brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamtvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Selo brāhmaṇo Bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samnessi.

Addasā kho Selo brāhmaṇo Bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya ca. Atha kho Bhagavato etadahosi “passati kho me ayaṃ Selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve, dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati

1. Pāde padaṃ (Sī)

2. Dūrasaddā (Ka)

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti. Atha kho Bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa Selo brāhmaṇo Bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho Selassa brāhmaṇassa etadahosi “samannāgato kho samaṇo Gotamo dvattimsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehi, no ca kho naṃ jānāmi ‘Buddho vā no vā’, sutam kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamanānaṃ ‘ye te bhavanti Arahanto Sammāsambuddhā, te sake vaṇṇe bhaññāmāne attānaṃ pātukarontī”ti, yaṃnūnāhaṃ samaṇaṃ Gotamaṃ sammukhā sārūppāhi gāthāhi abhitthaveyyan”ti.

399. Atha kho Selā brāhmaṇo Bhagavantaṃ sammukhā sārūppāhi gāthāhi abhitthavi—

Paripuṇṇakāyo suruci, sujāto cārudassano.

Suvaṇṇavaṇṇosi Bhagavā, susukkadāṭhosi vīriyavā¹.

Narassa hi sujātassa, ye bhavanti viyañjanā.

Sabbe te tava kāyasmim, mahāpurisalakkhaṇā.

Pasannanetto sumukho, brahā² uju patāpavā.

Majjhe samaṇasaṃghassa, ādiccova virocasi.

Kalyāṇadassano bhikkhu, kañcanasannibhattaco.

Kim te samaṇabhāvena, evaṃ uttamavaṇṇino.

Rājā arahasi bhavituṃ, cakkavattī rathesabho.

Cāturanto vijitāvī, jambusaṇḍassa³ issaro.

Khattiyā bhogirājāno, anuyantā⁴ bhavantu te.

Rājābhirājā manujindo, rajjaṃ kārehi Gotama.

1. Viriyavā (Sī, Syā, Kam, I)

2. Brahmā (Syā, Kam, Ka)

3. Jambusaṇḍassa (Ka)

4. Anuyuttā (Sī, Syā, Kam, I)

Rājāhamasmi Selāti, dhammarājā anuttaro.
 Dhammena cakkam vattemi, cakkam appaṭivattiyam.
 Sambuddho paṭijānāsi, dhammarājā anuttaro.
 Dhammena cakkam vattemi, iti bhāsasi Gotama.
 Ko nu senāpati bhoto, sāvako Satthuranvayo.
 Ko tetamanuvatteti, dhammacakkam pavattitam.
 Mayā pavattitam cakkam, (Selāti Bhagavā) dhammacakkam anuttaram.
 Sāriputto anuvatteti, anujāto Tathāgataṃ.
 Abhiññeyyam abhiññātam, bhāvetabbañca bhāvitam.
 Pahātabbam pahīnam me, tasmā Buddhosmi brāhmaṇa.
 Vinayassu mayi kaṅkham, adhimuccassu brāhmaṇa.
 Dullabham dassanam hoti, Sambuddhānam abhiṅhaso.
 Yesam ve dullabho loke, pātubhāvo abhiṅhaso.
 Soham brāhmaṇa Sambuddho, sallakatto anuttaro.
 Brahmabhūto atitulo, mārasenappamaddano.
 Sabbāmitte vasī katvā, modāmi akutobhayo.
 Imam bhonto nisāmetha, yathā bhāsati cakkhumā.
 Sallakatto mahāvīro, sīhova nadatī vane.
 Brahmabhūtam atitulam, mārasenappamaddanam.
 Ko disvā nappasīdeyya, api kaṅhābhijātiko.
 Yo mam icchati anvetu, yo vā nicchati gacchatu.
 Idhāham pabbajissāmi, varapaññassa santike.
 Etañce¹ ruccati bhoto, Sammāsambuddhasāsanam².
 Mayampi pabbajissāma, varapaññassa santike.
 Brāhmaṇa tisatā ime, yācanti pañjalikatā.
 Brahmacariyam carissāma, Bhagavā tava santike.

1. Evañce (Syā, Kam)

2. Sammāsambuddhasāsane (katthaci Suttanipāte)

Svākkhātāṃ brahmacariyaṃ, (Selāti Bhagavā) santiṭṭhikamakālikāṃ.
Yattha amoghā pabbajjā, appamattassa sikkhatoti.

Alattha kho Selo brāhmaṇo sapaṇiso Bhagavato santike pabbajjāṃ,
alattha upasampadaṃ.

400. Atha kho Keṇiyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ
khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārocāpesi “kālo
bho Gotama niṭṭhitaṃ bhattaṃ”ti. Atha kho Bhagavā pubbaṇhasamayāṃ
nivāsetvā pattacīvaramādāya yena Keṇiyassa jaṭilassa assamo
tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhim
bhikkhusaṅghena. Atha kho Keṇiyo jaṭilo Buddhappamukhaṃ
bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi
sampavāresi. Atha kho Keṇiyo jaṭilo Bhagavantaṃ bhuttāvim
onītapattapaṇiṃ aññataṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi,
ekamantaṃ nisinnaṃ kho Keṇiyaṃ jaṭilaṃ Bhagavā imāhi gāthāhi
anumodi—

“Aggihuttamukhā yaññā, sāvittī chandaso mukhaṃ.
Rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ.
Nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ.
Puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukhaṃ”ti.

Atha kho Bhagavā Keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā
uṭṭhāyāsanaṃ pakkāmi.

Atha kho āyasmā Selo sapaṇiso eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva, yassatthāya kulaputtā sammadeva agārasmā
anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva
dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi, “khīṇā jāti,
vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya”ti
abbhaññāsi. Aññataro kho paṇāyasmā Selo sapaṇiso arahataṃ ahoṣi. Atha
kho āyasmā Selo sapaṇiso yena Bhagavā tenupasaṅkami, upasaṅkamitvā
ekaṃsaṃ cīvaraṃ katvā yena Bhagavā tenañjaliṃ paṇāmetvā Bhagavantaṃ
gāthāhi ajjhabhāsi—

“Yaṃ taṃ saraṇamāgama, ito aṭṭhami Cakkhumā.

Sattarattena¹ Bhagavā, dantamha tava sāsane.

Tuvaṃ Buddho tuvaṃ Satthā, tuvaṃ mārābhibhū Muni.

Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajam.

Upadhī te samatikkantā, āsavā te padālītā.

Sīhova anupādāno, pahīnabhayabheravo.

Bhikkhavo tisaṭā ime, tiṭṭhanti pañjalikatā.

Pāde Vīra pasārechi, nāgā vandantu Satthuno”ti.

Selasuttamāṃ niṭṭhitamāṃ dutiyamāṃ.

3. Assalāyanasutta

401. Evaṃ me sutam—ekam samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena nānāverajjakānam brāhmaṇānam pañcamattāni brāhmaṇasatāni Sāvattiyam paṭivasanti kenacideva karaṇīyena. Atha kho tesam brāhmaṇānam etadahosi “ayam kho samaṇo Gotamo cātuvāṇṇim suddhim paññapeti, ko nu kho pahoti samaṇena Gotamena saddhim asmiṃ vacane paṭimantetun”ti. Tena kho pana samayena Assalāyano nāma māṇavo Sāvattiyam paṭivasati daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sākkharappabhedānam itihāsapañcamānam padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho tesam brāhmaṇānam etadahosi “ayam kho Assalāyano māṇavo Sāvattiyam paṭivasati daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇam vedānam pāragū -pa- anavayo, so kho pahoti samaṇena Gotamena saddhim asmiṃ vacane paṭimantetun”ti.

Atha kho te brāhmaṇā yena Assalāyano māṇavo tenupasaṅkamimsu, upasaṅkamitvā Assalāyanam māṇavam etadavocum “ayam bho

1. Anuttarena (Ka)

Assalāyana samaṇo Gotamo cātuvañṇim suddhim paññapeti, etu bhavaṃ Assalāyano samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu¹.

Evam vutte Assalāyano māṇavo te brāhmaṇe etadavoca “samaṇo khalu bho Gotamo dhammavādī, dhammavādino ca pana duppaṭimantiyā bhavanti, nāhaṃ sakkomi samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu²”ti. Dutiyampi kho te brāhmaṇā Assalāyanam māṇavam etadavocum “ayaṃ bho Assalāyana samaṇo Gotamo cātuvañṇim suddhim paññapeti, etu bhavaṃ Assalāyano samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu². Caritam kho pana bhotā Assalāyanena paribbājakan³”ti. Dutiyampi kho Assalāyano māṇavo te brāhmaṇe etadavoca “samaṇo khalu bho Gotamo dhammavādī, dhammavādino ca pana duppaṭimantiyā bhavanti, nāhaṃ sakkomi samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu²”ti. Tatiyampi kho te brāhmaṇā Assalāyanam māṇavam etadavocum “ayaṃ bho Assalāyana samaṇo Gotamo cātuvañṇim suddhim paññapeti, etu bhavaṃ Assalāyano samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu². Caritam kho pana bhotā Assalāyanena paribbājakan³, mā bhavaṃ Assalāyano ayuddhaparājitaṃ parājayi⁴”ti.

Evam vutte Assalāyano māṇavo te brāhmaṇe etadavoca “addhā kho ahaṃ bhavanto na labhāmi ‘samaṇo khalu bho Gotamo dhammavādī, dhammavādino ca pana duppaṭimantiyā bhavanti, nāhaṃ sakkomi samaṇena Gotamena saddhim asmiṃ vacane paṭimantetu²’ti, api cāhaṃ bhavantānaṃ vacanena gamissāmi⁵”ti.

402. Atha kho Assalāyano māṇavo mahatā brāhmaṇagaṇena saddhim yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhim sammodi, sammodanīyam kathaṃ sāraṇīyam vītisāretvā ekamantaṃ nisīdī, ekamantaṃ nisinno kho Assalāyano māṇavo Bhagavantaṃ etadavoca “brāhmaṇā bho Gotama evamāhaṃsu ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrahmaṇā, brāhmaṇāva brahmuno

1. Paṭimantetuntī (I, Ka)

2. Paṭimantetum (Sī, I, Ka)

puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. Idha bhavaṃ Gotamo kimāhā'ti. Dissanti¹ kho pana Assalāyana brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi, te ca brāhmaṇiyonijāva samānā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrāhmaṇā, brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā'ti.

403. Taṃ kiṃ maññasi Assalāyana, sutāṃ te “Yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā ayyo ceva dāso ca. Ayyo hutvā dāso hoti, dāso hutvā ayyo hoti'ti. Evaṃ bho sutāṃ taṃ me “Yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā ayyo ceva dāso ca. Ayyo hutvā dāso hoti, dāso hutvā ayyo hoti'ti. Ettha Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadetta brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā'ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā'ti.

404. Taṃ kiṃ maññasi Assalāyana, khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedaṃ paramaṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo. Vessova nu kho -pa-. Suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedaṃ paramaṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇoti. No hidaṃ bho Gotama, khattiyopi hi

1. Dissante (Sī, Syā, Kam, I)

bho Gotama pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Brāhmaṇopi hi bho Gotama -pa-. Vessopi hi bho Gotama -pa-. Suddopi hi bho Gotama -pa-. Sabbepi hi bho Gotama cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino piṣuṇavācā pharusavācā samphappalāpino abhijjhālū byāpannacittā micchādīṭṭhī kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyunti. Ettha Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadetta brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

405. Tam kiṃ maññasi assalāyana, brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādīṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggaṃ lokaṃ upapajjeyya, no¹ khattiyō, no¹ vesso, no¹ suddoti. No hidaṃ bho Gotama, khattiyopi hi bho Gotama pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādīṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggaṃ lokaṃ upapajjeyya. Brāhmaṇopi hi bho Gotama -pa-. Vessopi hi bho Gotama -pa-. Suddopi hi bho Gotama -pa-. Sabbepi hi bho Gotama cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā piṣuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādīṭṭhī kāyassa bhedaṃ paraṃ marañā sugatiṃ saggaṃ lokaṃ upapajjeyyunti. Ettha

1. No ca (Ka)

Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadettha brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

406. Taṃ kiṃ maññasi Assalāyana, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo, no vesso, no suddoti. No hidaṃ bho Gotama, khattiyopi hi bho Gotama pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ. Brāhmaṇopi hi bho Gotama. Vessopi hi bho Gotama. Suddopi hi bho Gotama. Sabbepi hi bho Gotama cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetunti. Ettha Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadettha brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

407. Taṃ kiṃ maññasi Assalāyana, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo, no vesso, no suddoti. No hidaṃ bho Gotama, khattiyopi hi bho Gotama pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ. Brāhmaṇopi hi bho Gotama. Vessopi hi bho Gotama. Suddopi hi bho Gotama. Sabbepi hi bho Gotama cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetunti. Ettha Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadettha brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

408. Taṃ kiṃ maññasi Assalāyana, idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisataṃ sannipāteyya “āyantu bhonto,

ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā¹ salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya aggim abhinibbattentu, tejo pātukarontu. Āyantu pana bhonto, ye tattha caṇḍālakulā nesādakulā venakulā² rathakārakulā pukkusalulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggim abhinibbattentu, tejo pātukarontū”ti.

Tam kim maññasi Assalāyana, yo evaṃ nu kho so³ khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya aggi abhinibbatto tejo pātukato, so eva nu khvāssa aggi accimā ceva⁴ vaṇṇavā⁵ ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi abhinibbatto tejo pātukato, svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇīyaṃ kātunti. No hidaṃ bho Gotama, yopi hi so⁶ bho Gotama khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya aggi abhinibbatto tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi abhinibbatto tejo pātukato, svāssa⁷ aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Sabbopi hi bho Gotama aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi

1. Uppannā sālassa vā (Sī, I)

3. Yo ca nu kho (Syā, Kam, Ka)

5. Vaṇṇimā (Syā, Kam, I, Ka)

7. So cassa (Sī, I), sopissa (Syā, Kam)

2. Veṇakulā (Sī, I), veṇukulā (Syā, Kam)

4. Ca (Sī, I)

6. Yo so (Sī, I)

sakkā agginā aggikaraṇīyaṃ kātunti. Ettha Assalāyana brāhmaṇānaṃ kiṃ balaṃ, ko assāso, yadettha brāhmaṇā evamāhaṃsu “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrāhmaṇā, brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Kiñcāpi bhavaṃ Gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti.

409. Taṃ kiṃ maññasi Assalāyana, idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsāṃ kappeyya, tesāṃ saṃvāsamanvāya putto jāyetha. Yo so khattiyakumārena brāhmaṇakaññāya putto uppanno siyā, so mātupi sadiso, pitupi sadiso. Khattiyotipi vattabbo, brāhmaṇotipi vattabboti. Yo so bho Gotama khattiyakumārena brāhmaṇakaññāya putto uppanno siyā, so mātupi sadiso, pitupi sadiso. Khattiyotipi vattabbo, brāhmaṇotipi vattabboti.

Taṃ kiṃ maññasi Assalāyana, idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsāṃ kappeyya, tesāṃ saṃvāsamanvāya putto jāyetha. Yo so brāhmaṇakumārena khattiyakaññāya putto uppanno siyā, so mātupi sadiso, pitupi sadiso. Khattiyotipi vattabbo, brāhmaṇotipi vattabboti. Yo so bho Gotama brāhmaṇakumārena khattiyakaññāya putto uppanno siyā, so mātupi sadiso, pitupi sadiso. Khattiyotipi vattabbo, brāhmaṇotipi vattabboti.

Taṃ kiṃ maññasi Assalāyana, idha vaḷavaṃ gadrabhena sampayojeyyuṃ¹, tesāṃ sampayogamanvāya kisoro jāyetha. Yo so vaḷavāya gadrabhena kisoro uppanno siyā, so mātupi sadiso, pitupi sadiso. Assotipi vattabbo, gadrabhotipi vattabboti. Kuṇḍaṃ hi so² bho Gotama assataro hoti, idaṃ hissa bho Gotama

1. Saṃyojeyya (Ka)

2. Vekurañjāya hi so (Sī, I), so kumāraṇḍupi so (Syā, Kam), vekulajo hi so (?)

nānākaraṇaṃ passāmi, amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmīti.

Taṃ kiṃ maññasi Assalāyana, idhāssu dve māṇavakā bhātaro sa-udariyā. Eko ajjhāyako upanīto, eko anajjhāyako anupanīto. Kamettha brāhmaṇā paṭhamāṃ bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vāti. Yo so bho Gotama māṇavako ajjhāyako upanīto, tamettha brāhmaṇā paṭhamāṃ bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiṃ hi bho Gotama anajjhāyake anupanīte dinnāṃ mahapphalāṃ bhavissatīti.

Taṃ kiṃ maññasi Assalāyana, idhāssu dve māṇavakā bhātaro sodariyā. Eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo. Kamettha brāhmaṇā paṭhamāṃ bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vāti. Yo so bho Gotama māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo, tamettha brāhmaṇā paṭhamāṃ bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiṃ hi bho Gotama dussīle pāpadhamme dinnāṃ mahapphalāṃ bhavissatīti.

Pubbe kho tvaṃ Assalāyana jātiṃ agamāsi, jātiṃ gantvā mante agamāsi, mante gantvā tape agamāsi, tape gantvā¹ cātuvaṇṇiṃ suddhiṃ paccāgato, yamaṃ paññapemīti. Evaṃ vutte Assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

410. Atha kho Bhagavā Assalāyanaṃ māṇavaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā Assalāyanaṃ māṇavaṃ etadavoca—bhūtapubbaṃ Assalāyana sattannaṃ brāhmaṇisīnaṃ araññāyatane paṇṇakuṭisu sammantānaṃ² evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti “brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo -pa- brahmadāyādā”ti. Assosi

1. Mante gantvā tametaṃ tvaṃ (Si, I), mante gantvā tameva ṭhapetvā (Syā, Kaṃ)

2. Vasantānaṃ (Si)

kho Assalāyana Asito Devalo isi “sattannaṃ kira brāhmaṇisīnaṃ araṇṇāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ ‘brāhmaṇova seṭṭho vaṇṇo -pa- brahmadāyādā’ti”. Atha kho Assalāyana Asito Devalo isi kesamassuṃ kappetvā mañjiṭṭhavaṇṇāni dussāni nivāsetvā paṭaliyo¹ upāhanā āruhitvā jātarūpamayaṃ daṇḍaṃ gahetvā sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturahosi. Atha kho Assalāyana Asito Devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha “handa ko nu kho ime bhavanto brāhmaṇisayo gatā², handa ko nu kho ime bhavanto brāhmaṇisayo gatā’ti. Atha kho Assalāyana sattannaṃ brāhmaṇisīnaṃ etadahosi “ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha ‘handa ko nu kho ime bhavanto brāhmaṇisayo gatā, handa ko nu kho ime bhavanto brāhmaṇisayo gatā’ti. Handa naṃ abhisapāmā’ti. Atha kho Assalāyana satta brāhmaṇisayo Asitaṃ Devalaṃ isiṃ abhisapiṃsu “bhasmā vasala³ hoti, bhasmā vasala hoti’ti⁴. Yathā yathā kho Assalāyana satta brāhmaṇisayo Asitaṃ Devalaṃ isiṃ abhisapiṃsu, tathā tathā Asito Devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca. Atha kho Assalāyana sattannaṃ brāhmaṇisīnaṃ etadahosi “moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ, mayaṃ hi pubbe yaṃ abhisapāma ‘bhasmā vasala hoti, bhasmā vasala hohī’ti, bhasmāva bhavati ekacco. Imaṃ pana mayaṃ yathā yathā abhisapāma, tathā tathā abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cā’ti. Na bhavantānaṃ moghaṃ tapo, nāphalaṃ brahmacariyaṃ. Ingha bhavanto yo mayi manopadoso, taṃ pajahathāti. Yo bhavati manopadoso, taṃ pajahāma. Ko nu bhavaṃ hotīti. Suto nu bhavataṃ “Asito Devalo isi’ti. Evaṃ bho. So khvāhaṃ bho homīti. Atha kho Assalāyana satta brāhmaṇisayo Asitaṃ Devalaṃ isiṃ abhivādetuṃ upakkamiṃsu.

1. Aṭaliyo (Sī, I), agaliyo (Syā, Kaṃ)

2. Gantā (Syā, Kaṃ, Ka)

3. Vasalī (I), vasali (Ka), capalī (Syā, Kaṃ)

4. Bhasmā vasala hohīti abhisapavacanaṃ Sī-I-pothakesu sakideva āgataṃ.

411. Atha kho Assalāyana Asito Devalo isi satta brāhmaṇisayo etadavoca “sutaṃ metaṃ bho ‘sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo. Brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo. Brāhmaṇāva sujjhanti no abrāhmaṇā, brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti”. Evaṃ bho.

Jānanti pana bhonto “yā janikā mātā¹ brāhmaṇaṃyeva agamāsi, no abrāhmaṇaṃ”ti. No hidam bho.

Jānanti pana bhonto “yā janikāmātu² mātā yāva sattamā mātumātāmahayugā brāhmaṇaṃyeva agamāsi, no abrāhmaṇaṃ”ti. No hidam bho.

Jānanti pana bhonto “yo janako pitā³ brāhmaṇiṃyeva agamāsi, no abrāhmaṇiṃ”ti. No hidam bho.

Jānanti pana bhonto “yo janakapitu⁴ pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrāhmaṇiṃ”ti. No hidam bho.

Jānanti pana bhonto yathā gabbhassa avakkanti hotīti.⁵ Jānāma mayaṃ bho yathā gabbhassa avakkanti hoti⁵. Idha mātāpitāro ca sannipatitā hoti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti. Evaṃ tiṇṇaṃ sannipatā gabbhassa avakkanti hotīti.

Jānanti pana bhonto “taggha⁶ so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā”ti. Na mayaṃ bho jānāma “taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā”ti. Evaṃ sante bho jānātha “ke tumhe hothā”ti. Evaṃ sante bho na mayaṃ

1. Janimātā (Sī, Syā, Kaṃ, I)

2. Janimātu (Sī, Syā, Kaṃ, I)

3. Janipitā (Sī, Syā, Kaṃ, I)

4. Janipitu (Sī, Syā, Kaṃ, I)

5-5. Na mayaṃ jānāma bho yathā gabbhassa avakkanti hotīti. Yathā kathaṃ pana bho gabbhassa avakkanti hotīti. (Ka)

6. Yagghe (Sī, Syā, Kaṃ, I)

jānāma “ke mayaṃ homā”ti. Te hi nāma Assalāyana satta brāhmaṇisayo Asitena Devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti. Kim pana tvaṃ etarahi mayā sakasmim jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi. Yesam tvaṃ sācariyako na Puṇṇo dabbigāhoti.

Evam vutte Assalāyano māṇavo Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama -pa- upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Assalāyanasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Ghoṭamukhasutta

412. Evaṃ me sutam—ekaṃ samayaṃ āyasmā Udeno Bārāṇasiyaṃ viharati Khemiyambavane. Tena kho pana samayena Ghoṭamukho brāhmaṇo Bārāṇasiṃ anupatto hoti kenacideva karaṇīyena. Atha kho Ghoṭamukho brāhmaṇo jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Khemiyambavanaṃ tenupasaṅkami. Tena kho pana samayena āyasmā Udeno abbhokāse caṅkamati. Atha kho Ghoṭamukho brāhmaṇo yenāyasmā Udeno tenupasaṅkami, upasaṅkamtivā āyasmataṃ Udenena saddhiṃ sammodī, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā āyasmantaṃ Udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha “ambho samaṇa natthi dhammiko paribbajo¹, evaṃ me ettha hoti, tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammoti.

Evaṃ vutte āyasmā Udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamanta atṭhāsi, ekamantaṃ ṭhitaṃ kho Ghoṭamukhaṃ brāhmaṇaṃ āyasmā Udeno etadavoca “saṃvijjanti² kho brāhmaṇa āsanāni, sace ākaṅkhasi nisīdā”ti. Etadeva kho pana

1. Paribbājo (Sī, I)

2. Saṃvijjante (bahūsu)

mayam bhoto Udenassa āgamayamānā nisīdāma, katham hi nāma mādiso pubbe animantito āsane nisīditabbam maññeyyāti. Atha kho Ghoṭamukho brāhmaṇo aññataram nīcam āsanam gahetvā ekamantam nisīdi, ekamantam nisinno kho Ghoṭamukho brāhmaṇo āyasmantam Udenam etadavoca “abbho samaṇa natthi dhammiko paribbajo, evam me ettha hoti, tañca kho bhavantarūpānam vā adassanā, yo vā panettha dhammo”ti. Sace kho pana me tvam brāhmaṇa anuññeyyam anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi, yassa ca pana me bhāsitassa attham na jāneyyāsi, mamañyeva tattha uttari paṭipuccheyyāsi “idaṃ bho Udena katham, imassa kvattho”ti, evam katvā siyā no ettha kathāsallāpoti. Anuññeyyam khvāham bhoto Udenassa anujānissāmi, paṭikkositabbañca paṭikkosissāmi, yassa ca panāham bhoto Udenassa bhāsitassa attham na jānissāmi, bhavantamyeva tattha Udenam uttari paṭipucchissāmi “idaṃ bho Udena katham, imassa kvattho”ti, evam katvā hotu no ettha kathāsallāpoti.

413. Cattārome brāhmaṇa puggalā santo saṁvijjamānā lokasmim. Katame cattāro. Idha brāhmaṇa ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana brāhmaṇa ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana brāhmaṇa ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha pana brāhmaṇa ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharati. Imesam brāhmaṇa catunnam puggalanam katamo te puggalo cittam ārādheti.

Yvāyam bho Udena puggalo attantapo attaparitāpanānuyogamanuyutto, ayam me puggalo cittam nārādheti. Yopāyam bho Udena puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittam nārādheti. Yopāyam bho Udena puggalo attantapo ca

attaparitāpanānuyogamanuyutto, parantapo ca
 paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yo
 ca kho ayaṃ bho Udena puggalo nevattantapo
 nāttaparitāpanānuyogamanuyutto na parantapo na
 paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva
 dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena
 attanā viharati, ayameva me puggalo cittaṃ ārādhetīti.

Kasmā pana te brāhmaṇa ime tayo puggalā cittaṃ nārādhetīti. Yvāyaṃ
 bho Udena puggalo attantapo attaparitāpanānuyogamanuyutto, so attānaṃ
 sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo
 cittaṃ nārādheti. Yopāyaṃ bho Udena puggalo parantapo
 paraparitāpanānuyogamanuyutto, so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ
 ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ bho
 Udena puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca
 paraparitāpanānuyogamanuyutto, so attānañca parañca sukhakāmaṃ
 dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ
 nārādheti. Yo ca kho ayaṃ bho Udena puggalo nevattantapo
 nāttaparitāpanānuyogamanuyutto na parantapo na
 paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva
 dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena
 attanā viharati, so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva
 ātāpeti na paritāpeti, iminā me ayaṃ puggalo cittaṃ ārādhetīti.

414. Dvemā brāhmaṇa parisā. Katamā dve, idha brāhmaṇa ekaccā
 parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ
 pariyesati, khettavatthum pariyesati, jātarūparajataṃ pariyesati.

Idha pana brāhmaṇa ekaccā parisā asārattarattā maṇikuṇḍalesu
 puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavatthum pahāya
 jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā, svāyaṃ brāhmaṇa
 puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na
 paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva
 dhamme

nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha katamaṃ tvaṃ brāhmaṇa puggalaṃ katamāya parisāya bahulaṃ samanupassasi, yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavattthum pariyesati, jātarūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavattthum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitāti.

Yvāyaṃ bho Udena puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imāhaṃ puggalaṃ yāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavattthum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā, imissaṃ parisāyaṃ bahulaṃ samanupassāmīti.

Idāneva kho pana te brāhmaṇa bhāsitaṃ mayaṃ evaṃ ājānāma “ambho samaṇa natthi dhammiko paribbajo, evaṃ me ettha hoti, tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti. Addhā mesā bho Udena sānuggahā vācā bhāsītā, atthi dhammiko paribbajo, evaṃ me ettha hoti, evañca pana maṃ bhavaṃ Udeno dhāretu, ye ca me bhotā Udenena cattāro puggalā saṃkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ Udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāyāti. Tena hi brāhmaṇa suṇāhi sādhukaṃ manasi karohi bhāsissāmīti. Evaṃ bhoti kho Ghoṭamukho brāhmaṇo āyasmato Udenassa paccassosi. Āyasmā Udeno etadavoca—

415. Katamo ca brāhmaṇa puggalo attantapo attaparitāpanānuyogamanuyutto. Idha brāhmaṇa ekacco puggalo acelako hoti muttācāro, hatthāpalekhano, na-chibhaddantiko, natiṭṭhabhaddantiko, nābhīhaṭaṃ, na uddissakataṃ, na nimantaṇaṃ sādīyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnāṃ bhuñjamānānaṃ, na gabbhiniyā, na

pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṅḍasaṅḍacārinī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiyo, dvāgāriko vā hoti dvālopiyo -pa- sattāgāriko vā hoti sattālopiyo. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti -pa- sattahipi dattīhi yāpeti. Ekāhikampi āhāraṃ āhāreti. Dvīhikampi āhāraṃ āhāreti -pa-. Sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikaṃ pariyaḃyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇṭabhakkho vā hoti, ācāmaḃbhakkho vā hoti, piṇṇākabhakkho vā hoti, tiṇṇabhakkho vā hoti, gomayaḃbhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānīpi dhāreti, masāṇānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭānīpi dhāreti, ajinānīpi dhāreti, ajinakkhipānīpi dhāreti, kusacīrānīpi dhāreti, vākacīrānīpi dhāreti, phalakacīrānīpi dhāreti, kesakambalānīpi dhāreti, vāḷakambalānīpi dhāreti, ulūkapakkhānīpi dhāreti, kesamassulocānīpi dhāreti, ukkuṭīkānīpi dhāreti, ukkuṭīkappadhānānīpi dhāreti, kaṇṭakāpassayīkānīpi dhāreti, kaṇṭakāpassaya seyyaṃ kappeti, sāyatīyānīpi dhāreti, udakorohānānīpi dhāreti. Iti evarūpaṃ anekavihitāṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati brāhmaṇa puggalo attantapo attaparitāpanānuyogamanuyutto.

416. Katamo ca brāhmaṇa puggalo parantapo paraparitāpanānuyogamanuyutto. Idha brāhmaṇa ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātaḃko coro coraghātaḃko goghātaḃko bandhanāgāriko, ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati brāhmaṇa puggalo parantapo paraparitāpanānuyogamanuyutto.

417. Katamo ca brāhmaṇa puggalo attantapo ca
 attaparitāpanānuyogamanuyutto parantapo ca
 paraparitāpanānuyogamanuyutto. Idha brāhmaṇa ekacco puggalo rājā vā
 hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo, so puratthimena
 nagarassa navam̐ santhāgāram̐ kārāpetvā kesamassum̐ ohāretvā kharājinam̐
 nivāsetvā sappitelena kāyam̐ abbhañjitvā magavisāṇena piṭṭhim̐
 kaṇḍuvamāno navam̐ santhāgāram̐ pavisati saddhim̐ mahesiyā brāhmaṇena
 ca purohitena, so tatha anantarahitāya bhūmiyā haritupalittāya seyyam̐
 kappeti, ekissāya gāviyā sarūpavacchāya yaṃ ekasmim̐ thane khīram̐ hoti,
 tena rājā yāpeti, yaṃ dutiyasmim̐ thane khīram̐ hoti, tena mahesī yāpeti,
 yaṃ tatiyasmim̐ thane khīram̐ hoti, tena brāhmaṇo purohito yāpeti, yaṃ
 catutthasmim̐ thane khīram̐ hoti, tena aggim̐ juhati, avasesena vacchako
 yāpeti. So evamāha “ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā
 haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā
 haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā
 haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā
 lūyantu barihisatthāya”ti. Yepissa te honti dāsāti vā pessāti vā kammakarāti
 vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.
 Ayam̐ vuccati brāhmaṇa puggalo attantapo ca
 attaparitāpanānuyogamanuyutto parantapo ca
 paraparitāpanānuyogamanuyutto.

418. Katamo ca brāhmaṇa puggalo nevattantapo
 nāttaparitāpanānuyogamanuyutto na parantapo na
 paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva
 dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena
 attanā viharati. Idha brāhmaṇa Tathāgato loka uppajjati Araham̐
 Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro
 purisadammasārathi Satthā devamanussānam̐ Buddho Bhagavā, so imam̐
 lokam̐ sadevakam̐ samārakam̐ sabrahmakam̐ sassamaṇabrāhmaṇim̐ pajam̐
 sadevamanussam̐ sayam̐ abhiññā sacchikatvā pavedeti, so dhammam̐ deseti
 ādikalyāṇam̐

majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti, taṃ dhammaṃ
suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto, so taṃ
dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati, so tena saddhāpaṭilābhena
samannāgato iti paṭisañcikkhati “sambādho gharāvāso rajopatho, abbhokāso
pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ, yaṃnūnāhaṃ
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ
pabbajeyyaṃ”ti, so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya
mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya
mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agāraṃ anagāriyaṃ pabbajati, so evaṃ pabbajito samāno
bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā
paṭivirato hoti, nihitandaḍḍo nihitasattho lajjī dayāpanno,
sabbapāṇabhūtahitānukampī viharati.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī
dinnapāṭikāṅkhī, athenena sucibhūtena attanā viharati.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā
gāmadhammā.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho
theto paccayiko avisamvādako lokassa.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na
amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā
amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā,
samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā
hoti.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā
nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā
bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti.

Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatim vācam bhāsītā kālena sāpadesaṃ pariyantavatim atthasamhitam.

So bījagāmahūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosa-ālopasahasākārā paṭivirato hoti.

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

419. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā -pa-. Ghānena gandhaṃ ghāyitvā. Jivhāya rasaṃ sāyitvā. Kāyena phoṭṭhabbaṃ phusitvā. Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī,

yatvādhikaraṇamenam manindriyam asaṁvutaṁ viharantaṁ abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye saṁvaram āpajjati, so iminā ariyena indriyasamvarena samannāgato ajjhantaṁ abyāsekasukhaṁ paṭisaṁvedeti.

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

So iminā ca ariyena silakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,)¹ iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaṇa samannāgato vivittaṁ senāsanam bhajati araññaṇam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhantaṁ piṇḍapātaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upaṭṭhapetvā. So abhiḥham loke pahāya vigatābhiḥhena cetasā viharati, abhiḥhāya cittaṁ parisodheti. Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti. Thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti. Uddhaccakukkuccam pahāya anuddhato viharati ajjhantaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti. Vicikiccham pahāya tiṇṇavicikiccho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe viviceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhantaṁ sampasādanam cetaso ekodibhāvam avitakkaṁ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena

1. Passa Ma 1. 239 piṭṭhe.

paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parīsuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

420. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti, so anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ, ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe “amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim, tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno”ti, iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti “ime vata bhonto sattā kāyaduccaritena samannāgatā -pa- ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā -pa- ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannā”ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti, so idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti.

Ayaṃ vuccati brāhmaṇa puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti.

421. Evaṃ vutte Ghoṭamukho brāhmaṇo āyasmantaṃ Udenaṃ etadavoca “abhikkantaṃ bho Udena, abhikkantaṃ bho Udena, seyyathāpi bho Udena nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ bhotā Udenena anekapariyāyena dhammo pakāsito, esāhaṃ bhavantaṃ Udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghaṃca, upāsakaṃ maṃ bhavaṃ Udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti. Mā kho maṃ tvaṃ brāhmaṇa saraṇaṃ agamāsi, tameva Bhagavantaṃ saraṇaṃ gacchāhi, yamaṃ saraṇaṃ gatoti. Kahaṃ pana bho Udena etarahi so bhavaṃ Gotamo viharati Arahaṃ Sammāsambuddhoti. Parinibbuto kho brāhmaṇa etarahi so Bhagavā Arahaṃ Sammāsambuddhoti.

Sacepi¹ mayam bho Udena suṇeyyāma taṃ bhavantaṃ Gotamaṃ dasasu yojanesu, dasapi mayam yojanāni gaccheyyāma taṃ bhavantaṃ Gotamaṃ

1. Sace hi (Sī, Syā, Kam, I)

dassanāya Arahantaṃ Sammāsambuddhaṃ. Sacepi¹ mayaṃ bho Udena suṇeyyāma taṃ bhavantaṃ Gotamaṃ vīsatiyā yojanesu. Timsāya yojanesu. Cattārīsāya yojanesu. Paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ Gotamaṃ dassanāya Arahantaṃ Sammāsambuddhaṃ. Yojanasate cepi² mayaṃ bho Udena suṇeyyāma taṃ bhavantaṃ Gotamaṃ yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ Gotamaṃ dassanāya Arahantaṃ Sammāsambuddhaṃ.

Yato ca kho bho Udena parinibbuto so bhavaṃ Gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṃghaṃca, upāsakaṃ maṃ bhavaṃ Udeno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Atthi ca me bho Udena Aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto Udenassa ekaṃ niccabhikkhaṃ dadāmīti. Kiṃ pana te brāhmaṇa Aṅgarājā devasikaṃ niccabhikkhaṃ dadātīti. Pañca bho Udena kahāpaṇasatānīti. Na kho no brāhmaṇa kappati jātārūparajataṃ paṭiggahetunti. Sace taṃ bhoto Udenassa na kappati, vihāraṃ bhoto Udenassa kārāpessāmīti. Sace kho me tvaṃ brāhmaṇa vihāraṃ kārāpetu kāmo, Pāṭaliputte saṃghassa upaṭṭhānasālaṃ kārāpehīti. Imināpāhaṃ bhoto Udenassa bhiyyoso mattāya attamano abhiraddho, yaṃ maṃ bhavaṃ Udeno saṃghe dāne samādapeti, esāhaṃ bho Udena etissā ca niccabhikkhāya aparāya ca niccabhikkhāya Pāṭaliputte saṃghassa upaṭṭhānasālaṃ kārāpessāmīti. Atha kho Ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya Pāṭaliputte saṃghassa upaṭṭhānasālaṃ kārāpesi. Sā etarahi Ghoṭamukhīti vuccatīti.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Caṅkīsutta

422. Evaṃ me suttaṃ—ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena Opāsadaṃ nāma

1. Sace (Sī, I), sace hi (Syā, Kaṃ)

2. Yojanasatepi (Sī, Syā, Kaṃ, I)

Kosalānaṃ brāhmaṇagāmo tadavasari, tatra sudaṃ Bhagavā Opāsāde viharati uttarena Opāsādaṃ devavane Sālavane. Tena kho pana samayena Caṅkī brāhmaṇo Opāsādaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggam rañña Pasenadinā Kosalena dinnam rājadāyam brahmadeyyam. Assosum kho Opāsādakā brāhmaṇagahapatikā “samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim Opāsādaṃ anuppatto Opāsāde viharati uttarena Opāsādaṃ devavane Sālavane. Tam kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā’ti, so imaṃ lokam sadevakaṃ samāraṇam sabrahmaṇam sassamaṇabrāhmaṇim pajam sadevamanussaṃ sayam abhiñña sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti, sādhu kho pana tathārūpānaṃ Arahataṃ dassanaṃ hoti”ti.

423. Atha kho Opāsādakā brāhmaṇagahapatikā Opāsādā nikkhamitvā saṅghasaṅghī gaṇibhūtā uttarenamukhā gacchanti yena devavanaṃ Sālavanaṃ. Tena kho pana samayena Caṅkī brāhmaṇo uparipāsāde divāseyyam upagato. Addasā kho Caṅkī brāhmaṇo Opāsādake brāhmaṇagahapatike Opāsādā nikkhamitvā saṅghasaṅghī gaṇibhūte uttarenamukham yena devavanaṃ Sālavanaṃ tenupasaṅkamante, disvā khattam āmantesi “kim nu kho bho khatte Opāsādakā brāhmaṇagahapatikā Opāsādā nikkhamitvā saṅghasaṅghī gaṇibhūtā uttarenamukhā gacchanti yena devavanaṃ Sālavanam”ti. Atthi bho Caṅkī samaṇo Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim Opāsādaṃ anuppatto Opāsāde viharati uttarena Opāsādaṃ devavane Sālavane. Tam kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato “itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjāvaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā”ti. Tamete

bhavantam Gotamam dassanāya gacchantīti. Tena hi bho khatte yena Opāsādakā brāhmaṇagahapatikā tenupasaṅkama, upasaṅkamtivā Opāsādake brāhmaṇagahapatike evam vadehi “Caṅkī bho brāhmaṇo evamāha āgamentu kira bhonto, Caṅkīpi brāhmaṇo samaṇam Gotamam dassanāya upasaṅkamissatī”ti. “Evam bho”ti kho so khatto Caṅkissa brāhmaṇassa paṭissutvā yena Opāsādakā brāhmaṇagahapatikā tenupasaṅkami, upasaṅkamtivā Opāsādake brāhmaṇagahapatike etadvoca “Caṅkī bho brāhmaṇo evamāha āgamentu kira bhonto, Caṅkīpi brāhmaṇo samaṇam Gotamam dassanāya upasaṅkamissatī”ti.

424. Tena kho pana samayena nānāverajjakānam brāhmaṇānam pañcamattāni brāhmasatāni Opāsāde paṭivasanti kenacideva karaṇīyena, assosum kho te brāhmaṇā “Caṅkī kira brāhmaṇo samaṇam Gotamam dassanāya upasaṅkamissatī”ti. Atha kho te brāhmaṇā yena Caṅkī brāhmaṇo tenupasaṅkamimsu, upasaṅkamtivā Caṅkim brāhmaṇam etadvocum “saccam kira bhavam Caṅkī samaṇam Gotamam dassanāya upasaṅkamissatī”ti. Evam kho me bho hoti “aham samaṇam Gotamam dassanāya upasaṅkamissāmi”ti. Mā bhavam Caṅkī samaṇam Gotamam dassanāya upasaṅkami, na arahati bhavam Caṅkī samaṇam Gotamam dassanāya upasaṅkamtum, samaṇotveva Gotamo arahati bhavantam Caṅkim dassanāya upasaṅkamtum. Bhavam hi Caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavam Caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavam Caṅkī samaṇam Gotamam dassanāya upasaṅkamtum, samaṇo tveva Gotamo arahati bhavantam Caṅkim dassanāya upasaṅkamtum. Bhavam hi Caṅkī aḍḍho mahaddhano mahābhogo -pa-. Bhavam hi Caṅkī tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sakkharappabhedānam itihāsapañcamānam padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo -pa-. Bhavam hi Caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya

samannāgato brahmavaṇṇī brahmavacchasī¹ akhuddāvakaṣo dassanāya -pa-. Bhavaṃ hi Caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato -pa-. Bhavaṃ hi Caṅkī kalyāṇavāco kalyāṇavākkaṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā -pa-. Bhavaṃ hi Caṅkī bahūnaṃ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti -pa-. Bhavaṃ hi Caṅkī rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito apacito -pa-. Bhavaṃ hi Caṅkī brāhmaṇassa Pokkharasātissa sakkato garukato mānito pūjito apacito -pa-. Bhavaṃ hi Caṅkī Opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña Pasenadinā Kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ. Yampi bhavaṃ Caṅkī Opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña Pasenadinā Kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ Caṅkī samaṇaṃ Gotamaṃ dassanāya upasaṅkamuṃ, samaṇotveva Gotamo arahati bhavantaṃ Caṅkiṃ dassanāya upasaṅkamuṃti.

425. Evaṃ vutte Caṅkī brāhmaṇo te brāhmaṇe etadavoca “tena hi bho mamaṃ pi suṇātha, yathā mayameva arahāma taṃ samaṇaṃ Gotamaṃ dassanāya upasaṅkamuṃ, natveva arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṅkamuṃ. Samaṇo khalu bho Gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bho samaṇo Gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṅkamuṃ, atha kho mayameva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṅkamuṃ². Samaṇo khalu bho Gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigataṃ vehāsaṭṭhaṇa -pa-. Samaṇo khalu bho Gotamo daharova samāno yuvā susukāḷakeso bhadrana yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito -pa-. Samaṇo khalu bho Gotamo

1. Brahmavaccasī (Sī, I)

2. Ettha Dī 1. 108 piṭṭhe aññaṃpi guṇapadaṃ dissati.

akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ
 ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito -pa-.
 Samaṇo khalu bho Gotamo abhirūpo dassanīyo pāsādiko paramāya
 vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi
 akhuddāvākāso dassanāya -pa-. Samaṇo khalu bho Gotamo sīlavā ariyasīlī
 kusalasīlī kusalena sīlena samannāgato -pa-. Samaṇo khalu bho Gotamo
 kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya
 anelagalāya atthassa viññāpaniyā -pa-. Samaṇo khalu bho Gotamo bahūnaṃ
 ācariyapācariyo -pa-. Samaṇo khalu bho Gotamo khīṇakāmarāgo
 vigatacāpallo -pa-. Samaṇo khalu bho Gotamo kammavādī kiriyavādī
 apāpapurekkhāro brahmaññāya pajāya -pa-. Samaṇo khalu bho Gotamo uccā
 kulā pabbajito asambhinnā khattiyakulā -pa-. Samaṇo khalu bho Gotamo
 aḍḍhā kulā pabbajito mahaddhanā mahābhogā -pa-. Samaṇaṃ khalu bho
 Gotamaṃ tiroraṭṭhā tirojanapadā saṃpucchituṃ āgacchanti -pa-. Samaṇaṃ
 khalu bho Gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni -pa-.
 Samaṇaṃ khalu bho Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato “itipi so
 Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū
 Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā”ti
 -pa-. Samaṇo khalu bho Gotamo dvattiṃsamahāpurisalakkhaṇehi
 samannāgato -pa-.¹ Samaṇaṃ khalu bho Gotamaṃ rājā Māgadho Seniyo
 Bimbisāro saputtadāro pāṇehi saraṇaṃ gato -pa-. Samaṇaṃ khalu bho
 Gotamaṃ rājā Pasenadi Kosalo saputtadāro pāṇehi saraṇaṃ gato -pa-.
 Samaṇaṃ khalu bho Gotamaṃ brāhmaṇo Pokkharasāti saputtadāro pāṇehi
 saraṇaṃ gato -pa-. Samaṇo khalu bho Gotamo Opāsādaṃ anuppatto
 Opāsāde viharati uttarena Opāsādaṃ devavane Sālavane, ye kho te samaṇā
 vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithī no te honti,
 atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. Yampi
 samaṇo Gotamo Opāsādaṃ

1. Etthāpi Dī 1. 109 piṭṭhe aññānīpi guṇapadāni dissanti.

anupatto Opāsāde viharati uttarena Opāsādaṃ devavane Sālavane,
 atithimhākaṃ samaṇo Gotamo, atithi kho panamhehi sakkātabbo
 garukātabbo mānetabbo pūjetabbo, imināpaṅgena na arahati so bhavaṃ
 Gotamo amhākaṃ dassanāya upasaṅkamtum, atha kho mayameva arahāma
 taṃ bhavantaṃ Gotamaṃ dassanāya upasaṅkamtum. Ettake kho ahaṃ bho
 tassa bhoto Gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ Gotamo
 ettakavaṇṇo, aparimāṇavaṇṇo hi so bhavaṃ Gotamo, ekamekenapi tena¹
 aṅgena samannāgato na arahati so bhavaṃ Gotamo amhākaṃ dassanāya
 upasaṅkamtum, atha kho mayameva arahāma taṃ bhavantaṃ Gotamaṃ
 dassanāya upasaṅkamtunti, tena hi bho sabbeva mayaṃ samaṇaṃ Gotamaṃ
 dassanāya upasaṅkamissāmāti.

426. Atha kho Caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena
 Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi,
 sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tena kho
 pana samayena Bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci
 kiñci kathaṃ sāraṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana samayena
 Kāpaṭiko² nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ
 vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ
 itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu
 anavayo, tassaṃ parisāyaṃ nisinno hoti, so vuddhānaṃ vuddhānaṃ
 brāhmaṇānaṃ Bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathaṃ
 opātetī. Atha kho Bhagavā Kāpaṭikaṃ māṇavaṃ apasādeti “māyasmā
 Bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ
 antarantarā kathaṃ opātetu, kathāpariyosānaṃ āyasmā Bhāradvājo
 āgametū”ti. Evaṃ vutte Caṅkī brāhmaṇo Bhagavantaṃ etadavoca “mā
 bhavaṃ Gotamo Kāpaṭikaṃ māṇavaṃ apasādesi, kulaputto ca Kāpaṭiko
 māṇavo, bahussuto ca Kāpaṭiko māṇavo, paṇḍito ca Kāpaṭiko māṇavo,
 kalyāṇavākkaraṇo ca Kāpaṭiko māṇavo, pahoti ca Kāpaṭiko māṇavo bhotā
 Gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti. Atha kho

1. Ekamekenapi bho (Sī, Syā, Kaṃ, I)

2. Kāpaṭhiko (Sī, I), kāpadiko (Syā, Kaṃ)

Bhagavato etadahosi “addhā kho Kāpaṭikassa¹ māṇavassa tevijjake pāvacane kathā² bhavissati, tathā hi naṃ brāhmaṇā saṃpurekkharontī”ti. Atha kho Kāpaṭikassa māṇavassa etadahosi “yadā me samaṇo Gotamo cakkhum upasaṃharissati, athāhaṃ samaṇaṃ Gotamaṃ pañhaṃ pucchissāmi”ti. Atha kho Bhagavā Kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena Kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

427. Atha kho Kāpaṭikassa māṇavassa etadahosi “samannāharati kho maṃ samaṇo Gotamo, yaṃnūnāhaṃ samaṇaṃ Gotamaṃ pañhaṃ puccheyyan”ti. Atha kho Kāpaṭiko māṇavo Bhagavantaṃ etadavoca “yadidaṃ bho Gotama brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekāmsena niṭṭhaṃ gacchanti ‘idameva saccāṃ moghamaññaṃ’ti, idha bhavaṃ Gotamo kimāhā”ti. Kim pana Bhāradvāja atthi koci brāhmaṇānaṃ ekabrāhmaṇopi, yo evamāha “ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccāṃ moghamaññaṃ”ti. No hidaṃ bho Gotama. Kim pana Bhāradvāja atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi, yo evamāha “ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccāṃ moghamaññaṃ”ti. No hidaṃ bho Gotama. Kim pana Bhāradvāja yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācītanuvācenti, seyyathidaṃ, Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgīraso Bhāradvājo Vāsetṭho Kassapo Bhagu, tepi evamāhaṃsu “mayametaṃ jānāma, mayametaṃ passāma, idameva saccāṃ moghamaññaṃ”ti. No hidaṃ bho Gotama.

Iti kira Bhāradvāja natthi koci brāhmaṇānaṃ ekabrāhmaṇopi, yo evamāha “ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccāṃ moghamaññaṃ”ti. Natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi, yo evamāha

1. Etadahosi “kāpaṭikassa (Ka)

2. Kathaṃ (Sī, Ka), kataṃ (Syā, Kaṃ, I)

“ahametaṃ jānāmi, ahametaṃ passāmi, idameva saccaṃ moghamaññaṃ”ti. Yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsītamanubhāsanti vācītamanuvācenti, seyyathidaṃ, Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgīraso Bhāradvājo Vāsetṭho Kassapo Bhagu, tepi na evamāhaṃsu “mayametaṃ jānāma, mayametaṃ passāma, idameva saccaṃ moghamaññaṃ”ti.

428. Seyyathāpi Bhāradvāja andhaveṇi paramparāsaṃsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati, evameva kho Bhāradvāja andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati. Purimopi na passati, majjhimopi na passati, pacchimopi na passati. Taṃ kiṃ maññasi Bhāradvāja, nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjatīti. Na khvettha bho Gotama brāhmaṇā saddhāyeva payirupāsanti. Anussavāpettha brāhmaṇā payirupāsantīti. Pubbeva kho tvaṃ Bhāradvāja saddhaṃ agamāsi. Anussavaṃ idāni vadesi. Pañca kho ime Bhāradvāja dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca. Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti. Ime kho Bhāradvāja pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca Bhāradvāja susaddahitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā, no cepi susaddahitaṃ hoti. Tañca hoti bhūtaṃ tacchaṃ anaññathā, api ca Bhāradvāja surucitaṃyeva hoti -pa- svānussutaṃyeva hoti -pa- suparivitaṃyeva hoti -pa- sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā, no cepi sunijjhāyitaṃ hoti, tañca hoti, bhūtaṃ tacchaṃ anaññathā. Saccamanurakkhatā Bhāradvāja viññunā purisena nālamettha ekaṃsena niṭṭhaṃ gantuṃ “idameva saccaṃ moghamaññaṃ”ti.

429. Kittāvataṃ pana bho Gotama saccānurakkhaṇā hoti, kittāvataṃ saccamanurakkhati, saccānurakkhaṇaṃ mayaṃ bhavantaṃ Gotamaṃ pucchāmāti. Saddhā cepi Bhāradvāja purisassa hoti, evaṃ me saddhāti iti vadaṃ saccamanurakkhati¹, natveva tāva ekaṃsena niṭṭhaṃ gacchati “idameva saccaṃ

1. Evameva sijjhatīti iti vā, taṃ saccamanurakkhati (Ka)

moghamaññan”ti. ()¹ rucicepi Bhāradvāja purisassa hoti -pa-. Anussavo cepi Bhāradvāja purisassa hoti -pa-. Ākāraparivitakko cepi Bhāradvāja purisassa hoti -pa-. Diṭṭhinijjhānakkhanti cepi Bhāradvāja purisassa hoti, evaṃ me diṭṭhinijjhānakkhantīti iti vadaṃ saccamanurakkhati, natveva tāva ekaṃsena niṭṭhaṃ gacchati “idameva saccam moghamaññan”ti. Ettāvatā kho Bhāradvāja saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam paññapema, na tveva tāva saccānubodho hotīti.

430. Ettāvatā bho Gotama saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam pekkhāma. Kittāvatā pana bho Gotama saccānubodho hoti, kittāvatā saccamanubujjhati, saccānubodham mayam bhavantam Gotamam pucchāmāti. Idha² Bhāradvāja bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati, tamenam gahapati vā gahapatiputto vā upasaṅkamitvā tisu dhammesu samannesati lobhanīyesu dhammesu dosanīyesu dhammesu mohanīyesu dhammesu, “atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā, yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānam vā vadeyya ‘jānāmī’ti, apassam vā vadeyya ‘passāmī’ti param vā tadatthāya samādapeyya, yaṃ paresam assa dīgharattam ahitāya dukkhāyā”ti. Tamenam samannesamāno evam jānāti “natthi kho imassāyasmato tathārūpā lobhanīyā dhammā, yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānam vā vadeyya ‘janāmī’ti, apassam vā vadeyya ‘passāmī’ti, param vā tadatthāya samādapeyya, yaṃ paresam assa dīgharattam ahitāya dukkhāyā³. Tathārūpo⁴ kho panimassāyasmato kāyasamācāro tathārūpo⁴ vacīsamācāro, yathā tam aluddhassa. Yaṃ kho pana ayamāyasmā dhammam deseti, gambhīro so dhammo duddaso

1. (Ettāvatā kho Bhāradvāja saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam paññapema, na tveva tāva saccānubodho hoti) (Sī, Syā, Kam, I)

2. Idha kira (Syā, Kam, Ka) 3. Dukkāyāti (sabbattha) 4. Tathā (Sī, Syā, Kam, I)

duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo luddhenā”ti.

431. Yato naṃ samannesamāno visuddhaṃ lobhaniyehi dhammehi samanupassati, tato naṃ uttari samannesati dosanīyesu dhammesu “atthi nu kho imassāyasmato tathārūpā dosanīyā dhammā, yathārūpehi dosanīyehi dhammehi pariyādinnaḥitto ajānaṃ vā vadeyya ‘jānāmī’ti, apassaṃ vā vadeyya ‘passāmī’ti, paraṃ vā tadatthāya samādapēyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyā”ti. Tameṇaṃ samannesamāno evaṃ jānāti “natthi kho imassāyasmato tathārūpā dosanīyā dhammā, yathārūpehi dosanīyehi dhammehi pariyādinnaḥitto ajānaṃ vā vadeyya ‘jānāmī’ti, apassaṃ vā vadeyya ‘passāmī’ti, paraṃ vā tadatthāya samādapēyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho paṇimassāyasmato kāyasamācāro tathārūpo vacīsamācāro, yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo duṭṭhenā”ti.

432. Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohaniyehi dhammesu “atthi nu kho imassāyasmato tathārūpā mohaniyā dhammā, yathārūpehi mohaniyehi dhammehi pariyādinnaḥitto ajānaṃ vā vadeyya ‘jānāmī’ti, apassaṃ vā vadeyya ‘passāmī’ti, paraṃ vā tadatthāya samādapēyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyā”ti, tameṇaṃ samannesamāno evaṃ jānāti “natthi kho imassāyasmato tathārūpā mohaniyā dhammā, yathārūpehi mohaniyehi dhammehi pariyādinnaḥitto ajānaṃ vā vadeyya ‘jānāmī’ti, apassaṃ vā vadeyya ‘passāmī’ti, paraṃ vā tadatthāya samādapēyya, yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho paṇimassāyasmato kāyasamācāro tathārūpo vacīsamācāro, yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti gambhīro so dhammo duddaso duranubodho santo

paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo mūlhenā”ti.

Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati, atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ¹ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passati. Ettāvatā kho Bhāradvāja saccānubodho hoti. Ettāvatā saccamanubujjhati. Ettāvatā ca mayam saccānubodhaṃ paññapema, na tveva tāva saccānuppatti hotīti.

433. Ettāvatā bho Gotama saccānubodho hoti, ettāvatā saccamanubujjhati. Ettāvatā ca mayam saccānubodhaṃ pekkhāma. Kittāvatā pana bho Gotama saccānuppatti hoti, kittāvatā saccamanupāpuṇāti, saccānuppattiṃ mayam bhavantaṃ Gotamaṃ pucchāmāti. Tesamyeva Bhāradvāja dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti. Ettāvatā kho Bhāradvāja saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayam saccānuppattiṃ paññapemāti.

434. Ettāvatā bho Gotama saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayam saccānuppattiṃ pekkhāma. Saccānuppattiyā pana bho Gotama katamo dhammo bahukāro, saccānuppattiyā bahukāraṃ dhammaṃ mayam bhavantaṃ Gotamaṃ pucchāmāti. Saccānuppattiyā kho Bhāradvāja padhānaṃ bahukāraṃ, no cetam padaheyya, nayidaṃ saccamanupāpuṇeyya, yasmā ca kho padahati, tasmā saccamanupāpuṇāti, tasmā saccānuppattiyā padhānaṃ bahukāranti.

Padhānassa pana bho Gotama katamo dhammo bahukāro, padhānassa bahukāraṃ dhammaṃ mayam bhavantaṃ Gotamaṃ pucchāmāti.
Padhānassa kho Bhāradvāja

1. Dhāritānaṃ (Ka)

tulanā bahukārā, no cetam̐ tuleyya, nayidaṃ padaheyya, yasmā ca kho tuletī, tasmā padahati, tasmā padhānassa tulanā bahukārāti.

Tulanāya pana bho Gotama katamo dhammo bahukāro, tulanāya bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti. Tulanāya kho Bhāradvāja ussāho bahukāro, no cetam̐ ussaheyya, nayidaṃ tuleyya, yasmā ca kho ussahati, tasmā tuletī, tasmā tulanāya ussāho bahukārotī.

Ussāhassa pana bho Gotama katamo dhammo bahukāro, ussāhassa bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti. Ussāhassa kho Bhāradvāja chando bahukāro, no cetam̐ chando jāyetha, nayidaṃ ussaheyya, yasmā ca kho chando jāyati, tasmā ussahati, tasmā ussāhassa chando bahukārotī.

Chandassa pana bho Gotama katamo dhammo bahukāro, chandassa bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti. Chandassa kho Bhāradvāja dhammanijjhānakkhanti bahukārā, no cete dhammā nijjhānam̐ kameyyum̐, nayidaṃ chando jāyetha, yasmā ca kho dhammā nijjhānam̐ khamanti, tasmā chando jāyati, tasmā chandassa dhammanijjhānakkhanti bahukārāti.

Dhammanijjhānakkhantiyā pana bho Gotama katamo dhammo bahukāro, dhammanijjhānakkhantiyā bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti. Dhammanijjhānakkhantiyā kho Bhāradvāja atthūparikkhā bahukārā no cetam̐ attham̐ upaparikkheyya, nayidaṃ dhammā nijjhānam̐ kameyyum̐, yasmā ca kho attham̐ upaparikkhati, tasmā dhammā nijjhānam̐ khamanti, tasmā dhammanijjhānakkhantiyā atthūparikkhā bahukārāti.

Atthūparikkhāya pana bho Gotama katamo dhammo bahukāro, atthūparikkhāya bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti. Atthūparikkhāya kho Bhāradvāja dhammadhāraṇā bahukārā, no cetam̐ dhammam̐ dhāreyya, nayidaṃ attham̐ upaparikkheyya, yasmā ca kho dhammam̐ dhāreti, tasmā attham̐ upaparikkhati, tasmā atthūparikkhāya dhammadhāraṇā bahukārāti.

Dhammadhāraṇāya pana bho Gotama katamo dhammo bahukāro, dhammadhāraṇāya bahukāram̐ dhammam̐ mayam̐ bhavantam̐ Gotamam̐ pucchāmāti.

dhammadhāraṇāya kho Bhāradvāja dhammassavanāṃ bahukāraṃ, no cetāṃ dhammaṃ suṇeyya nayidaṃ dhammaṃ dhāreyya, yasmā ca kho dhammaṃ suṇāti, tasmā dhammaṃ dhāreti, tasmā dhammadhāraṇāya dhammassavanāṃ bahukāraṃti.

Dhammassavanassa pana bho Gotama katamo dhammo bahukāro, dhammassavanassa bahukāraṃ dhammaṃ mayāṃ bhavantaṃ Gotamaṃ pucchāmāti. dhammassavanassa kho Bhāradvāja sotāvadhānaṃ bahukāraṃ, no cetāṃ sitaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya, yasmā ca kho sotaṃ odahati, tasmā dhammā suṇāti, tasmā dhammassavanassa sotāvadhānaṃ bahukāraṃti.

Sotāvadhānassa pana bho Gotama katamo dhammo bahukāro, sotāvadhānassa bahukāraṃ dhammaṃ mayāṃ bhavantaṃ Gotamaṃ pucchāmāti. Sotāvadhānassa kho Bhāradvāja payirupāsanaṃ bahukārā, no cetāṃ payirupāseyya, nayidaṃ sotaṃ odaheyya, yasmā ca kho payirupāsati, tasmā sotaṃ odahati, tasmā sotāvadhānassa payirupāsanaṃ bahukārāti.

Payirupāsanaṃ pana bho Gotama katamo dhammo bahukāro, payirupāsanaṃ bahukāraṃ dhammaṃ mayāṃ bhavantaṃ Gotamaṃ pucchāmāti. Payirupāsanaṃ kho Bhāradvāja upasaṅkamaṃ bahukāraṃ, no cetāṃ upasaṅkameyya, nayidaṃ payirupāseyya, yasmā ca kho upasaṅkamati, tasmā payirupāsati, tasmā payirupāsanaṃ upasaṅkamaṃ bahukāraṃti.

Upasaṅkamaṃ pana bho Gotama katamo dhammo bahukāro, upasaṅkamaṃ bahukāraṃ dhammaṃ mayāṃ bhavantaṃ Gotamaṃ pucchāmāti. Upasaṅkamaṃ kho Bhāradvāja saddhā bahukārā, no cetāṃ saddhā jāyetha, nayidaṃ upasaṅkameyya, yasmā ca kho saddhā jāyati, tasmā upasaṅkamati, tasmā upasaṅkamaṃ saddhā bahukārāti.

435. Saccānurakkhaṇaṃ mayāṃ bhavantaṃ Gotamaṃ apucchimha, saccānurakkhaṇaṃ bhavaṃ Gotamo byākāsi, tañca panamhākaṃ rucati ceva khamati ca, tena camha attamaṇā. Saccānubodhaṃ mayāṃ bhavantaṃ Gotamaṃ apucchimha, saccānubodhaṃ bhavaṃ Gotamo byākāsi, tañca panamhākaṃ rucati ceva khamati ca, tena camha attamaṇā. Saccānuppattiṃ mayāṃ bhavantaṃ Gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ Gotamo byākāsi, tañca panamhākaṃ rucati ceva khamati ca, tena camha

attamanā. Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ
 Gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ bhavaṃ
 Gotamo byākāsi, tañca panamhākaṃ rucati ceva khamati ca, tena camha
 attamanā. Yaṃyadeva ca mayaṃ bhavantaṃ Gotamaṃ apucchimha,
 taṃtadeva bhavaṃ Gotamo byākāsi, tañca panamhākaṃ rucati ceva
 khamati ca, tena camha attamanā. Mayañhi bho Gotama pubbe evaṃ
 jānāma, ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca
 dhammassa aññātāroti. Ajanesi vata me bhavaṃ Gotamo samaṇesu
 samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāraṃ.
 Abhikkantaṃ bho Gotama -pa- upāsakaṃ maṃ bhavaṃ Gotamo dhāretu
 ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Esukārīsutta

436. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati
 Jetavane Anāthapiṇḍikassa ārāme. Atha kho Esukārī brāhmaṇo yena
 Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhiṃ sammodi,
 sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ
 nisinno kho Esukārī brāhmaṇo Bhagavantaṃ etadavoca “brāhmaṇā bho
 Gotama catasso pāricariyā paññapenti. Brāhmaṇassa pāricariyaṃ
 paññapenti, khattiyassa pāricariyaṃ paññapenti, vessassa pāricariyaṃ
 paññapenti, suddassa pāricariyaṃ paññapenti. Tatridaṃ bho Gotama
 brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti, brāhmaṇo vā brāhmaṇaṃ
 paricareyya, khattiyō vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ
 paricareyya, suddo vā brāhmaṇaṃ paricareyyāti. Idaṃ kho bho Gotama
 brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti. Tatridaṃ bho Gotama
 brāhmaṇā khattiyassa pāricariyaṃ paññapenti, khattiyō vā khattiyaṃ
 paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ
 paricareyyāti. Idaṃ kho bho Gotama brāhmaṇā khattiyassa pāricariyaṃ
 paññapenti. Tatridaṃ bho Gotama brāhmaṇā vessassa pāricariyaṃ
 paññapenti, vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyāti.
 Idaṃ kho bho Gotama brāhmaṇā vessassa pāricariyaṃ

paññapenti. Tatridaṃ bho Gotama brāhmaṇā suddassa pāricariyaṃ paññapenti, suddova suddaṃ paricareyya, ko panañño suddaṃ paricarissatīti. Idaṃ kho bho Gotama brāhmaṇā suddassa pāricariyaṃ paññapenti. Brāhmaṇā bho Gotama imā catasso pāricariyā paññapenti, idha bhavaṃ Gotamo kimāhā”ti.

437. Kiṃ pana brāhmaṇa sabbo loko brāhmaṇānaṃ etadabbhanujānāti “imā catasso pāricariyā paññapentū”ti¹. No hidaṃ bho Gotama. Seyyathāpi brāhmaṇa puriso daliddo² assako anāḷhiyo, tassa akāmassa bilaṃ olaggeyyuṃ “idaṃ te ambho purisa maṃsaṃ khāditaḅbaṃ, mūlaṅca anuppadāḅbaṃ”ti. Evameva kho brāhmaṇa brāhmaṇā appaṭiññāya tesāṃ samaṇabrāhmaṇānaṃ atha ca paṇimā catasso pāricariyā paññapenti. Nāhaṃ brāhmaṇa sabbaṃ paricaritabbanti vadāmi, nāhaṃ brāhmaṇa sabbaṃ na paricaritabbanti vadāmi. Yaṃ hissa brāhmaṇa paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricaritabbanti vadāmi. Yaṅca khvāssa brāhmaṇa paricarato pāricariyāhetu seyyo assa na pāpiyo, tamahaṃ paricaritabbanti vadāmi. Khattiyaṃ cepi brāhmaṇa evaṃ puccheyyuṃ “yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo, kamettha paricareyyāsī”ti. Khattiyopi hi brāhmaṇa sammā byākaramāno evaṃ byākareyya “yaṃ hi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ. Yaṅca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo, tamahaṃ paricareyyaṃ”ti. Brāhmaṇaṃ cepi brāhmaṇa -pa-. Vessaṃ cepi brāhmaṇa -pa-. Suddaṃ cepi brāhmaṇa evaṃ puccheyyuṃ “yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo, kamettha paricareyyāsī”ti. Suddopi hi brāhmaṇa sammā byākaramāno evaṃ byākareyya “yaṃ hi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ. Yaṅca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo, tamahaṃ paricareyyaṃ”ti. Nāhaṃ brāhmaṇa uccākulinatā seyyaṃsoti vadāmi, na paṇāhaṃ brāhmaṇa uccākulinatā

1. Paññapentīti (Sī, Ka)

2. Daḷiddo (Sī, Syā, Kaṃ, I)

pāpiyaṃsoti vadāmi. Nāhaṃ brāhmaṇa uḷāravaṇṇatā seyyaṃsoti vadāmi, na pānāhaṃ brāhmaṇa uḷāravaṇṇatā pāpiyaṃsoti vadāmi. Nāhaṃ brāhmaṇa uḷārabhogatā seyyaṃsoti vadāmi, na pānāhaṃ brāhmaṇa uḷārabhogatā pāpiyaṃsoti vadāmi.

438. Uccākulīnopi hi brāhmaṇa idhekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādīṭṭhi hoti. Tasmā na uccākulīnatā seyyaṃsoti vadāmi. Uccākulīnopi hi brāhmaṇa idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādīṭṭhi hoti. Tasmā na uccākulīnatā pāpiyaṃsoti vadāmi.

439. Uḷāravaṇṇopi hi brāhmaṇa -pa-. Uḷārabhogopi hi brāhmaṇa idhekacco pāṇātipātī hoti -pa- micchādīṭṭhi hoti. Tasmā na uḷārabhogatā seyyaṃsoti vadāmi. Uḷārabhogopi hi brāhmaṇa idhekacco pāṇātipātā paṭivirato hoti -pa- sammādīṭṭhi hoti. Tasmā na uḷārabhogatā pāpiyaṃsoti vadāmi. Nāhaṃ brāhmaṇa sabbaṃ paricaritabbanti vadāmi, na pānāhaṃ brāhmaṇa sabbaṃ na paricaritabbanti vadāmi. Yaṃ hissa brāhmaṇa paricarato pāricariyāhetu saddhā vaḍḍhati sīlaṃ vaḍḍhati sutāṃ vaḍḍhati cāgo vaḍḍhati paññā vaḍḍhati, tamahaṃ paricaritabbanti (vadāmi. Yaṃ hissa brāhmaṇa paricarato pāricariyāhetu na saddhā vaḍḍhati na sīlaṃ vaḍḍhati na sutāṃ vaḍḍhati na cāgo vaḍḍhati na paññā vaḍḍhati, nāhaṃ taṃ paricaritabbanti) vadāmīti.

440. Evaṃ vutte Esukārī brāhmaṇo Bhagavantaṃ etadavoca “brāhmaṇā bho Gotama cattāri dhanāni paññapenti. Brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa sandhanaṃ paññapenti,

suddassa sandhanam paññapenti. Tatridam bho Gotama brāhmaṇā brāhmaṇassa sandhanam paññapenti bhikkhācariyam. Bhikkhācariyañca pana brāhmaṇo sandhanam atimaññamāno akiccakārī hoti, gopova adinnam ādiyamānoti. Idam kho bho Gotama brāhmaṇā brāhmaṇassa sandhanam paññapenti. Tatridam bho Gotama brāhmaṇā khattiyassa sandhanam paññapenti dhanukalāpaṃ. Dhanukalāpañca pana khattiyō sandhanam atimaññamāno akiccakārī hoti, gopova adinnam ādiyamānoti. Idam kho bho Gotama brāhmaṇā khattiyassa sandhanam paññapenti. Tatridam bho Gotama brāhmaṇā vessassa sandhanam paññapenti kasigorakkham. Kasigorakkhañca pana vesso sandhanam atimaññamāno akiccakārī hoti, gopova adinnam ādiyamānoti. Idam kho bho Gotama brāhmaṇā vessassa sandhanam paññapenti. Tatridam bho Gotama brāhmaṇā Suddassa sandhanam paññapenti asitabyābhaṅgim. Asitabyābhaṅgiñca pana suddo sandhanam atimaññamāno akiccakārī hoti, gopova adinnam ādiyamānoti. Idam kho bho Gotama brāhmaṇā suddassa sandhanam paññapenti. Brāhmaṇā bho Gotama imāni cattāri dhanāni paññapenti. Idha bhavam Gotamo kimāhā”ti.

441. Kim pana brāhmaṇa sabbo loko brāhmaṇānam etadabbhanujānāti “imāni cattāri dhanāni paññapentū”ti. No hidam bho Gotama. Seyyathāpi brāhmaṇa puriso daliddo assako anāḷhiyo, tassa akāmassa bilam olaggeyyum “idam te ambho purisa maṃsam khādītabbam, mūlañca anuppadātabban”ti. Evameva kho brāhmaṇa brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānam atha ca panimāni cattāri dhanāni paññapenti. Ariyam kho aham brāhmaṇa lokuttaram dhammam purisassa sandhanam paññapemi. Porāṇam kho panassa mātāpettikam kulavaṃsam anussarato yattha yattheva attabhāvassa abhinibbatti hoti, tena tenava saṅkhyam gacchati. Khattiyakule ce attabhāvassa abhinibbatti hoti, khattiyotveva saṅkhyam gacchati. Brāhmaṇakule ce attabhāvassa abhinibbatti hoti, brāhmaṇotveva saṅkhyam gacchati. Vessakule ce attabhāvassa abhinibbatti hoti, vessotveva saṅkhyam gacchati. Suddakule ce attabhāvassa abhinibbatti hoti,

suddotveva saṅkhyam̐ gacchati. Seyyathāpi brāhmaṇa yaṃyadeva paccayam̐ paṭicca aggi jalati, tena teneva saṅkhyam̐ gacchati. Kaṭṭhañce paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyam̐ gacchati. Sakalikañce paṭicca aggi jalati, sakalikaggitveva saṅkhyam̐ gacchati. Tiṇaṅce paṭicca aggi jalati, tiṇaggitveva saṅkhyam̐ gacchati. Gomayañce paṭicca aggi jalati, gomayaggitveva saṅkhyam̐ gacchati. Evameva kho aham̐ brāhmaṇa ariyam̐ lokuttaram̐ dhammam̐ purisassa sandhanam̐ paññapemi. Porāṇam̐ kho panassa mātāpettikam̐ kulavaṃsam̐ anussarato yattha yattheva attabhāvassa abhinibbatti hoti, tena teneva saṅkhyam̐ gacchati.

Khattiyakule ce attabhāvassa abhinibbatti hoti, khattiyotveva saṅkhyam̐ gacchati. Brāhmaṇakule ce attabhāvassa abhinibbatti hoti, brāhmaṇotveva saṅkhyam̐ gacchati. Vessakule ce attabhāvassa abhinibbatti hoti, Vessotveva saṅkhyam̐ gacchati. Suddakule ce attabhāvassa abhinibbatti hoti, Suddotveva saṅkhyam̐ gacchati.

Khattiyakulā cepi brāhmaṇa agārasmā anagāriyam̐ pabbajito hoti, so ca Tathāgatappaveditam̐ dhammavinayam̐ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. Ārādhako hoti ñāyam̐ dhammam̐ kusalam̐.

Brāhmaṇakulā cepi brāhmaṇa agārasmā anagāriyam̐ pabbajito hoti, so ca Tathāgatappaveditam̐ dhammavinayam̐ āgamma pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyam̐ dhammam̐ kusalam̐.

Vessakulā cepi brāhmaṇa agārasmā anagāriyam̐ pabbajito hoti, so ca Tathāgatappaveditam̐ dhammavinayam̐ āgamma pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyam̐ dhammam̐ kusalam̐.

Suddakulā cepi brāhmaṇa agārasmā anagāriyam̐ pabbajito hoti, so ca Tathāgatappaveditam̐ dhammavinayam̐ āgamma pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyam̐ dhammam̐ kusalam̐.

442. Tam kiṃ maññasi brāhmaṇa, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo, no vesso, no suddoti. No hidam bho Gotama. Khattiyopi hi bho Gotama pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ. Brāhmaṇopi hi bho Gotama. Vessopi hi bho Gotama. Suddopi hi bho Gotama. Sabbepi hi bho Gotama cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetunti. Evameva kho brāhmaṇa khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyaṃ dhammaṃ kusalam.

Brāhmaṇakulā cepi brāhmaṇa. Vessakulā cepi brāhmaṇa. Suddakulā cepi brāhmaṇa agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyaṃ dhammaṃ kusalam.

443. Tam kiṃ maññasi brāhmaṇa, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallam pavāhetuṃ, no khattiyo, no vesso, no suddoti. No hidam bho Gotama. Khattiyopi hi bho Gotama pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallam pavāhetuṃ. Brāhmaṇopi hi bho Gotama. Vessopi hi bho Gotama. Suddopi hi bho Gotama. Sabbepi hi bho Gotama cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallam pavāhetunti. Evameva kho brāhmaṇa khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyaṃ dhammaṃ kusalam.

Brāhmaṇakulā cepi brāhmaṇa. Vessakulā cepi brāhmaṇa. Suddakulā cepi brāhmaṇa agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti ñāyaṃ dhammaṃ kusalam.

444. Taṃ kiṃ maññasi brāhmaṇa, idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya. Āyantu bhonto, ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya agginṃ abhinibbattentu, tejo pātukarontu. Āyantu pana bhonto, ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusalulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya agginṃ abhinibbattentu, tejo pātukarontūti.

Taṃ kiṃ maññasi brāhmaṇa, yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato, so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato, svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇīyaṃ kātunti. No hidaṃ bho Gotama, yopi hi so bho Gotama khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum. Sabbopi hi bho Gotama aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyaṃ kātunti.

Evameva kho brāhmaṇa khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti -pa- sammādiṭṭhi hoti. Ārādhako hoti, ñāyaṃ dhammaṃ kusalaṃ. Brāhmaṇakulā cepi brāhmaṇa. Vessakulā cepi brāhmaṇa. Suddakulā cepi brāhmaṇa agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. Ārādhako hoti, ñāyaṃ dhammaṃ kusalanti.

Evam vutte Esukārī brāhmaṇo Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama -pa- upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Dhanañjānisutta

445. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā Sāriputto Dakkhiṇāgirismim cārikaṃ carati mahatā bhikkhusaṃghena saddhim. Atha kho aññataro bhikkhu Rājagahe vassaṃvuṭṭho¹ yena Dakkhiṇāgiri, yenāyasmā Sāriputto tenupasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhim sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā Sāriputto etadavoca “kaccāvuso Bhagavā arogo ca balavā cā”ti. Arogo cāvuso Bhagavā balavā cāti. Kacci panāvuso bhikkhusaṃgho arogo ca balavā cāti. Bhikkhusaṃghopi kho āvuso arogo ca balavā cāti. Ettha āvuso Taṇḍulapālīdvārāya Dhanañjāni² nāma brāhmaṇo atthi,

1. Vassaṃvuṭṭho (Sī, Syā, Kam, I)

2. Dhānañjāni (Sī, I)

kaccāvuso Dhanañjāni brāhmaṇo arogo ca balavā cāti. Dhanañjānipi kho āvuso brāhmaṇo arogo ca balavā cāti. Kacci panāvuso Dhanañjāni brāhmaṇo appamattoti. Kuto panāvuso Dhanañjāni brāhmaṇassa appamādo, Dhanañjāni āvuso brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati. Yāpissa bhariyā saddhā saddhakulā ānītā, sāpi kālaṅkatā. Aññāssa bhariyā assaddhā assaddhakulā ānītā. Dussutaṃ vatāvuso assumha, dussutaṃ vatāvuso assumha, ye mayaṃ Dhanañjāni brāhmaṇaṃ pamattaṃ assumha, appeva ca nāma mayaṃ kadāci karahaci Dhanañjāni brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpoti.

446. Atha kho āyasmā Sāriputto Dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ paṅkāmī. Anupubbena cārikaṃ caramāno yena Rājagahaṃ tadavasari, tatra sudantaṃ āyasmā Sāriputto Rājagahe viharati Veḷuvane kalandakanivāpe. Atha kho āyasmā Sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya Rājagahaṃ piṇḍāya pāvīsi. Tena kho pana samayena Dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti. Atha kho āyasmā Sāriputto Rājagahe piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭṭikkantaṃ yena Dhanañjāni brāhmaṇo tenupasaṅkami, addasā kho Dhanañjāni brāhmaṇo āyamaṃ Sāriputtaṃ dūrato va āgacchantaṃ, disvāna yenāyasmā Sāriputto tenupasaṅkami, upasaṅkamitvā āyamaṃ Sāriputtaṃ etadavoca “ito bho Sāriputta payo pīyataṃ, tāva bhātassa kālo bhavissatī”ti. Alaṃ brāhmaṇa, kataṃ me ajja bhātakiccaṃ, amukasmiṃ me rukkhamaṇe divāvihāro bhavissati, tattha āgaccheyyāsīti. “Evaṃ bho”ti kho Dhanañjāni brāhmaṇo āyasmato Sāriputtaṃ paccassosi. Atha kho Dhanañjāni brāhmaṇo pacchābhantaṃ bhuttaṭṭarāso yenāyasmā Sāriputto tenupasaṅkami, upasaṅkamitvā āyasmato Sāriputtaṃ saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamaṃtaṃ nisīdi, ekamaṃtaṃ nisinnaṃ kho Dhanañjāni brāhmaṇaṃ āyasmā Sāriputto etadavoca “kaccāsi Dhanañjāni appamatto”ti. Kuto bho Sāriputta amhākaṃ appamādo, yesaṃ no

mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccānaṃ mittāmaccakaraṇīyaṃ kātabbaṃ, ñātisālohitānaṃ ñātisālohitakaraṇīyaṃ kātabbaṃ, atithīnaṃ atithikaraṇīyaṃ kātabbaṃ, pubbapetānaṃ pubbapetakaraṇīyaṃ kātabbaṃ, devatānaṃ devatākaraṇīyaṃ kātabbaṃ, rañño rājakaraṇīyaṃ kātabbaṃ, ayampi kāyo pīṇetabbo brūhetabboti.

447. Taṃ kiṃ maññasi Dhanañjāni, idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Mātāpitaro vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidam bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Puttadāro vā panassa labheyya “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti, no hidam bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Dāsakammakaraporisā vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidam bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu

nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Mittāmaccā vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco ñāṭisālohitānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho ñāṭisālohitānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Ñāṭisālohitā vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Atithī vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi dhañjāni, idhekacco pubbapetānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho pubbapetānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Pubbapetā vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Devatā vā panassa labheyyuṃ “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho rañño hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Rājā vā panassa labheyya “eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

Taṃ kiṃ maññasi Dhanañjāni, idhekacco kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so “ahaṃ kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā”ti. Pare vā panassa labheyyuṃ “eso kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā”ti. No hidaṃ bho Sāriputta, atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ.

448. Taṃ kiṃ maññasi Dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā

dhammikā kammantā, yehi sakkā mātāpitaro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

Taṃ kiṃ maññasi Dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

Taṃ kiṃ maññasi Dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

Taṃ kiṃ maññasi Dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccākaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

Taṃ kiṃ maññasi Dhanañjāni, yo vā ñāṭisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñāṭisālohitānaṃ hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta ñāṭisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta ñāṭisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñāṭisālohitānañceva ñāṭisālohitakaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi Dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithikaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi Dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa, katamaṃ seyyoti. Yo hi bho Sāriputta pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo. Yo ca kho bho Sāriputta pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyāseyyoti. Atthi kho Dhanañjāni aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi Dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa,

katamañ seyyoti. Yo hi bho Sāriputta devatānañ hetu adhammacārī visamacārī assa, na tañ seyyo. Yo ca kho bho Sāriputta devatānañ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesañ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyañ kātum, na ca pāpakammañ kātum, puññañca paṭipadañ paṭipajjitum.

Tañ kiñ maññasi Dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa, katamañ seyyoti. Yo hi bho Sāriputta rañño hetu adhammacārī visamacārī assa, na tañ seyyo. Yo ca kho bho Sāriputta rañño hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesañ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyañ kātum, na ca pāpakammañ kātum, puññañca paṭipadañ paṭipajjitum.

Tañ kiñ maññasi Dhanañjāni, yo vā kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, katamañ seyyoti. Yo hi bho Sāriputta kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na tañ seyyo. Yo ca kho bho Sāriputta kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi bho Sāriputta dhammacariyāsamacariyā seyyoti. Atthi kho Dhanañjāni aññesañ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīṇetum brūhetum, na ca pāpakammañ kātum, puññañca paṭipadañ paṭipajjituntī.

449. Atha kho Dhanañjāni brāhmaṇo āyasmato Sāriputtassa bhāsitañ abhinanditvā anumoditvā utṭhāyāsanañ pakkāmi. Atha kho Dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bāḷhagilāno. Atha kho Dhanañjāni brāhmaṇo aññatarañ purisañ

āmantesi “ehi tvaṃ ambho purisa yena Bhagavā tenupasaṅkama, upasaṅkamtivā mama vacanena Bhagavato pāde sirasā vandāhi ‘Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so Bhagavato pāde sirasā vandatī’ ti, yena cāyasmā Sāriputto tenupasaṅkama, upasaṅkamtivā mama vacanena āyasmato Sāriputtassa pāde sirasā vandāhi ‘Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so āyasmato Sāriputtassa pāde sirasā vandatī’ ti, evañca vadehi ‘sādhu kira bhante āyasmā Sāriputto yena Dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’ ti”. “Evaṃ bhante” ti kho so puriso Dhanañjānissa brāhmaṇassa paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho so puriso Bhagavantam etadavoca “Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so Bhagavato pāde sirasā vandatī” ti. Yena cāyasmā Sāriputto tenupasaṅkami, upasaṅkamtivā āyasmantaṃ Sāriputtam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho so puriso āyasmantaṃ Sāriputtam etadavoca “Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so āyasmato Sāriputtassa pāde sirasā vandati, evañca vadeti ‘sādhu kira bhante āyasmā Sāriputto yena Dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’ ti”. Adhivāsesi kho āyasmā Sāriputto tuṅhībhāvena.

450. Atha kho āyasmā Sāriputto nivāsetvā pattacīvaramādāya yena Dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi, nisajja kho āyasmā Sāriputto Dhanañjāniṃ brāhmaṇam etadavoca “kacci te Dhanañjāni khamanīyam, kacci yāpanīyam, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti, paṭikkamosānaṃ paññāyati, no abhikkamo” ti. Na me bho Sāriputta khamanīyam, na yāpanīyam, bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi bho Sāriputta balavā puriso tiṅhena sikharena muddhani¹ abhimattheyya. Evameva

1. Muddhānaṃ (Sī, Syā, Kaṃ, I)

kho bho Sāriputta adhimattā vātā muddhani ca ūhananti, na me bho Sāriputta khamanīyaṃ, na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi bho Sāriputta balavā puriso daḥhena varattakkhaṇḍena¹ sīse sīsaveṭṭhaṃ dadeyya. Evameva kho bho Sāriputta adhimattā sīse sīsavedanā, na me bho Sāriputta khamanīyaṃ, na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi bho Sāriputta dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya. Evameva kho bho Sāriputta adhimattā vātā kucchiṃ parikantanti. Na me bho Sāriputta khamanīyaṃ, na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi bho Sāriputta dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ. Evameva kho bho Sāriputta adhimatto kāyasmīṃ ḍāho, na me bho Sāriputta khamanīyaṃ, na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ maññāyati, no paṭikkamoti.

451. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo nirayo vā tiracchānayani vāti. Nirayā bho Sāriputta tiracchānayani seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo tiracchānayani vā petthivisayo vāti. Tiracchānayaniyā bho Sāriputta pettivisayo seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo pettivisayo vā manussā vāti. Pettivisayā bho Sāriputta manussā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo manussā vā cātumahārājikā² vā devāti. Manussehi bho Sāriputta cātumahārājikā devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo cātumahārājikā vā devā Tāvatisā vā devāti. Cātumahārājikehi bho Sāriputta devehi Tāvatisā devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo Tāvatisā vā devā yāmā vā devāti.

1. Varattabandhanena (Sī, I)

2. Cātummahārājikā (Sī, Syā, Kaṃ, I)

Tāvatiṃsehi bho Sāriputta devehi yāmā devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo yāmā vā devā tusitā vā devāti. Yāmehi bho Sāriputta devehi tusitā devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo tusitā vā devā nimmānaratī vā devāti. Tusitehi bho Sāriputta devehi nimmānaratī devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo nimmānaratī vā devā paranimmitavasavattī vā devāti. Nimmānaratīhi bho Sāriputta devehi paranimmitavasavattī devā seyyoti. Taṃ kiṃ maññasi Dhanañjāni, katamaṃ seyyo paranimmitavasavattī vā devā brahmaloko vāti. Brahmlokoti ¹ bhavaṃ Sāriputto āha, brahmlokoti bhavaṃ Sāriputto āhāti¹.

Atha kho āyasmato Sāriputtassa etadahosi “ime kho brāhmaṇā brahmlokādhimuttā, yaṃnūnāhaṃ Dhanañjānissa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ deseyyan”ti. Brahmānaṃ te Dhanañjāni saḥabyatāya maggaṃ desessāmi, taṃ suṇāhi sādhukaṃ manasi karohi bhāsissāmi”ti. “Evaṃ bho”ti kho Dhanañjāni brāhmaṇo āyasmato Sāriputtassa paccassosi. Āyasmā Sāriputto etadavoca “katamo ca Dhanañjāni brahmānaṃ saḥabyatāya maggo. Idha Dhanañjāni bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharitvā viharati. Ayaṃ kho Dhanañjāni brahmānaṃ saḥabyatāya maggo.

452. Puna caparaṃ Dhanañjāni bhikkhu karuṇāsahagatena cetasā -pa-muditāsahagatena cetasā. Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharitvā viharati. Ayaṃ kho Dhanañjāni brahmānaṃ saḥabyatāya maggo”ti. Tena hi bho Sāriputta mama vacanena Bhagavato pāde sirasā vandāhi

1-1. Bhavaṃ Sāriputto āhāti, katamaṃ Sāriputto āha brahmlokoti. (Ka)

“Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bālhagilāno, so Bhagavato pāde sirasā vandatī”ti. Atha kho āyasmā Sāriputto Dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkāmi. Atha kho Dhanañjāni brāhmaṇo acirapakkante āyasmante Sāriputte kālamakāsi, brahmalokaṇca upapajji.

453. Atha kho Bhagavā bhikkhū āmantesi “eso bhikkhave Sāriputto Dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkanto”ti. Atha kho āyasmā Sāriputto yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etadavoca “Dhanañjāni bhante brāhmaṇo ābādhiko dukkhito bālhagilāno, so Bhagavato pāde sirasā vandatī”ti. Kim pana tvaṃ Sāriputta Dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkantoti. Mayhaṃ kho bhante evaṃ ahosi “ime kho brāhmaṇā brahmalokādhimuttā, yaṃnūnāhaṃ Dhanañjāniṃ brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ deseyyan”ti. Kālaṅkatoca¹ Sāriputta Dhanañjāni brāhmaṇo, brahmalokaṇca upapannoti.

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Vāseṭṭhasutta

454. Evaṃ me sutam—ekam samayaṃ Bhagavā Icchānaṅgale² viharati Icchānaṅgalavanasaṅḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā Icchānaṅgale paṭivasanti. Seyyathidaṃ, Caṅkī brāhmaṇo Tārukkho brāhmaṇo Pokkharasāti brāhmaṇo Jāṇussoṇi³ brāhmaṇo Todeyyo brāhmaṇo aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā. Atha kho Vāseṭṭhabhāradvājānaṃ māṇavaṇaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ⁴

1. Kālaṅkatova (Syā, Kaṃ, Ka)

2. Icchānaṅkale (Sī, I)

3. Jāṇussoṇi (I), Jāṇussoṇi (Ka)

4. Anucaṅkamamānānaṃ anuvicaramānānaṃ (Sī, I)

ayamantarākathā udapādi “kathaṃ bho brāhmaṇo hotī”ti. Bhāradvājo māṇavo evamāha “yato kho bho ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ettāvatā kho bho brāhmaṇo hotī”ti. Vāseṭṭho māṇavo evamāha “yato kho bho sīlavā ca hoti vattasampanno¹ ca, ettāvatā kho bho brāhmaṇo hotī”ti. Neva kho asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ saññāpetuṃ. Atha kho Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi “ayaṃ kho bho Bhāradvāja samaṇo Gotamo Sakyaputto Sakyakulā pabbajito Icchānaṅgale viharati Icchānaṅgalavanasaṅḍe, taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato ‘itipi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā’ti, āyāma bho Bhāradvāja, yena samaṇo Gotamo tenupasaṅkamissāma, upasaṅkamitvā samaṇaṃ Gotamaṃ etamatthaṃ pucchissāma, yathā no samaṇo Gotamo byākarissati, tathā naṃ dhāressāmā”ti. “Evaṃ bho”ti kho Bhāradvājo māṇavo Vāseṭṭhassa māṇavassa paccassosi.

455. Atha kho Vāseṭṭhabhāradvājā māṇavā yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu, ekamantaṃ nisinna kho Vāseṭṭho māṇavo Bhagavantaṃ gāthāhi ajjhabhāsi—

“Anuññātapatiññātā, tevijjā mayamasmuto.

Ahaṃ Pokkharasātissa, Tārukkhasāyaṃ māṇavo.

Tevijjānaṃ yadakkhātāṃ, tatra kevalinosmase.

Padakasmā veyyākaraṇā², jappe ācariyasādisā.

Tesaṃ no jātivādasmiṃ, vivādo atthi Gotama.

1. Vatasampanno(I)

2. No byākaraṇā (Syā, Kam, Ka)

Jātiyā brāhmaṇo hoti, Bhāradvājo iti bhāsati.
 Ahañca kammunā¹ brūmi, evaṃ jānāhi Cakkhuma.
 Te na sakkoma ñāpetum², aññamaññāṃ mayāṃ ubho.
 Bhavantāṃ puṭṭhumāgamā, Sambuddhaṃ iti vissutaṃ.
 Candaṃ yathā khayātītaṃ, pecca pañjalikā janā.
 Vandamānā namassanti, evaṃ lokasmiṃ Gotamaṃ.
 Cakkhumṃ loke samuppannaṃ, mayāṃ pucchāma Gotamaṃ.
 Jātiyā brāhmaṇo hoti, udāhu bhavati kammunā¹.
 Ajānataṃ no pabrūhi, yathā jānemu brāhmaṇanti.

456. Tesāṃ vo ahaṃ byakkhissaṃ, (Vāseṭṭhāti Bhagavā)
 Anupubbaṃ yathātathaṃ.

Jātivibhaṅgaṃ pāṇānaṃ, aññamaññāhi jātiyo.
 Tiṇarukkhepi jānātha, na cāpi paṭijānare.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Tato kīṭe paṭaṅge ca, yāva kunthakipillike.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Catuppadepi jānātha, khuddake ca mahallake.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Pādudarepi jānātha, urage dīghapiṭṭhike.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Tato macchepepi jānātha, udake vārigocare.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Tato pakkhīpi jānātha, pattayāne vihaṅgame.
 Liṅgaṃ jātimayaṃ tesāṃ, aññamaññā hi jātiyo.
 Yathā eṭasu jāṭisu, liṅgaṃ jātimayaṃ puthu.
 Evaṃ natthi manussesu, liṅgaṃ jātimayaṃ puthu.

1. Kammanā (Sī, I)

2. Saññattum (I), saññāpetum (Ka)

Na kesehi na sīsehi, na kaṇṇehi na akkhīhi.
 Na mukhena na nāsāya, na oṭṭhehi bhamūhi vā.
 Na gīvāya na aṁsehi, na udarena na piṭṭhiyā.
 Na soṇiyā na urasā, na sambādhe na methune¹.
 Na hatthehi na pādehi, naṅgulīhi nakhehi vā.
 Na jaṅghāhi na ūrūhi, na vaṇṇena sarena vā.
 Liṅgaṁ jātimayaṁ neva, yathā aññāsu jātisu.

457. Paccattañca sarīresu², manussesvetam na vijjati.

Vokārañca manussesu, samaññāya pavuccati.

Yo hi koci manussesu, gorakkhaṁ upajīvati.

Evam Vāseṭṭha jānāhi, kassako so na brāhmaṇo.

Yo hi koci manussesu, puthusippena jīvati.

Evam Vāseṭṭha jānāhi, sippiko so na brāhmaṇo.

Yo hi koci manussesu, vohāraṁ upajīvati.

Evam Vāseṭṭha jānāhi, vāṇijo so na brāhmaṇo.

Yo hi koci manussesu, parapessena jīvati.

Evam Vāseṭṭha jānāhi, pessako³ so na brāhmaṇo.

Yo hi koci manussesu, adinnaṁ upajīvati.

Evam Vāseṭṭha jānāhi, coro eso na brāhmaṇo.

Yo hi koci manussesu, issatthaṁ upajīvati.

Evam Vāseṭṭha jānāhi, yodhājīvo na brāhmaṇo.

Yo hi koci manussesu, porohiccena jīvati.

Evam Vāseṭṭha jānāhi, yājako so na brāhmaṇo.

Yo hi koci manussesu, gāmaṁ raṭṭhañca bhuñjati.

Evam Vāseṭṭha jānāhi, rājā eso na brāhmaṇo.

1. Na sambādḥā na methunā (Ka)

2. Paccattaṁ sasarīresu (Sī, I)

3. Pessiko (Sī, Syā, Kam, I)

Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ.
 Bhovādi¹ nāma so hoti, sace hoti sakiñcano.
 Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

458. Sabbasaṃyojanaṃ chetvā, yo ve na paritassati.
 Saṅgātigaṃ visaṃyuttaṃ², tamahaṃ brūmi brāhmaṇaṃ.
 Chetvā naddhiṃ³ varattañca, sandānaṃ sahanukkamaṃ.
 Ukkhittapalighaṃ Buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Akkosāṃ vadhabandhañca, aduṭṭho yo titikkhati.
 Khantībalaṃ balāṇikaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ.
 Dantaṃ antimasārīraṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Vāripokkharapatteva, āraggeriva sāsapo.
 Yo na limpati kāmesu, tamahaṃ brūmi brāhmaṇaṃ.
 Yo dukkhassa pajānāti, idheva khayamattano.
 Pannabhāraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ.
 Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ.
 Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca.
 Yo na hanti na ghāteti, tamahaṃ brūmi brāhmaṇaṃ.
 Aviruddhaṃ viruddhesu, atthadaṇḍesu nibbutaṃ.
 Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yassa rāgo ca doso ca, māno makkho ca ohito.
 Sāsaporiva āraggā, tamahaṃ brūmi brāhmaṇaṃ.

1. Bhovādi (Syā, Kaṃ)

2. Visaññuttaṃ (Ka)

3. Nandhiṃ (Sī, I)

459. Akakkasaṃ viññāpaniṃ, giramaṃ saccaṃ udīraye.
 Yāya nābhisajje kiñci, tamahaṃ brūmi brāhmaṇaṃ.
 Yo ca dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ.
 Loke adinnaṃ nādeti¹, tamahaṃ brūmi brāhmaṇaṃ.
 Āsā yassa na vijjanti, asmiṃ loke paramhi ca.
 Nirāsāsaṃ² visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yassālayā na vijjanti, aññāya akathaṃkathim.
 Amatogadhaṃ anuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yodhapuññaṃca pāpaṃca, ubho saṅgaṃ upaccagā.
 Asokaṃ virajaṃ Suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Candaṃva vimalaṃ Suddhaṃ, vippassanaṃ anāvilaṃ.
 Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yo imaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā.
 Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī.
 Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇaṃ.
 Yodhakāme pahantvāna³, anāgāro paribbaje.
 Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yodhataṇhaṃ pahantvāna, anāgāro paribbaje.
 Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā.
 Sabbayogavisaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Hitvā ratim ca aratiṃ, sītībhūtaṃ nirūpadhim.
 Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Cutim yo vedi sattānaṃ, upapattim ca sabbaso.
 Asattaṃ Sugataṃ Buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
 Yassa gatiṃ na jānanti, devā gandhabbamānusa.
 Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

1. Nādiyati (Sī, I)

2. Nirāsayaṃ (Sī, I)

3. Pahatvāna (Sī)

Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ.

Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ.

Anejaṃ nhātaṃ¹ Buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

Pubbenivāsaṃ yo vedi, saggāpāyañca passati.

Atho jātikkhayaṃ patto, tamahaṃ brūmi brāhmaṇaṃ.

460. Samaññā hesā lokasmiṃ, nāmagottaṃ pakappitaṃ.

Sammuccā samudāgataṃ, tattha tattha pakappitaṃ.

Dīgharattānusayitaṃ, diṭṭhigatamaajānataṃ.

Ajānantā no² pabrunti³, jātiyā hoti brāhmaṇo.

Na jaccā brāhmaṇo⁴ hoti, na jaccā hoti abrāhmaṇo⁵.

Kammunā brāhmaṇo⁴ hoti, kammunā hoti abrāhmaṇo⁵.

Kassako kammunā hoti, sippiko hoti kammunā.

Vāṇijo kammunā hoti, pessako hoti kammunā.

Coropi kammunā hoti, yodhājīvopi kammunā.

Yājako kammunā hoti, rājāpi hoti kammunā.

Evametaṃ yathābhūtaṃ, kammaṃ passanti paṇḍitā.

Paṭiccasamuppādadassā, kammavipākakovidā.

Kammunā vattati loko, kammunā vattati pajā.

Kammanibandhanā sattā, rathassāṇīva yāyato.

Tapena brahmacariyena, saṃyamena damena ca.

Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ.

Tihi vijjāhi sampanno, santo khīṇapunabbhavo.

Evam Vāseṭṭha jānāhi, brahmā Sakko vijānatan”ti.

1. Nahātaṃ (Sī, I)

2. Ajānantā noti ajānantā eva (Ṭīkā)

3. Pabruvanti (Sī, I)

4. Vasalo (Syā, Kaṃ, Ka)

5. Brāhmaṇo (Syā, Kaṃ, Ka)

461. Evaṃ vutte Vāseṭṭhabhāradvājā māṇavā Bhagavantāṃ etadavocūṃ “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti, evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito, ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma, dhammañca bhikkhusaṃghañca, upāsake no Bhagavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate”ti.

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Subhasutta

462. Evaṃ me sutāṃ—ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Subho māṇavo Todeyyaputto Sāvattthiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena. Atha kho Subho māṇavo Todeyyaputto yassa gahapatissa nivesane paṭivasati, taṃ gahapatiṃ etadavoca “sutāṃ metaṃ gahapati ‘avivittā Sāvattthī arahantehi’ti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmā”ti. Ayaṃ bhante Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, taṃ bhante Bhagavantaṃ payirupāsassūti. Atha kho Subho māṇavo Todeyyaputto tassa gahapatissa paṭissutvā yena Bhagavā tenupasaṅkamaṃ, upasaṅkamtvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Subho māṇavo Todeyyaputto Bhagavantaṃ etadavoca “brāhmaṇā bho Gotama evamāhaṃsu ‘gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ’ti. Idha bhavaṃ Gotamo kimāhā”ti.

463. Vibhajjavādo kho ahamettha māṇava, nāhamettha ekamsavādo. Gihissa vāhaṃ māṇava pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi. Gihī

vā hi māṇava pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Gihissa vāhaṃ māṇava pabbajitassa vā sammāpaṭipattim vaṇṇemi. Gihī vā hi māṇava pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalanti.

Brāhmaṇā bho Gotama evamāhaṃsu “mahaṭṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, gharāvāsakammaṭṭhānaṃ mahapphalaṃ hoti. Appaṭṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, pabbajjā kammaṭṭhānaṃ appaphalaṃ hoti”ti. Idha bhavaṃ Gotamo kimāhāti.

Etthāpi kho ahaṃ māṇava vibhajjavādo, nāhamettha ekaṃsavādo. Atthi māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Atthi māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Atthi māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Atthi māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Katamañca māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Kasi kho māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Katamañca māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Kasiyeva kho māṇava kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Katamañca māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Vaṇijjā kho māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Katamañca māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Vaṇijjāyeva kho māṇava kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti.

464. Seyyathāpi māṇava kasi kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Evameva kho māṇava gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ,

vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi māṇava kasiyeva kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Evameva kho māṇava gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Seyyathāpi māṇava vaṇijjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Evameva kho māṇava pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi māṇava vaṇijjā yeva kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti. Evameva kho māṇava pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, sampajjamānaṃ mahapphalaṃ hotīti.

Brāhmaṇā bho Gotama pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāyāti. Ye te māṇava brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya. Sace te agaru, sādhu te pañca dhamme imasmiṃ parisati bhāsassūti. Na kho me bho Gotama garu, yatthassu bhavanto vā nisinno bhavantarūpo vāti¹. Tena hi māṇava bhāsassūti. Saccaṃ kho bho Gotama brāhmaṇā paṭhamaṃ dhammaṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya. Tapaṃ kho bho Gotama brāhmaṇā dutiyaṃ dhammaṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya. Brahmācariyaṃ kho bho Gotama brāhmaṇā tatiyaṃ dhammaṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya. Ajjhenaṃ kho bho Gotama brāhmaṇā catutthaṃ dhammaṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya. Cāgaṃ kho bho Gotama brāhmaṇā pañcamaṃ dhammaṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya. Brāhmaṇā bho Gotama ime pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāyāti. Idha bhavaṃ Gotamo kimāhāti.

465. Kim pana māṇava atthi koci brāhmaṇānaṃ ekabrāhmaṇopi, yo evamāha “ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemī”ti. No hidaṃ bho Gotama. Kim pana māṇava atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha “ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā

1. Nisinnā bhavantarūpā vāti (Sī, Syā, Kam, I)

sacchikatvā vipākaṃ pavedemī”ti. No hidaṃ bho Gotama. Kiṃ pana māṇava yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanamanuvācenti. Seyyathidaṃ, Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgīraso Bhāradvājo Vāsetṭho Kassapo Bhagu. Tepi evamāhaṃsu “mayāṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemā”ti. No hidaṃ bho Gotama.

Iti kira māṇava natthi koci brāhmaṇānaṃ ekabrāhmaṇopi, yo evamāha “ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemī”ti. Natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha “ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemī”ti. Yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavatthāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanamanuvācenti. Seyyathidaṃ, Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgīraso Bhāradvājo Vāsetṭho Kassapo Bhagu. Tepi na evamāhaṃsu “mayāṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemā”ti.

Seyyathāpi māṇava andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati, pacchimopi na passati. Evameva kho māṇava andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati, purimopi na passati, majjhimopi na passati, pacchimopi na passatīti.

466. Evaṃ vutte Subho māṇavo Todeyyaputto Bhagavatā andhaveṇūpamena vuccamāno kupito anattamaṇo Bhagavantaṃyeva khumsento Bhagavantaṃyeva vambhento Bhagavantaṃyeva vadamāno “samaṇo Gotamo pāpito bhavissatī”ti Bhagavantaṃ etadavoca “Brāhmaṇo bho Gotama Pokkharasatī Opamañño Subhagavaniko evamāha

‘evameva panidhekacce¹ samaṇabrāhmaṇā uttari manussadhammā alamariyañāṇadassanavisesaṃ paṭijānanti, tesamidaṃ bhāsitaṃ hassakaṃyeva sampajjati, nāmakaṃyeva sampajjati, rittakaṃyeva sampajjati, tucchakaṃyeva sampajjati, kathaṃ hi nāma manussabhūto uttari manussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatī’ti. Netam̐ ṭhānam̐ vijjatī’ti.

Kim̐ pana māṇava brāhmaṇo Pokkharasāti Opamañño Subhagavaniko sabbesaṃyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānātīti. Sakāyapi hi bho Gotama Puṇṇikāya dāsiyā brāhmaṇo Pokkharasāti Opamañño Subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesaṃyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānissatīti.

Seyyathāpi māṇava jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passayya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārarakārūpāni, na passeyya candimasūriye. So evaṃ vadeyya “natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī. Natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī. Natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī. Natthi lohitaṅkāni rūpāni, natthi lohitaṅkānaṃ rūpānaṃ dassāvī. Natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī. Natthi samavisamaṃ, natthi samavisamassa dassāvī. Natthi tārarakārūpāni, natthi tārarakārūpānaṃ dassāvī. Natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī. Ahametaṃ na jānāmi, ahametaṃ na passāmi, tasmā taṃ natthī’ti. Sammā nu kho so māṇava vadamāno vadeyyāti.

No hidam̐ bho Gotama. Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī. Atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī. Atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī. Atthi lohitaṅkāni rūpāni, atthi lohitaṅkānaṃ rūpānaṃ dassāvī. Atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī. Atthi samavisamaṃ, atthi samavisamassa dassāvī. Atthi tārarakārūpāni, atthi tārarakārūpānaṃ

1. Panimeke (sabbattha)

dassāvī. Atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī. “Ahametaṃ na jānāmi, ahametaṃ na passāmi, tasmā taṃ natthī”ti na hi so bho Gotama sammā vadamāno vadeyyāti.

Evameva kho māṇava brāhmaṇo Pokkharasāti Opamañño Subhagavaniko andho acakkhuko. So vata uttari manussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti netaṃ ṭhānaṃ vijjati.

467. Taṃ kiṃ maññasi māṇava, ye te Kosalakā brāhmaṇamahāsālā. Seyyathidaṃ, Caṅkī brāhmaṇo Tārukko brāhmaṇo Pokkharasāti brāhmaṇo Jāṇussoṇi brāhmaṇo pitā ca¹ te Todeyyo. Katamā nesaṃ seyyo², yaṃ vā te sammuccā³ vācaṃ bhāseyyuṃ yaṃ vā asammuccāti. Sammuccā bho Gotama.

Katamā nesaṃ seyyo, yaṃ vā te mantā vācaṃ bhāseyyuṃ yaṃ vā amantāti. Mantā bho Gotama.

Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācaṃ bhāseyyuṃ yaṃ vā appaṭisaṅkhāyāti. Paṭisaṅkhāya bho Gotama.

Katamā nesaṃ seyyo, yaṃ vā te atthasaṃhitaṃ vācaṃ bhāseyyuṃ yaṃ vā anatta saṃhitanti. Atthasaṃhitaṃ bho Gotama.

Taṃ kiṃ maññasi māṇava, yadi evaṃ sante brāhmaṇena Pokkharasātinaṃ Opamaññaena Subhagavanikena sammuccā vā cā bhāsitaṃ asammuccāti⁴? Asammuccā bho Gotama.

Mantā vācā bhāsitaṃ amantāti? Amantā bho Gotama.

Paṭisaṅkhāya vācā bhāsitaṃ appaṭisaṅkhāyāti? Appaṭisaṅkhāya bho Gotama.

Atthasaṃhitā vācā bhāsitaṃ anattasaṃhitāti? Anattasaṃhitā bho Gotama.

1. Vā (Sī, Syā, Kaṃ, I)

2. Seyyā (Syā, Kaṃ)

3. Sammusā (Sī, I)

4. Asammusā vāti (I) evamitarapañhattayepi vāsaddena saha dissati.

Pañca kho ime māṇava nīvaraṇā. Katame pañca, kāmaccchandaniṅvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkucanīvaraṇaṃ vicikicchānīvaraṇaṃ. Ime kho māṇava pañca nīvaraṇā. Imehi kho māṇava pañcahi nīvaraṇehi brāhmaṇo Pokkharasāti Opamañño Subhagavaniko āvuto nivuto ophuṭo¹ pariyonaddho. So vata uttari manussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti netaṃ ṭhānaṃ vijjati.

468. Pañca kho ime māṇava kāmagaṇā. Katame pañca, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Sotaviññeyyā saddā -pa-. Ghānaviññeyyā gandhā. Jivhā viññeyyā rasā. Kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho māṇava pañca kāmagaṇā. Imehi kho māṇava pañcahi kāmagaṇehi brāhmaṇo Pokkharasāti Opamañño Subhagavaniko gathito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati. So vata uttari manussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti netaṃ ṭhānaṃ vijjati.

Taṃ kiṃ maññasi māṇava, yaṃ vā tiṇakaṭṭhupādānaṃ paṭicca aggim jāleyya, yaṃ vā nissatṭhatīṇakaṭṭhupādānaṃ aggim jāleyya, katamo nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro cāti. Sace taṃ bho Gotama ṭhānaṃ nissatṭhatīṇakaṭṭhupādānaṃ aggim jāletum, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro cāti. Atṭhānaṃ kho etaṃ māṇava anavakāso, yaṃ nissatṭhatīṇakaṭṭhupādānaṃ aggim jāleyya aññatra iddhimatā. Seyyathāpi māṇava tiṇakaṭṭhupādānaṃ paṭicca aggi jalati, tathūpamāhaṃ māṇava imaṃ pītiṃ vadāmi, yāyaṃ pīti pañca kāmagaṇe paṭicca. Seyyathāpi māṇava nissatṭhatīṇakaṭṭhupādāno² aggi jalati, tathūpamāhaṃ māṇava imaṃ pītiṃ vadāmi, yāyaṃ pīti aññatreva kāmehi aññatra akusalehi dhammehi.

Katamā ca māṇava pīti aññatreva kāmehi aññatra akusalehi dhammehi. Idha māṇava bhikkhu vivicca kāmehi -pa- paṭhamāṃ jhānaṃ upasampajja viharati. Ayampi kho māṇava pīti aññatreva kāmehi aññatra

1. Ovuto (Sī), ophuṭo (Syā, Kam, I)

2. Nissatṭhatīṇakaṭṭhupādānaṃ paṭicca (Sī, I, Ka)

akusalehi dhammehi. Puna caparaṃ māṇava bhikkhu vitakkavicārānaṃ vūpasamā dutiyāṃ jhānaṃ upasampajja viharati. Ayampi kho māṇava pīti aññatreva kāmehi aññatra akusalehi dhammehi.

469. Ye te māṇava brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, katametta¹ brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanaṃyāti. Yeme bho Gotama brāhmaṇā pañca dhamme paññapenti puññassa kiriyāyakusalassa ārādhanaṃ, cāgametta brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanaṃyāti.

Taṃ kiṃ maññasi māṇava, idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa, atha dve brāhmaṇā āgaccheyyūṃ “itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāma”ti. Tatrekassa² brāhmaṇassa evamassa “ahovata ahameva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ”ti. Thānaṃ kho panetaṃ māṇava vijjati, yaṃ añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ. Na so brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ. “Añño brāhmaṇo labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ”ti iti so kupito hoti anattamaṇo. Imassa pana māṇava brāhmaṇā kiṃ vipākaṃ paññapenti. Na khvettha bho Gotama brāhmaṇā evaṃ dānaṃ denti “iminā paro kupito hotu anattamaṇo”ti. Atha khvettha brāhmaṇā anukampājātikaṃyeva³ dānaṃ denti. Evaṃ sante kho māṇava brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti, yadidaṃ anukampājātikanti. Evaṃ sante bho Gotama brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti, yadidaṃ anukampājātikanti.

Ye te māṇava brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi gahaṭṭhesu vā pabbajitesu vāti. Yeme bho Gotama brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, imāhaṃ pañca dhamme

1. Kamettha (Ka-Sī, Syā, Kaṃ, I)

2. Tattekassa (I)

3. Anukampājātikaṃyeva (Syā, Kaṃ, Ka)

pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu. Gahaṭṭho hi bho Gotama mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti. Pabbajito kho pana bho Gotama appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti. Gahaṭṭho hi bho Gotama mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ tapassī hoti. Brahmācārī hoti. Sajjhāyabahulo hoti.

Cāgabahulo hoti. Pabbajito kho pana bho Gotama appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ tapassī hoti. Brahmācārī hoti. Sajjhāyabahulo hoti. Cāgabahulo hoti. Yeme bho Gotama brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi, apaṃ gahaṭṭhesūti.

Ye te māṇava brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, cittassāhaṃ ete parikkhāre vadāmi, yadidaṃ cittaṃ averaṃ abyābajjhaṃ, tassa bhāvanāya. Idha māṇava bhikkhu saccavādī hoti, so “saccavādīmhi”ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ. Yaṃ taṃ kusalūpasamhitaṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi, yadidaṃ cittaṃ averaṃ abyābajjhaṃ, tassa bhāvanāya. Idha māṇava bhikkhu tapassī hoti -pa-brahmācārī hoti -pa- sajjhāyabahulo hoti -pa- cāgabahulo hoti, so “cāgabahulomhi”ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ. Yaṃ taṃ kusalūpasamhitaṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi, yadidaṃ cittaṃ averaṃ abyābajjhaṃ, tassa bhāvanāya. Ye te māṇava brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, cittassāhaṃ ete parikkhāre vadāmi, yadidaṃ cittaṃ averaṃ abyābajjhaṃ, tassa bhāvanāyāti.

470. Evaṃ vutte Subho māṇavo Todeyyaputto Bhagavantaṃ etadvoca “sutaṃ metaṃ bho Gotama ‘samaṇo Gotamo brahmānaṃ saḥabyatāya maggaṃ jānāti’ti”.

Taṃ kiṃ maññasi māṇava, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmoti? Evaṃ bho āsanne ito

naḷakāragāmo, na yito dūre naḷakārāgāmoti. Taṃ kiṃ maññasi māṇava, idhassa puriso naḷakāragāme jātavaddho¹, tamenam naḷakāragāmato tāvadeva avasaṭam² naḷakāragāmassa maggam puccheyyūm. Siyā nu kho māṇava tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggam puṭṭhassa dandhāyittam vā vitthāyittam vāti. No hidam bho Gotama. Taṃ kissa hetu, amu hi bho Gotama puriso naḷakāragāme jātavaddho, tassa sabbāneva naḷakāragāmassa maggāni suviditānīti. Siyā nu kho māṇava tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggam puṭṭhassa dandhāyittam vā vitthāyittam vāti. Na tveva Tathāgatassa brāhmalokaṃ vā brāhmalokagāminiṃ vā paṭipadam puṭṭhassa dandhāyittam vā vitthāyittam vā. Brahmānañcāham māṇava pajānāmi brahmalokañca brahmalokagāminiñca paṭipadam, yathāpaṭipanno ca brahmalokaṃ upapanno, tañca pajānāmīti. Sutam metam bho Gotama “samaṇo Gotamo brahmānaṃ saḥabyatāya maggam desetī”ti, sādhu me bhavaṃ Gotamo brahmānaṃ saḥabyatāya maggam desetūti. Tena hi māṇava suṇāhi sādhukaṃ manasi karohi bhāsissāmīti. “Evaṃ bho”ti kho Subho māṇavo Todeyyaputto Bhagavato paccassosi. Bhagavā etadavoca—

471. Katamo ca māṇava brahmānaṃ saḥabyatāya maggo. Idha māṇava bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantarāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Evaṃ bhāvitāya kho māṇava mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi māṇava balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya.³ Evameva kho māṇava -pa-. Evaṃ bhāvitāya kho māṇava mettāya³ cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho māṇava brahmānaṃ saḥabyatāya maggo.

1. Jātavaddho (Syā, Kaṃ, Ka)

2. Apasakkaṃ (Syā, Kaṃ, Ka)

3-3. Evameva kho māṇava evaṃ bhāvitāya mettāya (Sī, Syā, Kaṃ, I, Dī 1. 235 piṭṭhepi) tathāpi idha pāṭhoyeva upamāya saṃsandiyamāno puripuṇṇo viya dissati.

Puna caparaṃ māṇava bhikkhu karuṇāsahagatena cetasā -pa- muditāsahagatena cetasā -pa- upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Evaṃ bhāvitāya kho māṇava upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi māṇava balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya. Evameva kho māṇava -pa-. Evaṃ bhāvitāya kho māṇava upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho māṇava brahmānaṃ saḥabyatāya maggoti.

472. Evaṃ vutte Subho māṇavo Todeyyaputto Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivarayya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito, esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca, upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Handa ca dāni mayaṃ bho Gotama gacchāma bahukiccā mayaṃ bahukaraṇīyā”ti. Yassadāni tvaṃ māṇava kālaṃ maññasīti. Atha kho Subho māṇavo Todeyyaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Tena kho pana समयena Jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhīrathena¹ Sāvattiyaṃ niyyāti divā divassa. Addasā kho Jāṇussoṇi brāhmaṇo Subhaṃ māṇavaṃ Todeyyaputtaṃ dūratova āgacchantaṃ, disvāna Subhaṃ māṇavaṃ Todeyyaputtaṃ etadavoca “handa kuto nu bhavaṃ Bhāradvājo āgacchati divā divassā”ti. Ito hi kho ahaṃ

1. Vaḷabhīrathena (Sī)

bho āgacchāmi samaṇassa Gotamassa santikāti. Taṃ kiṃ maññasi bhavaṃ Bhāradvājo samaṇassa Gotamassa paññāveyyattiyam paṇḍito maññeti. Ko cāham bho, ko ca samaṇassa Gotamassa paññāveyyattiyam jānissāmi. Sopi nūnassa tādisova, yo samaṇassa Gotamassa paññāveyyattiyam jāneyyāti. Uḷārāya khalu bhavaṃ Bhāradvājo samaṇam Gotamam pasamsāya pasamsatīti. Ko cāham bho, ko ca samaṇam Gotamam pasamsissāmi. Pasatthapasatthova so bhavaṃ Gotamo seṭṭho devamanussānam. Ye cime bho brāhmaṇā pañca dhamme paññāpentī puññassa kiriyāya kusalassa ārādhanaṇāya, cittasete samaṇo Gotamo parikkhāre vadeti, yadidaṃ cittaṃ averaṃ abyābajjhaṃ, tassa bhāvanāyāti.

Evam vutte Jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsam uttarāsāṅgam karitvā yena Bhagavā tenaṅjaliṃ paṇāmetvā udānam udānesi “lābhā rañño Pasenadissa Kosalassa, suladdhalābhā rañño Pasenadissa Kosalassa, yassa vijite Tathāgato viharati Araham Sammāsambuddho”ti.

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅgāravasutta

473. Evaṃ me sutam—ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena Dhanañjānī¹ nāma brāhmaṇī Cañcalikappe² paṭivasati, abhippasannā Buddhē ca dhamme ca saṅghe ca. Atha kho Dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānam udānesi “namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassā”ti.

Tena kho pana samayena Saṅgāravo nāma māṇavo Cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ

1. Dhānañjānī (Sī, I)

2. Maṇḍalakappe (Sī), paccalakappe (Syā, Kaṃ), caṇḍalakappe (I)

itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho Saṅgāravo māṇavo Dhanañjāniyā brāhmaṇiyā evaṃ vācam bhāsamānāya, sutvā Dhanañjāniṃ brāhmaṇiṃ etadavoca “avabhūtāva ayam¹ Dhanañjānī brāhmaṇī, parabhūtāva ayam² Dhanañjānī brāhmaṇī vijjamānānaṃ (tevijjānaṃ)³ brāhmaṇānaṃ atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsissatī”⁴. Na hi pana tvaṃ tāta bhadramukha tassa Bhagavato sīlapaññānaṃ jānāsi, sace tvaṃ tāta bhadramukha tassa Bhagavato sīlapaññānaṃ jāneyyāsi, na tvaṃ tāta bhadramukha taṃ Bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ maññeyyāsīti. Tena hi bhoti yadā samaṇo Gotamo Cañcalikappaṃ anupatto hoti, atha me āroceyyāsīti. “Evaṃ bhadramukhā”^{ti} kho Dhanañjānī brāhmaṇī Saṅgāravassa māṇavassa paccassosi.

Atha kho Bhagavā Kosalesu anupubbena cārikaṃ caramāno yena Cañcalikappaṃ tadavasari. Tatra sudaṃ Bhagavā Cañcalikappe viharati Todeyyānaṃ brāhmaṇānaṃ ambavane. Assosi kho Dhanañjānī brāhmaṇī “Bhagavā kira Cañcalikappaṃ anupatto, Cañcalikappe viharati Todeyyānaṃ brāhmaṇānaṃ ambavane”^{ti}. Atha kho Dhanañjānī brāhmaṇī yena Saṅgāravo māṇavo tenupasaṅkami, upasaṅkamtivā Saṅgāraṃ māṇavaṃ etadavoca “ayam tāta bhadramukha so Bhagavā Cañcalikappaṃ anupatto, Cañcalikappe viharati Todeyyānaṃ brāhmaṇānaṃ ambavane, yassadāni tāta bhadramukha kālaṃ maññasī”^{ti}.

474. “Evaṃ bho”^{ti} kho Saṅgāravo māṇavo Dhanañjāniyā brāhmaṇiyā paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavatā saddhim sammodī, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Saṅgāravo māṇavo Bhagavantaṃ etadavoca “santi kho bho Gotama eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ paṭijānanti. Tatra bho Gotama

1. Avabhūtā cayaṃ (Sī, Syā, Kaṃ, I)

2. Parābhūtā cayaṃ (Sī, Syā, Kaṃ, I)

3. () Sī-Syā-Kaṃ-I-potthakesu natthi.

4. Bhāsātīti (Sī, Syā, Kaṃ, I)

ye te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā
 ādibrahmacariyaṃ paṭijānanti, tesāṃ bhavaṃ Gotamo katamoti?
 Diṭṭhadhammābhiññāvosānapāramippattānam ādibrahmacariyaṃ
 paṭijānantānampi kho ahaṃ Bhāradvāja vemattaṃ vadāmi. Santi Bhāradvāja
 eke samaṇabrāhmaṇā anussavikā, te anussavena
 diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ paṭijānanti,
 seyyathāpi brāhmaṇā tevijjā. Santi pana bhāradvāna eke samaṇabrāhmaṇā
 kevalaṃ saddhāmatkena diṭṭhadhammābhiññāvosānapāramippattā
 ādibrahmacariyaṃ paṭijānanti, seyyathāpi takkī vīmaṃsī. Santi Bhāradvāja
 eke samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmānyeva dhammaṃ
 abhiññāya diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ
 paṭijānanti. Tatra Bhāradvāja ye te samaṇabrāhmaṇā pubbe ananussutesu
 dhammesu sāmānyeva dhammaṃ abhiññāya
 diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ paṭijānanti,
 tesāhamasmi. Tadināpetāṃ bhāradvāna pariyāyena vedittabbaṃ, yathā ye
 te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmānyeva dhammaṃ
 abhiññāya diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ
 paṭijānanti, tesāhamasmi.

475. Idha me Bhāradvāja pubbeva sambodhā anabhisambuddhassa
 bodhisattasseva sato etadahosi “sambādho gharāvāso rajāpatho, abbhokāso
 pabbajjā, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
 ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum, yaṃnūnāhaṃ
 kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
 pabbajeyyan”ti. So kho ahaṃ Bhāradvāja aparena samayena daharova
 samāno susukālakesso bhādrena yobbanena samannāgato, paṭhamena vayasā
 akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ
 ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim, so
 evaṃ pabbajito samāno kiṃ kusalagavesī anuttaraṃ santivarapadaṃ
 pariyesamāno yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamtivā Āḷāraṃ
 Kālāmaṃ etadavocaṃ “icchāmaṃ āvuso Kālāma imasmim
 dhammavinaye brahmacariyaṃ caritun”ti. Evaṃ vutte Bhāradvāja Āḷāro
 Kālāmo maṃ etadavoca “viharatāyasmā, tādiso ayaṃ dhammo, yattha viññū
 puriso nacirasseva sakaṃ ācariyakaṃ

sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho aham Bhāradvāja nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim, so kho aham Bhāradvāja tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, “jānāmi passāmi”ti ca paṭijānāmi ahañceva aññe ca. Tassa mayham Bhāradvāja etadahosi “na kho Āḷāro Kālāmo imam dhammaṃ kevalam saddhāmattakena ‘sayam abhiññā sacchikatvā upasampajja viharāmi’ti pavedeti, addhā Āḷāro Kālāmo imam dhammaṃ jānam passam viharatī”ti.

Atha khvāham Bhāradvāja yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamitvā Āḷāram Kālāmam etadavocam “kittāvatā no āvuso Kālāma imam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi”ti. Evam vutte Bhāradvāja Āḷāro Kālāmo ākiñcaññāyatanam pavedesi. Tassa mayham Bhāradvāja etadahosi “na kho Āḷārasseva Kālāmassa atthi saddhā, mayhampatthi saddhā. Na kho Āḷārasseva Kālāmassa atthi vīriyam -pa- sati. Samādhi. Paññā, mayhampatthi paññā. Yamnūnāham yam dhammaṃ Āḷāro Kālāmo ‘sayam abhiññā sacchikatvā upasampajja viharāmi’ti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan”ti. So kho aham Bhāradvāja nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāham Bhāradvāja yena Āḷāro Kālāmo tenupasaṅkamim, upasaṅkamitvā Āḷāram Kālāmam etadavocam “ettāvatā no āvuso Kālāma imam dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi”ti. Ettāvatā kho aham āvuso imam dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemīti. Ahampi kho āvuso ettāvatā imam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacārim passāma. Iti yāham dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi. Yam tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, tamaham dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammaṃ jānāmi, taṃ tvaṃ dhammaṃ jānāsi. Yam tvaṃ dhammaṃ jānāsi, tamaham dhammaṃ

jānāmi. Iti yādiso ahaṃ, tādiso tuvaṃ. Yādiso tuvaṃ, tādiso ahaṃ. Ehi dāni āvuso ubhova santā imaṃ gaṇaṃ pariharāmāti. Iti kho Bhāradvāja Āḷāro Kālāmo ācariyo me samāno attano antevāsīṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ Bhāradvāja etadahosi “nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva ākiñcaññāyatanūpapattiyā”ti. So kho ahaṃ Bhāradvāja taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

476. So kho ahaṃ Bhāradvāja kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena Udako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Udakaṃ Rāmaputtaṃ etadavocaṃ “icchāmahaṃ āvuso¹ imasmiṃ dhammavinaye brahmacariyaṃ caritun”ti. Evaṃ vutte Bhāradvāja Udako Rāmaputto maṃ etadavoca “viharatāyasmā, tādiso ayaṃ dhammo, yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho ahaṃ Bhāradvāja nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ Bhāradvāja tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, “jānāmi passāmi”ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ Bhāradvāja etadahosi “na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena ‘sayam abhiññā sacchikatvā upasampajja viharāmi’ti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi”ti. Atha khvāhaṃ Bhāradvāja yena Udako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Udakaṃ Rāmaputtaṃ etadavocaṃ “kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi”ti. Evaṃ vutte Bhāradvāja Udako Rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ Bhāradvāja etadahosi “na kho Rāmasseva ahoṃ saddhā, mayhaṃpatthi saddhā. Na kho Rāmasseva ahoṃ vīriyaṃ -pa- sati. Samādhi. Paññā, mayhaṃpatthi paññā. Yamnūnāhaṃ yaṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā

1. Passa Ma 1 Pāsārāsīsutte (221) piṭṭhe.

upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan”ti. So kho ahaṃ Bhāradvāja nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsīm.

Atha khvāhaṃ Bhāradvāja yena Udako Rāmaputto tenupasaṅgamim, upasaṅkamitvā Udaḥaṃ Rāmaputtaṃ etadavocaṃ “ettāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī”ti. Ettāvatā kho āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Ahampi kho āvuso ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passaṃa. Iti yaṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ Rāmo abhiññāsi, taṃ tvaṃ dhammaṃ jānāsi. Yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ Rāmo abhiññāsi. Iti yādiso Rāmo ahosi, tādiso tuvaṃ. Yādiso tuvaṃ, tādiso Rāmo ahosi. Ehi dāni āvuso tuvaṃ imaṃ gaṇaṃ pariharāti. Iti kho Bhāradvāja Udako Rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ Bhāradvāja etadahosi “nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā”ti. So kho ahaṃ Bhāradvāja taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

477. So kho ahaṃ Bhāradvāja kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno Magadhesu anupubbena cārikaṃ caramāno yena Uruveḷā Senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ pāsādikaṅca vanasaṅgaṃ nadiṅca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ samantā ca gocaraḅāmaṃ. Tassa mayhaṃ Bhāradvāja etadahosi “ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṅgo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḅāmo, ‘alaṃ vatidaṃ kulaputtassa padhānatthikassa

padhānāyā'ti". So kho ahaṃ Bhāradvāja tattheva nisīdiṃ "alamidaṃ padhānāyā'ti. Apissu maṃ Bhāradvāja tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā—

Seyyathāpi Bhāradvāja allāṃ kaṭṭhaṃ sasnehaṃ udake nikkhattāṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya "aggim abhinibbattessāmi tejo pātukarissāmi'ti. Taṃ kiṃ maññasi Bhāradvāja, api nu so puriso amuṃ allāṃ kaṭṭhaṃ sasnehaṃ udake nikkhattāṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyāti. No hidaṃ bho Gotama. Taṃ kissa hetu, aduṃ hi bho Gotama allāṃ kaṭṭhaṃ sasnehaṃ, tañca pana udake nikkhattāṃ, yāvadeva ca pana so pariso kilamathassa vighātassa bhāgī assāti. Evameva kho Bhāradvāja ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti. Yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Bhāradvāja paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

478. Aparāpi kho maṃ Bhāradvāja dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā—

Seyyathāpi Bhāradvāja allāṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattāṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya "aggim abhinibbattessāmi tejo pātukarissāmi'ti. Taṃ kiṃ maññasi Bhāradvāja, api nu so puriso amuṃ allāṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattāṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyāti. No hidaṃ bho Gotama. Taṃ kissa hetu, aduṃ hi bho Gotama allāṃ kaṭṭhaṃ sasnehaṃ kiñcāpi ārakā udakā thale nikkhattāṃ, yāvadeva ca pana so puriso kilamathassa

vighātassa bhāgī assāti. Evameva kho Bhāradvāja ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti. Yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāho, so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Bhāradvāja dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

479. Aparāpi kho maṃ Bhāradvāja tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā—

Seyyathāpi Bhāradvāja sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya “aggim abhinibbattessāmi tejo pātukarissāmi”ti. Taṃ kiṃ maññasi Bhāradvāja, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyāti. Evaṃ bho Gotama. Taṃ kissa hetu, aduṃ hi bho Gotama sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittanti. Evameva kho Bhāradvāja ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti. Yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāho, so ca ajjhataṃ suppahīno hoti suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkā kharā kaṭukā vedanā vedayanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkā kharā kaṭukā vedanā vedayanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Bhāradvāja tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Bhāradvāja tisso upamā paṭibhāsi anacchariyā pubbe assutapubbā.

480. Tassa mayhaṃ Bhāradvāja etadahosi “yaṃnūnāhaṃ dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ”ti, so kho ahaṃ Bhāradvāja dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ Bhāradvāja dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi Bhāradvāja balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya. Evameva kho me Bhāradvāja dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me Bhāradvāja vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

481. Tassa mayhaṃ Bhāradvāja etadahosi “yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ”ti, so kho ahaṃ Bhāradvāja mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Bhāradvāja mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti. Evameva kho me Bhāradvāja mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Bhāradvāja vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayhaṃ Bhāradvāja etadahosi “yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ”ti. So kho ahaṃ Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Seyyathāpi Bhāradvāja balavā puriso tiṅhena sikharena muddhani abhimattheyya. Evameva kho me Bhāradvāja mukhato ca

nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddham kho pana me Bhāradvāja vīriyam hoti asallīnam, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayham Bhāradvāja etadahosi “yamnūnāham appāṇakāmyeva jhānam jhāyeyyan”ti. So kho aham Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim, tassa mayham Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi Bhāradvāja balavā puriso daḥena varattakkhaṇḍena sīse sīsaveṭham dadeyya. Evameva kho Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddham kho pana me Bhāradvāja vīriyam hoti asallīnam, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayham Bhāradvāja etadahosi “yamnūnāham appāṇakāmyeva jhānam jhāyeyyan”ti. So kho aham Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim, tassa mayham Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathāpi Bhāradvāja dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya. Evameva kho me Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Āraddhim kho pana me Bhāradvāja vīriyam hoti asallīnam, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Tassa mayham Bhāradvāja etadahosi “yamnūnāham appāṇakāmyeva jhānam jhāyeyyan”ti. So kho aham Bhāradvāja mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim, tassa mayham Bhāradvāja mukhato

ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim
 ḍāho hoti. Seyyathāpi Bhāradvāja dve balavanto purisā dubbalataram
 purisam nānābhāsu gahetvā aṅgārakāsuyā santāpeyyum samparitāpeyyum.
 Evameva kho me Bhāradvāja mukhato ca nāsato ca kaṇṇato ca
 assāsapassāsesu uparuddhesu adhimatto kāyasmim ḍāho hoti. Āraddham
 kho pana me Bhāradvāja vīriyam hoti asallīnam, upaṭṭhitā sati asammuṭṭhā,
 sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena
 padhānābhittunnassa sato. Apissu maṃ Bhāradvāja devatā disvā
 evamāhaṃsu “kālaṅkato samaṇo Gotamo”ti. Ekaccā devatā evamāhaṃsu
 “na kālaṅkato samaṇo Gotamo, api ca kālaṅkarotī”ti. Ekaccā devatā
 evamāhaṃsu “na kālaṅkato samaṇo Gotamo, nāpi kālaṅkaroti, Araham
 samaṇo Gotamo, vihārotveva so Arahato evarūpo hotī”ti.

Tassa mayham Bhāradvāja etadahosi “yamnūnāham sabbaso
 āhārupacchedāya paṭipajjeyyan”ti. Atha kho maṃ Bhāradvāja devatā
 upasaṅkamitvā etadvocum “mā kho tvaṃ mārisa sabbaso āhārupacchedāya
 paṭipajji. Sace kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajjissasi,
 tassa te mayam dibbam ojam lomakūpehi ajjhohāressāma, tāya tvaṃ
 yāpessasi”ti. Tassa mayham Bhāradvāja etadahosi “ahañceva kho pana
 sabbaso ajajjitam paṭijāneyyam, imā ca devatā dibbam ojam lomakūpehi
 ajjhohāreyyum, tāya cāham yāpeyyam, tam mamassa musā”ti. So kho aham
 Bhāradvāja tā devatā paccācikkhāmi halanti vadāmi.

Tassa mayham Bhāradvāja etadahosi “yamnūnāham thokam thokam
 āhāram āhāreyyam pasatam pasatam, yadi vā muggayūsam yadi vā
 kulatthayūsam yadi vā kaḷāyayūsam yadi vā hareṇukayūsan”ti. So kho aham
 Bhāradvāja thokam thokam āhāram āhāresim pasatam pasatam, yadi vā
 muggayūsam yadi vā kulatthayūsam yadi vā kaḷāyayūsam yadi vā
 hareṇukayūsam. Tassa mayham Bhāradvāja thokam thokam

āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ adhimattakasimānaṃ patto kāyo hoti, seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā. Evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ. Evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī. Evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti. Evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti. Evamavassu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto. Evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ Bhāradvāja “udaracchaviṃ parimasissāmi”ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, “piṭṭhikaṇṭakaṃ parimasissāmi”ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me Bhāradvāja udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ Bhāradvāja “vaccaṃ vā muttaṃ vā karissāmi”ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ Bhāradvāja imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi, tassa mayhaṃ Bhāradvāja pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ Bhāradvāja manussā disvā evamāhaṃsu “kāḷo samaṇo Gotamo”ti. Ekacce manussā evamāhaṃsu “na kāḷo samaṇo Gotamo, sāmo samaṇo Gotamo”ti. Ekacce manussā evamāhaṃsu “na kāḷo samaṇo Gotamo, napi sāmo, maṅguracchavi samaṇo Gotamo”ti. Yāvassu me Bhāradvāja tāva parisuddho chavivaṇṇo pariyoḍāto upahato hoti tāyevappāhāratāya.

482. Tassa mayhaṃ Bhāradvāja etadahosi “ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkaṃmikā dukkhā tībbaṃ kharā kaṭukā vedanā

vedayim̐su, etāvaparamaṃ nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañānadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā”ti. Tassa mayhaṃ Bhāradvāja etadahosi “abhijānāmi kho panāhaṃ pitu a kammante sītāya jambucchāyāya nisinno vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā”ti. Tassa mayhaṃ Bhāradvāja satānusāri viññānaṃ ahosi “eseva maggo bodhāyā”ti. Tassa mayhaṃ Bhāradvāja etadahosi “kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi”ti. Tassa mayhaṃ Bhāradvāja etadahosi “na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi”ti.

483. Tassa mayhaṃ Bhāradvāja etadahosi “na kho taṃ sukaraṃ sukhaṃ adhigantuṃ evaṃ adhimattakasimānaṃ pattakāyena, yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ”ti. So kho ahaṃ Bhāradvāja oḷārikaṃ āhāraṃ āhāresim̐ odanakummāsaṃ. Tena kho pana maṃ Bhāradvāja samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti “yaṃ kho samaṇo Gotamo dhammaṃ adhigamissati, taṃ no ārocessati”ti. Yato kho ahaṃ Bhāradvāja oḷārikaṃ āhāraṃ āhāresim̐ odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkamim̐su “bāhulliko samaṇo Gotamo padhānavibbhanto āvatto bāhullāyā”ti.

So kho ahaṃ Bhāradvāja oḷārikaṃ āhāraṃ āhāretvā balāṃ gahetvā vivicca kāmehi -pa- paṭhamāṃ jhānaṃ upasampajja vihāsim̐. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkam̐

avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ. Tatiyaṃ jhānaṃ.
Catutthaṃ jhānaṃ upasampajja vihāsiṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim̐. So anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ, ekampi jātim̐ dvepi jātiyo -pa- iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me Bhāradvāja rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

484. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmesim̐. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi -pa-. Ayaṃ kho me Bhāradvāja rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̐. So “idaṃ dukkhaṃ”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ dukkhasamudayo”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ dukkhanirodho”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ dukkhanirodhagāminī paṭipadā”ti yathābhūtaṃ abbhaññāsim̐. “Ime āsavā”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ āsavasamudayo”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ āsavanirodho”ti yathābhūtaṃ abbhaññāsim̐, “ayaṃ āsavanirodhagāminī paṭipadā”ti yathābhūtaṃ abbhaññāsim̐. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha,

avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ “vimuttam”iti nāṇaṃ ahoṣi, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsīm. Ayaṃ kho me Bhāradvāja rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharatoti.

485. Evaṃ vutte Saṅgāravo māṇavo Bhagavantaṃ etadavoca “aṭṭhitavataṃ¹ bho Gotamassa padhānaṃ ahoṣi, sappurisavataṃ² bho Gotamassa padhānaṃ ahoṣi, yathā taṃ Arahato Sammāsambuddhassa. Kiṃ nu kho bho Gotama atthi devā”ti³. Ṭhānaso metaṃ⁴ Bhāradvāja viditaṃ yadidaṃ adhidevāti⁵. “Kiṃ nu kho bho Gotama atthi devā”ti puṭṭho samāno “ṭhānaso metaṃ Bhāradvāja viditaṃ yadidaṃ adhidevā”ti vadesi. Nanu bho Gotama evaṃ sante tucchā musā hotīti. Atthi devāti Bhāradvāja puṭṭho samāno atthi devāti yo vadeyya, ṭhānaso me viditāti⁶ yo vadeyya, atha khvettha vinā purisena ekaṃsena niṭṭhaṃ gantabbaṃ⁷ yadidaṃ atthi devāti. Kissa pana me bhavaṃ Gotamo ādikeneva na byākāsīti⁸. Uccena sammataṃ kho etaṃ Bhāradvāja lokasmiṃ yadidaṃ atthi devāti.

Evaṃ vutte Saṅgāravo māṇavo Bhagavantaṃ etadavoca “abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti. Evamevaṃ bhotā Gotamena anekapariyāyena dhammo pakāsīto,

1. Aṭṭhita vata (Sī, Syā, Kaṃ, I)

2. Sappurisa vata (Sī, Syā, Kaṃ, I)

3. Adhidevāti (Ka) evaṃ sabbesu ‘atthi devā’tipadesu.

4. Kho panetaṃ (Syā, Kaṃ, Ka)

5. Atthi devāti (Sī, Syā, Kaṃ, I), atidevāti (?) evaṃ sabbesu ‘adhidevā’tipadesu.

6. Ṭhānaso viditā me viditāti (Sī, Syā, Kaṃ, I), ṭhānaso me viditā atidevāti (?)

7. Gantuṃ (Ka), gantuṃ vā (Syā, Kaṃ)

8. Gotamo ādikeneva byākāsīti (Ka), Gotamo atthi devāti na byākāsīti (?)

esāhaṃ bhavaṃtaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃca
bhikkhusaṃghaṃca, upākaṣaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge
pāṇupetaṃ saraṇaṃ gataṃ”ti.

Saṅgāravasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ

Brahmāyu Selassalāyano, Ghoṭamukho ca brāhmaṇo.
Caṅkī esu Dhanañjāni, Vāsetṭho Subhagāravoti.

Idaṃ vaggānamuddānaṃ

Vaggo Gahapati Bhikkhu, Paribbājakaṇāmaṃko.
Rājavaggo Brāhmaṇoti, pañca Majjhima-āgame.

Majjhimaṇṇāsakaṃ samattaṃ.

Majjhimaṇṇāsapāliya

Lakkhitabbapadānaṃ anukkamaṇikā

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Akiñcanaṃ	410	Anantaṃ viññāṇaṃ	15
Akkodhūpāyāsaṃ	26	Anājānīyabhojanaṃ	31
Akkhadhuttā	309	Anāvaṭaṃ	338
Agiddhilobhaṃ	25	Anāsavaṃ	213
Aggi nibbuto	155	Anindārosaṃ	25
Aggihuttamukhā	353	Anupubbasikkhā	145
Aggupaṭṭhāko	241	Anupubbiṃ kathaṃ	43
Aṅgulimālo	301	Anuviccaḅāraṃ	42
Aññatarā itthī	112	Anopāraṃbho	317
Aṭṭha dhammā	23	Apaṇṇako	63
Aṭṭhaṅgasamannāgataṃ	339	Aparantapo	7
Aṭṭha vimokkhe	205	Apāṇātipātaṃ	24
Attantapo	3, 5, 74	Appāhāro	199
Atthavaṣaṃ	128	Apisuṇaṃ	25
Atthikavādo	66	Abrahmacariyaṃ	8
Atthi kiriya	69	Abhabbo pañcaṭṭhānāni	192
Atthi hetu	72	Abhaya	54
Atthūpaparikkhāya	386	Abhibhāyatanāni	205
Adinnādānaṃ	8	Amatadvāraṃ	15
Addhuvo	257	Ayamantarākathā	266
Anajjhāvuttuṭṭho	277	Arahataṃ	306
Anajjhāvuttuṭṭhaṃ	16	Arukāyaṃ	253
Anattantapo	7, 76	Assajipunabbasukā	138
Anatimānaṃ	26	Assadamako	109
Ananto ākāso	14	Assalāyano	354

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Ā]		[Ū]	
Ākāravatī	228	Ūmibhayaṃ	123
Ākāsadhātu	86	[E]	
Ājānīyabhojanam	31	Ekapuṇḍarīko	148
Ādittaṃ tiṇukkaṃ	28	Ekaputtako	309
Āpodhātu	85	Ekāsanabhojanam	100
Āvaṭṭanī māyā	46	Esukārī	388
Āvaṭṭosi	46	[O]	
Āsavaṭṭhānīyā	108	Opāsādakā	376
Āsavānaṃ khayañāṇāya	11	Opārambho	316
[I]		Osadhitārakā	232
Iddhābhisankhāraṃ	344	Orasā	271
Iddhipādaṃ	204	[Ka]	
Iddhividham	210	Katamaṃ seyyo	404
[U]		Katthūpapattim	39
Uggāhamāno	214	Kandarako	1
Uṇhodakapaṭisevī	39	Kammaṃ kaṇhasukkaṃ	53
Uṇhaṃ lohitaṃ	49	Kammaṃ kaṇhaṃ	52
Uttaro	334	Kammaṃ sukkaṃ	52
Uttānaseyyako	216	Kasiṇāyatanāni	207
Udaracchavi	289	Kāpaṭiko	380
Udāyī	111	Kāpilavatthavā	16
Uddissakataṃ maṃsaṃ	32	Kāmaguṇā	117, 233, 419
Udeno	364	Kāyadaṇḍova	37
Upako	294	Kāyasakkhi	143
Upasaṅkamanassa	387	Kārāyano	320
Upāli	48	Kikī Kāsirājā	240
Ubhatobhāgavimutto	143	Kukkuṭiyā aṇḍāni	20
Ummattosi	46	Kukkuravatiko	50
Ussāhassa	386		

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Ka]		[Ca]	
Kukkurasīlaṃ	50	Cattāri bhayāni	122
Kukkuro	27	Cattārome puggalā	166, 365
Keṇiyo	347	Cattāro vaṇṇā	272, 330
Kokanado	277	Catuttho abrahmacariya-	
Korabyo	253	vāso	187
[Kha]		Catutthaṃ jhānaṃ	105
Khayañāṇāya	374	Catutthaṃ brahmacariyaṃ	190
Khattiyakumāro	360	Cātumahābhūṭiko	209
Khattiyakulā	359, 392	Cātumaṃ	119
Khattiyo	358	Cutūpapātañāṇāya	11, 373
Khittacittā	311	Cetovasipatto	41
[Ga]		[Cha]	
Gambhīro	383	Chandassa	386
Gānavaraṃ	262	Chabbaggiyā	297
Gotamo	197	[Ja]	
Gotamo māyāvī	44	Jaccandho	177, 178, 417
Govatiko	50	Janakuhanatthaṃ	128
[Gha]		Janapadakalyāṇī	231
Ghaṭikāro	236	Jāgariyaṃ anuyutto	18
Gharāvāsakammaṭṭhānaṃ	414	Jātivibhaṅgaṃ	408
Gharāvāso	7	Jivhaṃ ninnāmetvā	336
Ghoṭamukho	364, 375	Jīvako	31
[Ca]		Jotipālo	237
Caṅkī	377	[Ña]	
Caṇḍālakulā	359	Ñātikulaṃ	312
Catasso pāricariyā	388	Ñātidāsī	251
Cattāri jhānāni	207	[Tha]	
Cattāri dhanāni	390	Ṭhānaṃ vijjati	328
		Ṭhito ahaṃ	303

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Ta]		[Da]	
Taṇhādāso	259	Dutiya upamā	284
Tatiyā upamā	285	Dutiyo abrahmacariyavāso	184
Tatiyo abrahmacariyavāso	185	Dutiyaṃ jhānaṃ	104
Tatiyaṃ jhānaṃ	104	Dutiyaṃ brahmacariyaṃ	189
Tatiyaṃ brahmacariyaṃ	189	Duddaso	291
Tayo puggalā	366	Dussayugaṃ	48
Tikkhattuṃ udānaṃ	341	Dussāni	278
Tibbo vanasaṅgo	29	Devatā	287
Tiracchānakathaṃ	181, 194	Devalo	363
Tisso upamā	283	Devānamindo	267
Tulanāya	386	Dvattiṃsamahāpurisalakkhaṇā	336
Tuvaṃ Buddho	354	Dvedhā vipākā	382
Tejodhātu	85	Dve brāhmaṇā	420
[Tha]		Dve māṇavakā	361
Thullakoṭṭhikā	244	Dvemā parisā	366
Thokaṃ thokaṃ	288	Dveva vaṇṇā	356
[Da]		[Dha]	
Daṇḍakīraṇṇāṃ	41	Dhanañjāni	395
Dasamo gahapati	12	Dhanañjāni	424
Dasahi dhammehi	110	Dhanukalāpaṃ	302
Diṭṭhikantāro	153	Dhammadhātu suppaṭividdhā	58
Dinnādānaṃ	24	Dhammadhāraṇāya	386
Dinnaṃ mahapphalaṃ	42	Dhammanijjhānakkhantiyā	386
Dibbena cakkhunā	11, 163, 212	Dhammarāgena	15
Dīghatapassī	35	Dhammassavanassa	387
Dīghanakho	165	Dhammānusārī	144
		Dhammuddeso	256

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Na]		[Pa]	
Natthikavādo	65	Paricumbati	322
Natthi kiñci	15	Paripuṇṇakāyo	351
Natthi kiriyā	67	Pāṇātipātamaṃ	8
Natthi hetu	71	Pārijuṇṇāni	254
Nigaṇṭho Nāṭaputto	35	Pisuṇaṃ	8
Nidhimukhaṃ	15	Pubbenivāsaṃ	10, 163, 212
Niyyātāro	193	Purāṇadutiyaikā	252
Nīvaraṇā	419	Pūraṇo Kassapo	195
Nevattantapo	3, 7, 75	Pesso	1
[Pa]		Potaliyo	22
Pañcakaṅgo	59, 214	Paṃsukūliko	305
Pañca dhammā	201, 382	[Ba]	
Pañca dhamme	198, 415	Bahukāro	385
Pañca balāni	204	Bahuṃ apuṇṇaṃ	34
Pañcamattāni bhikkhusatāni	119	Buddhacakkhunā	293
Pañcasatavihāraṃ	16	Buddhānaṃ sāmukkaṃsika	43
Pañcorambhāgiyāni	95	Brahmāyu	334
Paññāvimutto	143	Brahmā Sahampati	121, 292
Paṭhamā upamā	283	Brāhmaṇakumāro	360
Paṭhamo abrahmacariyavāso	183	Brāhmaṇakulā	392
Paṭhamāṃ jhānaṃ	104	Brāhmaṇisīnaṃ	361
Paṭhamāṃ brahmacariyaṃ	189	Brāhmaṇo	345
Paṇḍitavedanīyo	291	[Bha]	
Pattodakaṃ	339	Bhagavato sāvakoḥaṃ	48
Pathavīdhātu	84	Bhaddāli	101
Padhāniyaṅgāni	298, 329	Bhāseyya nu kho	56
Payirupāsānāya	387	Bhikkhubhāvāya	54
Paramo vaṇṇo	224	Bhikkhūnaṃ sikkhāsājīva-	
Parantapo	3, 6, 75	samāpanno	8

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Bha]		[Ra]	
Bhogakkhandham pahāya	7	Raṭṭhapālo	245
Bhogino	29	Rattibhojanā	138
Bhojane mattaññū	18	Rājakumāro	277
[Ma]		Rāhulo	77
Makkaṭacchāpakam	47	[La]	
Makkhali Gosālo	196	Lajjā	77
Maghadevo	262	Laṭukikā	113
Manāpacārī	271	Lahuṭṭhānam	101, 278
Manopaṭibaddho	40	Luddhā dhanam	260
Mallikā	310	Lokavidū	18
Mahājanakāyo	303	Lokāmisūpādānā	27
Mahāmegho	319	Loko atitto	256
Mahāsāvajjataram	36	Lohitamakkhitam	27
Māgaṇḍiyo	169	[Va]	
Mātali	267	Vacchagotto	148
Mātāpitaro	397	Vācam jānāti	57
Mādisā	295	Vāyodhātu	85
Mādhuo	270	Vāseṭṭho	407
Mālukyaputto	90	Viṭaṭubho	313, 331
Migāramātupāsādo	314	Vibhajjavādo	414
Musāvādam	8	Vimuttisukham	307
Medāḷupam	320	Vivittam senāsanam	11
[Ya]		Vekhanaso	231
Yatoham bhagini	306	Vegaḷiṅgam	241
Yācitakam bhogam	29	Veḷuriyo	209, 232
[Ra]		Vokāram	409
Raṅgakkhamo	47	Vohārasamucchedo	23
Rajakaputto	47		

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Sa]		[Sa]	
Sakadāgāmī	129	Sammāsambuddhabhāsītā	
Sakuludāyī	194, 221	gāthā	177
Saṅgāraṇo	424	Sādhikaporiṣā	28
Saccavācaṃ	24	Sāleyyakā	62
Saccānubodho	385	Sīlasampanno	17
Saccānurakkhaṇā	382	Supinakaṃ	29
Sañjāyo	328	Subho	413
Sañjikāputto	300	Selo	353
Sattime kāyā	185	Sotāpanno	129
Sandako	180	[Ha]	
Saddhāvimutto	144	Haratu	242
Sanaṅkumāragāthā	21	Haratha bhante	243
Sapattabhārova	9	Halaṃ dāni pakāsituṃ	291
Sabbābhibhū	295	Hīne paṇīte	290

Majjhimaṇṇāsapāliya

Nānāpāṭhā

Paṭhamo mūlapāṭho, Sī = Sīhaḷapothhakam, Syā = Syāmapothhakam,
Kaṃ = Kambojapothhakam, I = Inḡalisapothhakam, Ka = kesuci
Marammapothhakesu dissamānapāṭho, Ka-Sī = kesuci Sīhaḷapothhakesu
dissamānapāṭho, Ṭṭha = Aṭṭhakathā.

Majjhimaṇṇāsapāliya

Nānāpāṭhā

Piṭṭhaṅkā

[A]

Aṅkusagayhe = Aṅkusagaṇhe (Syā, Kaṃ)	297
Agathito = Agadhito (Syā, Kaṃ, Ka)	33
Aggakulassa = Aggakulikassa (Sī, Syā, Kaṃ, I)	245
Acchidaṃ = Acchira (Ka) Acchida (?)	226
Ajajjitaṃ = Ajaddhukaṃ (Sī, I) Jaddhukaṃ (Syā, Kaṃ)	288
Añjanīva navā = Añjanīvaṇṇavā (Ka)	253
Ajjhogāhetvā = Ajjhogahetvā (Sī, Syā, Kaṃ) Ajjhogāhitvā (I, Ka)	22
Ajjhohāreyyuṃ = Ajjhohareyyuṃ (Syā, Kaṃ, I, Ka)	288
Ajjhohāressāma = Ajjhoharissāma (Syā, Kaṃ, I, Ka)	288
Aññatrācariyakena = Aññatthācariyakena (Sī, Syā, Kaṃ, I)	154
Aññathātipi = Aññathāpi (Sī, I)	190
Aṭṭhaṅgasamannāgataṃ = Aṭṭhaṅgasamannāgato (Ka)	339
Attanā = Attano (Sī, I)	281
Avītataṇhā = Atittataṇhā (Ka)	260
Aṇaṇa = Anaṇa (Sī, Syā, Kaṃ, I, Ka)	292
Ativijjha maññe = Paṭivijjha paññāya (Ka)	314
Addassatha = Addasatha (Sī, I)	311
Adharakāyova = Aḍḍhakāyova (Ka) Āraddhakāyova (Syā, Kaṃ)	338

Nānāpāṭhā

Piṭṭhaṅkā

[A]

Adhobhāgaṃ = Adhobhāgā (Sī, Syā, Kaṃ, I)	86
Andhībhūtasmiṃ = Andhabhūtasmiṃ (Sī, Syā, I)	295
Anajjhāvutṭhaṃ = Anajjhāvutthaṃ (Sī, Syā, Kaṃ, I)	16
Anajjhopanno = Anajjhāpanno (Syā, Kaṃ, Ka)	33
Anapāyinī = Anupāyinī (Syā, Kaṃ, Ka)	336
Anabhāvaṃkato = Anabhāvakato (Sī, I) Anabhāvaṃgato (Syā, Kaṃ)	33
Anassāma = Panassāma (Sī)	228
Anukampatīṭṭi = Apaloketīti (sabbattha)	279
Anukampajātikāmyeva = Anukampajātikāmyeva (Syā, Kaṃ, Ka)	420
Anucaṅkamantānaṃ anuvicarantānaṃ = Anucaṅkamamānānaṃ anuvicaramānānaṃ (Sī, I)	406
Anujānissanti = Anujānanti (Sī, Syā, Kaṃ, I)	248
Anupubbim̐ kathaṃ = Ānupubbīkathaṃ (Sī) Ānupubbīkathaṃ (I) Anupubbīkathaṃ (Syā, Kaṃ, Ka)	43
Anuyantā = Anuyuttā (Sī, Syā, Kaṃ, I)	351
Anusettevassa = Anusetittevassa (Sī, I)	96
Apāpuretaṃ = Avāpuretaṃ (Sī)	292
Abyābajjhena = Abyāpajjhena (Sī, Syā, Kaṃ, I) Abyāpajjena (Ka)	14, 263
Abyositattā = Asositattā (Sī, I)	261
Abhijjamāne = Abhijjamānā (Ka)	210
Abhido = Abhide (Ka-Sī) Abhidosam̐ (Ka)	225
Abhinivajjetvā = Abhinibbajjetvā (Syā, Kaṃ) Abhinibbijjivā (Ka)	64
Abhimanthento = Abhimatthanto (Syā, Kaṃ, Ka)	283
Abhiruhatu = Abhirūhātu (Syā, Kaṃ, I) Akkamatu (Vi 4. 267 piṭṭhe)	278
Abhisāṅkhāsi = Abhisāṅkhāresi (Syā, Kaṃ, Ka)	302
Abhumme = Abbhumme (Sī, I)	112
Ayañca hi = Ayañca hidam̐ (Sī, Syā, Kaṃ, I)	170

Nānāpāṭhā

Piṭṭhaṅkā

[A]

Avalokaya = Apalokaya (Sī, Ka)	341
Avabhūtāva ayaṃ = Avabhūtā cayaṃ (Sī, Syā, Kaṃ, I)	425
Avasaṭaṃ = Apasakkaṃ (Syā, Kaṃ, Ka)	422
Avijahitattā = Avijahantābhāvena (Sī, Syā, Kaṃ, I)	341
Asattheneva = Asatthena (Syā, Kaṃ)	305
Asaddhammasaññatti = Assaddhammapaññatti (Ka)	64
Asammuccāti = Asammusā vāti (I)	418
Asu ca = Asuhi ca (Sī, I)	175

[Ā]

Ācamehīti = Ācāmehīti (Sī, I)	314
Ājīvako = Ājīviko (Ka)	150
Ādāya = Āhara (Ka)	237
Āraññiko = Āraññako (sabbattha)	133
Ārabhanti = Ārambhanti (Ka)	32
Ārohituṃ = Āruhituṃ (Sī)	29
Āvuṭā = Āvaṭā (Sī) Āvutā (Syā, Kaṃ)	291
Āvuso = Āvuso Rāma (Sī, Syā, Kaṃ, Ka)	
passa Ma 1 Pāsarāsisutte (221) piṭṭhe.	281
Āvesane = Āvesanaṃ (Sī, Syā, Kaṃ, I)	243
Āhañchaṃ = Āhaññim (Syā, Kaṃ, Ka)	295
Āhattuṃ = Āharituṃ (Syā, Kaṃ)	57

[I]

Ichhānaṅgale = Ichhānaṅkale (Sī, I)	406
Ito kho so Vaccha ekanavuto kappo = Ito kho Vaccha ekavute kappe (Ka)	150
Idheva = Tenidheva (Sī)	322
Imināvārahāmevāhaṃ = Imināpāhaṃ (Ka)	326
Iriyāya = Cariyāya (Syā, Kaṃ)	296

Nānāpāṭhā

Piṭṭhaṅkā

[U]

Ukkaṃseti = Ukkaṃsati (Sī, I, Ka)	166
Uggacchīti = Uggañchi (Sī, Syā, I)	49
Uccinitvā = Ucchinditvā (Ka)	199
Uḍḍiyeyya = Uḍḍayeyya (Syā, I)	27
Uttari = Uttariṃ (Sī, Syā, Kaṃ, I)	103
Uttari ca me = Uttariṃ me (Sī, Syā, Kaṃ, I)	162
Udakamaṇiko = Maṇiko (Sī, I, Ka)	230
Udako = Uddako (Sī, Syā, Kaṃ, I)	281
Udañcaniko = Uddekaniko (Sī, Syā, Kaṃ, I)	230
Uddissakataṃ = Uddissakaṭaṃ (Sī, I)	32
Upadahitvā = Upādiyitvā (Sī, I)	339
Upapannaphalo = Uppannaphalo (Syā)	29
Uparikokanadapāsāde = Uparikokanade pāsāde (Sī, I-Vinaye ca) Uparikokanade (Syā, Kaṃ)	279
Upasaṅkamiṃ = Upasaṅkamāmi (Sī, I)	295
Upasumbheyya = Upacchubheyya (Sī, I) Upacchūbheyya (Syā, Kaṃ) Upaccumbheyya (Ka)	27
Upphālesi = Uppātesi (Sī, I) Ophāresi (Ka)	312
Ubbhidodako = Ubbhitodako (Syā, Kaṃ, Ka)	208
Uruññāyaṃ = Ujuññāyaṃ (Sī, I) Udaññāyaṃ (Syā, Kaṃ)	327
Urūḷhavā = Ubbūḷhavā (Sī, I)	77
Ullokentā = Olokentī (Syā, Kaṃ, Ka)	222

[Ū]

Ūmibhayaṃ = Ummibhayaṃ (Syā, Kaṃ)	122
Ūhananti = Ūhanti (Sī) Ohananti (Syā, Kaṃ) Uhananti (Ka)	286

[E]

Etañce = Evañce (Syā, Kaṃ)	352
“Evantipi = Evampi (Sī, I)	190
Evamassime = Evaṃ’si’me (Sī, Syā, Kaṃ, I)	64

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Piṭṭhaṅkā

[E]

Evarūpaṃ pana = Evarūpe (Sī, I) Evarūpe pana (Syā, Kaṃ)	82
Evaṃdiṭṭhi = Evaṃdiṭṭhī (Syā, Kaṃ, Ka)	150
Evaṃ sampadamidaṃ = Evaṃ sampadametaṃ (Sī, I)	230

[O]

Opāsetha = Opāsetu (Sī) Upariselasutte pana “opāsethā”tiyeva dissati.	324
Ophuṭo = Ovuto (Sī) Ophuto (Syā, Kaṃ, I)	419
Oramiya = Oramattha (Syā, Kaṃ, I) Oramatha, Oramati (Ka) Atha naṃ (Sī)	343
Ovadāma anusāsāma = Ovadāmapi anusāsāmapi (Sī, Syā, Kaṃ, I)	123

[Ka]

Kañci = Kiñci (Ka)	186
Kaṭhalaṃ = Kathalaṃ (Ka)	57
Kaṇṭakāvāṭampi = Kaṇṭakavattampi (Sī, I) Kaṇṭakarājimpi (Syā, Kaṃ)	112
Katamettha = Kamettha (Ka-Sī, Syā, Kaṃ, I)	420
Kammunā = Kammanā (Sī, I)	408
Kaḷavarā = Kaḷabarā (Sī)	278
Kaḷopimukhā = Khaḷopimukhā (Sī)	5
Kāpaṭiko = Kāpaṭhiko (Sī, I) Kāpadiko (Syā, Kaṃ)	380
Kāmā vā kāmasukhaṃ vā = Kāmaṃ vā kāmasukhaṃ vā (Sī, Syā, Kaṃ, I)	234
Kāyaveyyāvaṭikaṃ = Kāyaveyyāvaṭṭikaṃ (Sī, Syā, Kaṃ) Kāyaveyyāvatikaṃ (Ka)	348
Kālaṅkato = Kālakato (Sī, Syā, Kaṃ, I)	128
Kālaṅkato ca = Kālaṅkatova (Syā, Kaṃ, Ka)	406
Kiñci naṃ = Kañci naṃ (Sī, Syā, Kaṃ, I)	308

Nānāpāṭhā

Piṭṭhaṅkā

[Ka]

Kimilo = Kimbilo (Sī, Syā, Kaṁ, I)	125
Kīvadūre = Kīvadūro (Sī, Syā, Kaṁ, I)	321
Kuṭṭamūlaṁ = Kuḍḍaṁ (Sī, Syā, Kaṁ, I)	251
Kuṭi = Gandhakuṭi (Sī)	243
Kuṭhāriṁ = Kudhāriṁ (Syā, Kaṁ, Ka)	29
Kokanado = Kokanudo (Syā, Kaṁ, Ka)	277
Koṭṭhāsaya = Koṭṭhasaya (Sī, I)	85
Koṇḍañño = Kuṇḍadhāno (Sī, I)	125
Kimkusalagavesī = Kimkusalaṁ gavesī (Ka)	279

[Kha]

Khaṭopikā = Kaḷopikā (Sī)	114
Khuddamadhuṁ = Khuddaṁ madhuṁ (Sī, Syā, Kaṁ, I)	197
Khurakāse = Khurakāye (Sī, I)	110
Khulukhulukāraṁ = Bulubulukāraṁ (Sī)	339

[Ga]

Gatā = Gantā (Syā, Kaṁ, Ka)	362
Garuṁ katvā = Garukatvā (Sī, Syā, Kaṁ, I)	195
Garuṁ karonti = Garukaronti (Sī, Syā, Kaṁ, I)	198
Galappaveṭhakena = Galappavedhakena (bahūsu)	34
Gavākappaṁ = Gvākappaṁ (Ka)	51
Gāḷhapalepanena = Gāḷhūpalepanena (Ma 3. 3 piṭṭhe)	92
Goliyāni = Gulissāni (Sī, I) Golissāni (Syā, Kaṁ)	133

[Gha]

Ghaṭikārassa kumbhakārassa = Ghaṭikāre kumbhakāre (Sī, Syā, Kaṁ, I)	241
Ghaṭikāro = Ghaṭikāro (Sī, I)	236

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Piṭṭhāṅkā

[Ca]

Cañcalikappe = Maṇḍalakappe (Sī) Paccalakappe (Syā, Kaṁ)	
Caṇḍalakappe (I)	424
Catuttham = Catutthim (Sī, I) Disāvācakattā yuttataram, Ma 3 (264)	
piṭṭhe oloketabham.	14
Caturāsītīrājasahassāni = Caturāsītikhattiyasahassāni (Sī, I)	
Caturāsītisahassāni (Syā, Kaṁ)	265
Cātumahābhūṭiko = Cātummahābhūṭiko (Sī, Syā)	167
Cātumahārājikā = Cātummahārājikā (Sī, Syā, Kaṁ, I)	404
Cīvaram = Uttarāsaṅgam (Syā, Kaṁ)	236
Cullāsīti = Cūḷāsīti (Sī, Syā, Kaṁ, I)	186
Ceto paricca = Cetoparivitakkaṁ (Sī, I)	250
Celapaṭikam = Celapattikam (Sī, I)	279

[Cha]

Chattupāhanāhi = Chattupāhano (Ka)	22
Chabbaggiyā = Chabbaggā (Sī, Syā, Kaṁ) Chabbaggo (I)	297

[Ja]

Jaṇṇukena = Jaṇṇuke (Sī)	197
Janakapitu = Janipitu (Sī, Syā, Kaṁ, I)	363
Janako pitā = Janipitā (Sī, Syā, Kaṁ, I)	363
Janikā mātā = Janimātā (Sī, Syā, Kaṁ, I)	363
Janikāmātu = Janimātu (Sī, Syā, Kaṁ, I)	363
Jambusaṇḍassa = Jambumaṇḍassa (Ka)	351
Jāṇussoṇi = Jāṇussoṇī (I) Jāṇussoṇī (Ka)	406
Jātavaddho = Jātavaḍḍho (Syā, Kaṁ, Ka)	422
Jīvikāya = Jīvitassa (Sī) Jīvikam (Sī-Ṭṭha) Jīvitam (Syā, Kaṁ, I, Ka)	325

[Ña]

Ñāpetum = Saññattum (I) Saññāpetum (Ka)	408
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Piṭṭhāṅkā

[Ṭha]

Ṭhitāni = Tiṭṭhanti (Sī, Syā, Kaṃ, I) 293

[Ta]

Taggha = Yagghe (Sī, Syā, Kaṃ, I) 363

Taṇḍulapaṭibhastāni = Taṇḍulapabhivattāni (Sī, I) 242

Tathātipi = Tathāpi (Sī, I) 190

Tattha tattha pañham = Tathā tathā pañham (Sī, Syā, Kaṃ, I) 190

Tamaham = Kaham (Sī) Taham (I) 216

Tasmāhamupaka = Tasmāham upakā (Sī, Syā, Kaṃ, I) 295

Tiṇacchadanam = Navacchadanam (Sī) 243

Tiṇasanthārake = Tiṇasantharake (Sī, Syā, Kaṃ, I) 169

Tibbā = Tippā (Sī, I) 289

Tūriyehi = Turiyehi (Sī, Syā, Kaṃ, I) 172

Te asaddhammena = Tena asaddhammena (Ka) 112

Te bhindantā = Vobhindantā (Sī) 324

Telamalikatena sāhuḷacīrena = Telamasikatena
sāhuḷacīvarena (Sī, Syā, Kaṃ, I) 177

[Tha]

Thapati = Gahapati (Syā, Kaṃ, I) 59

Thinamiddhampi = Thīnamiddhampi (Sī, Syā, Kaṃ, I) 127

Thullakoṭṭhikā = Thūlakoṭṭhitakā (Sī, Syā, Kaṃ, I) 244

Thullakoṭṭhikam = Thūlakoṭṭhitam (Sī, Syā, Kaṃ, I) 244

[Da]

Daṇḍakīraññaṃ = Daṇḍakāraññaṃ (Sī, I) 41

Daliddo = Daḷiddo (Sī, Syā, Kaṃ, I) 389

Davatte = Ravatthe (Sī, Syā, Kaṃ, I) 110

Dassāvīna = Dassāvīno (Syā, Kaṃ, Ka) 293

Diṭṭhikantāro = Diṭṭhikantāram (Sī, I) 153

Divasāmsantatte = Divasasantatte (Sī, Syā, Kaṃ, I) 117

Nānāpāṭhā

Piṭṭhaṅkā

[Da]

Dissanti = Dissante (Sī, Syā, Kaṁ, I)	356
Disvā ekacce āsavā parikkhīṇā = Disvā āsavā aparikkhīṇā (Sī, I)	144
Dukkhudrayaṁ = Dukkhundrayaṁ, Dukkhudayaṁ (Ka)	78
Durāsadā = Dūrasaddā (Ka)	350
Desassu = Desetu (Syā, Kaṁ, Ka)	292

[Dha]

Dhatānaṁ = Dhātānaṁ (Ka)	145
Dhatānaṁ = Dhāritānaṁ (Ka)	385
Dhanañjāni = Dhānañjāni (Sī, I)	395
Dhanañjāni = Dhānañjāni (Sī, I)	424
Dhanadhaññaṁ = Dantājinaṁ (Sī, Syā, Kaṁ, I)	259
Dhammena = Dhammena samena (Ka)	335
Dhātā = Dhatā (Sī, Syā, Kaṁ, I)	19

[Na]

Naddhiṁ = Nandhiṁ (Sī, I)	410
Na devotivassi = Na cātivassi (Sī, Syā, Kaṁ, I)	244
Na nibbidāya = Netāṁ nibbidāya (Sī)	95
Nāṭaputto = Nāthaputto (Sī) Nātaputto (I)	35
Nātidivā = Na divā (Syā, Kaṁ, I, Ka)	134
Nādeti = Nādiyati (Sī, I)	411
Nāssa = Na nesāṁ (Sī)	208
Nāsikasotāni = Nāsikāsotāni (Sī)	336
Nipakavuttino, te catūsu = Nipakavuttino catūsu (Sī)	2
Nipphoṭeyya = Nicchādeyya (Sī, I, Ka) Niccoṭeyya (Ka)	
Nippoṭheyya (Syā, Kaṁ)	38
Nibbijja pakkamati = Nibbijjāpakkamati (Sī)	183

Nānāpāṭhā

Piṭṭhaṅkā

[Na]

Nirāsāsaṃ = Nirāsayaṃ (Sī, I)	411
Nihīnataro = Hīnataro (Sī, I)	226
Nesaṃ ettha = Nāsaṃ ettha (Sī) Nāhaṃ ettha (Syā, Kaṃ)	272
No vasso = No ca vasso (Ka)	357
Nhātakam = Nahātakam (Sī, I)	412
Nhātakassa = Nahātakassa (Sī, Syā, I)	49
Nhānīyacuṇṇāni = Nahānīyacuṇṇāni (Sī, I)	207
Nhāpako = Nahāpako (Sī, I)	207
Nhāru = Nahāru (Sī, Syā, Kaṃ, I)	84

[Pa]

Pakkamiṃ = Pakkāmiṃ (Syā, Kaṃ, I)	242
Paccattaṅca sarīresu = Paccattaṃ sasarīresu (Sī, I)	409
Paccāsīsamānarūpo = Paccāsīmsamānarūpo (Sī, Syā, Kaṃ, I)	197
Paccāsīsāmi = Paccāsīmsāmi (Sī, Syā, Kaṃ, I)	202
Paññapentū”ti = Paññapentīti (Sī, Ka)	389
Paṭaliyo = Aṭaliyo (Sī, I) Agaliyo (Syā, Kaṃ)	362
Paṭipasseyya = Passeyya (Sī, Syā, Kaṃ, I)	29
Paṭimantakassa = Paṭimantassa (Ka)	49
Paṭimantetu = Paṭimantetuṃ (Sī, I, Ka)	355
Paṭimasi = Parimasi (Sī, Ka)	336
Paṭivāpeti = Paṭivāpeti (Syā) Patiṭṭhāpeti (Ka)	99
Paṭivirato hoti = Passa Ma 1 Cūḷahatthipadopamasutte (238) piṭṭhe.	9
Paṇḍupuṭakassa = Paṇḍumuṭikassa (Sī, I) Paṇḍumudikassa (Syā, Kaṃ)	240
Pathavīdhātu = Paṭhavīdhātu (Sī, Syā, Kaṃ, I)	84
Padasamācāro = Padarasamācāro (Sī, Syā, Kaṃ, I)	133
Pade padaṃ = Pāde pādāṃ (Sī)	350

Nānāpāṭhā

Piṭṭhaṅkā

[Pa]

Panidhekacce = Panimeke (sabbattha)	417
Pabrunti = Pabruvanti (Sī, I)	412
Pabhāvitametanti = Bhāsitametanti (Sī, Syā) Vinayepi.	297
Paradattavuttā = Paradavuttā (Sī, Syā, Kam, I)	113
Parabhūtāva ayaṃ = Parābhūtā cayaṃ (Sī, Syā, Kam, I)	425
Pariggahetvā = Paggahetvā (Sī)	57
Paricārayamāno = Paricāriyamāno (sabbattha)	172
Paricārayamānaṃ = Paricāriyamānaṃ (Syā, Kam, Ka)	124
Paribbajo = Paribbājo (Sī, I)	364
Pariyogāhiya = Pariyogāya (Sī, I, Ka) Pariyogayha (Syā, Kam)	146
Paraṃ saññāpeti = Paraṃ paññāpeti (Ka)	64
Palikujjitvā = Palikuṇṭhitvā (Syā, Kam) Paliguṇṭhitvā (Ka)	50
Paluddho = Paladdho (Sī, I)	179
Pasayha pasayha = Pavayha pavayha (Sī, Syā, Kam, I)	106
Pahantvāna = Pahatvāna (Sī)	411
Pāṭipado = Paṭipado (Syā, Kam, Ka)	17
Pāṇamatipāṭayato = Pāṇamatimāpayato (Sī, I) Pāṇamati- pātāpayato (Syā, Kam) Pāṇamatipāpayato (Ka)	66
Pāṇiyañca = Valiyañca (Sī, I) Baliyañca (Syā, Kam)	110
Pāvuraṇo = Pāpuraṇo (Sī, Syā, Kam)	22
Pidhīyati = Pithīyati (Sī, Syā, Kam, I)	307
Pivāma = Pipāma (Sī, I)	124
Piṇindriye = Piṇitindriye (Sī, I)	323
Puttasambādhasayanaṃ = Puttasambādhavasaṇaṃ (Sī)	183
Puthujjanagāthā = Puthujjanagatā (Sī, I)	177
Pessako = Pessiko (Sī, Syā, Kam, I)	409
Pesso = Peyo (Ka)	1

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Piṭṭhaṅkā

[Pa]

Ponobbhaviḱā = Ponobhaviḱā (Sī, I)	127
Poriseyyaṃ = Poroseyyaṃ (Sī, I, Ka) Oropeyya (Syā, Kaṃ)	29

[Pha]

Phātiṃ kātum = Phātikattum (Sī)	254
Phusitaggaḷesu = Phussitaggaḷesu (Sī, I)	200
Phusitvā = Phassitvā (Sī, I)	143
Pheggū palujjeyyūṃ = Pheggū palujjeyya (Sī, Syā, Kaṃ, I)	156

[Ba]

“Bandhukarogo no = Paṇḍukarogino (Ka)	323
Barihisatthāyā”ti = Parihimsatthāyāti (Ka) Ettha ca barihisanti kusatiṇaparitthataṃ yaññaṭṭhāna-attharaṇaṃ.	7
Balamattena = Balatthena (Sī, Syā, Kaṃ, I) Bahalatthena (Ka)	259
Bahupāyāsā = Bahūpāyāsā (Sī, Syā, Kaṃ, I)	27
Bahūnaṃ = Bahunnaṃ (Sī, Syā, Kaṃ, I) Evamīdise aviññāṇakappakaraṇe.	111
Bāhulliko = Bāhuliko (Sī, I)	290
Bījayamāno = Vijayamāno (Sī, I)	168
Beluvagāmake = Veḷuvagāmake (Syā, Kaṃ, Ka)	12
Brahmavacchasī = Brahmavaccasī (Sī, I)	378

[Bha]

Bhaddiyo = Nandiyo (Sī, I)	125
Bhadraṃ yānaṃ = Bhadraṃ bhadraṃ yānaṃ (Ka)	240
Bhavaṃ Sāriputto āha, brahmalokoti bhavaṃ Sāriputto āhāti = Bhavaṃ Sāriputto āhāti, katamaṃ Sāriputto āha brahmalokoti (Ka)	405

Nānāpāṭhā

Piṭṭhānkā

[Bha]

Bhūnahu = Bhūnahano (Syā, Kaṃ)	170
Bhūnahuno = Bhūnahanassa (Syā, Kaṃ)	169
Bheravassa = Roruvassa (Sī, Syā, Kaṃ, I)	93
Bhovādi = Bhovādī (Syā, Kaṃ)	410
Maghadeva-ambavane = Makhādeva-ambavane (Sī, I)	
Magghadeva-ambavane (Ka)	262

[Ma]

Mañjiṭṭhakāni = Mañjeṭṭhikāni (Sī, Syā, Kaṃ, I) Mañjeṭṭhakāni (Ka)	176
Majjhāraññaṃ = Mejjhāraññaṃ (Sī, Syā, Kaṃ, I)	41
Madhurāyaṃ = Mathurāyaṃ (Ṭikā)	270
Manussarāhasseyyakāni = Manussarāhaseyyakāni (Sī, I)	321
Manokammaṃ = Manokamme (Sī, Syā, Kaṃ, I)	82
Mahacca = Mahaccā (Sī) Mahatā (I)	240
Mahākappino = Mahākappuno (Sī, I)	186
Mahāmoggallāno = Mahāmoggalāno (Ka)	137
Māgaṇḍiyo = Māgandiyo (Sī, I)	169
Mālukyaputtassa = Māluṅkyaputtassa (Sī, Syā, Kaṃ, I)	89
Micchādiṭṭhissa = Micchādiṭṭhikassa (Sī)	50
Micchādiṭṭhi = Micchādiṭṭhī (sabbattha)	273
Mittūpahāraṃ = Cittūpahāraṃ (Sī)	322
Mithileyyakā = Methileyyakā (Sī, I)	341
Miḷhasukhaṃ = Miḷhasukhaṃ (Sī, I)	117
Muddhani = Muddhānaṃ (Sī, Syā, Kaṃ, I)	403
Muddhani abhimattheyya = Muddhānaṃ abhimantheyya (Sī, I)	
Muddhānaṃ abhimattheyya (Syā, Kaṃ)	286
Mūsikukkarō = Mūsikukkuro (Sī, Syā, Kaṃ, I)	242
Medāḷupaṃ = Metaḷupaṃ (Sī) Medaḷumpaṃ (I)	320
Mamsalohitehi upādinnaṃ = Ākāśagataṃ upādinnaṃ (Sī, I)	86

Nānāpāṭhā

Piṭṭhāṅkā

[Ya]

Yatohaṃ bhagini jāto = Bhagini jātiyā jāto (Sī)	386
Yathāssidaṃ = Yathayidaṃ (Syā, Kaṃ, Ka)	106
Yadidaṃ Buddho”ti = Yadidaṃ Buddho Buddhoti (Ka)	349
Yamidaṃ = Yampidaṃ (Sī, I)	53
Yamidaṃ = Yadidaṃ (Ka)	64
Yāvadeva = Yāvade (I)	162
Yāvāḷāhanā = Yāva-āḷāhanā (Sī, Syā, Kaṃ, I)	182
Yesaṃkesaṃci = Yassakassaci (sabbattha)	98
Yo pubbeva = Yo ca pubbe (Sī, Syā, Kaṃ, I)	307

[Ra]

Rattibhojanā = Rattibhojanaṃ (Ka)	138
Rathikāya rathikaṃ = Rathiyāya rathiyaṃ (Sī, Syā, Kaṃ, I)	311
Rāgānuddhamṣena cittaena = Anuddhastena cittaena (Sī, I)	125
Rājā = Rājānaṃ (Sī, I)	266
Ruḷhanīyaṃ = Rumhaniyaṃ (Sī, I)	146
Rūpasaṅkhayavimutto = Rūpasaṅkhāvimutto (Sī, Syā, Kaṃ, I)	155
Rūpādhikaraṇaṃ = Rūpakāraṇā (Ka)	73

[La]

Luddhādhanāṃ = Laddhādhanāṃ (Ka)	260
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[Va]

Vaṇṇavā = Vaṇṇimā (Syā, Kaṃ, I, Ka)	359
Vattasampanno = Vatasampanno (I)	407
Vatthanāḷiyā = Chattanāḷiyā (Syā, Kaṃ, I)	319
Vadeti = Vadesi (Sī) Pavedeti (Syā, Kaṃ)	300
Varattakhaṇḍena = Varattakabandhanena (Sī)	286
Vasanto ca = Vasanto vā (Sī, I) Evamuparipi anārādhanapakke.	182

Nānāpāṭhā

Piṭṭhaṅkā

[Va]

Vasala = Vasalī (I) Vasali (Ka) Capalī (Syā, Kaṁ)	362
Vassike pāsāde vassike cattāro = Vassike pāsāde cattāro (Syā, Kaṁ)	172
Vassaṁvuṭṭho = Vassaṁvuttho (Sī, Syā, Kaṁ, I)	395
Vaḷavābhirathena = Vaḷabhīrathena (Sī)	423
Vājitaṁ = Vākhittaṁ (Ka)	93
Vālaṁ = Thālaṁ (Ka)	38
Vikūjitaṁ = Vikujjitaṁ (Sī, Syā, Kaṁ, I)	216
Vighātagabbhaṁ = Visātagabbhaṁ (Syā, Kaṁ, I, Ka)	305
Viṭaṭṭho = Viḍḍho (Sī, Syā, Kaṁ, I)	313
Vinivaṭṭeva = Viniveṭṭeva (Sī, Syā, Kaṁ, I)	238
Vipulaṁ sukhaṁ = Paramaṁ sukhaṁ (Ka)	308
Vissajjeyyaṁ = Virājeyyaṁ (Sī, Syā, Kaṁ, I)	28
Visaṁyuttaṁ = Visaññuttaṁ (Ka)	410
Viharati. So -pa- na paritāpeti, iminā = Viharati.	
Iminā (Sī, Syā, Kaṁ, I)	4
Vihārotveva so = Vihārotveveso (Sī) Vihārotveveso arahatoti (?)	287
Vīriyavā = Viriyavā (Sī, Syā, Kaṁ, I)	351
Vekhanaso = Vekhanasso (Sī, I)	231
Vegaḷiṅgaṁ = Vehaliṅgaṁ (Sī) Vebhaliṅgaṁ (Syā, Kaṁ)	
Vebhaliṅgaṁ (I)	236
Vedānaṁ = Bedānaṁ (Ka)	334
Venakulā = Veṇakulā (Sī, I) Veṇukulā (Syā, Kaṁ)	359
Veyyākaraṇā = No byākaraṇā (Syā, Kaṁ, Ka)	407

[Sa]

Sakideva = Sakimdeva (Ka)	15
Sanharitvā sanharitvā paṭipajjanti = Saṁharitvā saṁharitvā paṭipajjanti (Sī, I)	
Saṅgaritvā paṭipajjanti (Syā, Kaṁ)	301

Nānāpāṭhā

Piṭṭhaṅkā

[Sa]

Saṅkhyam̐ = Saṅkham̐ (Sī, Syā, Kam̐, I)	275
Saccavajjena = Saccavācena (Ka)	66
Sanḥassa = Saṅḥassa (Sī, Syā, Kam̐, I)	93
Satova passasati = Sato passasati (Sī, Syā, Kam̐, I) Tatiyapārājikepi.	88
Santhāgāre = Sandhāgāre (Ka)	120
Santhāgāram̐ = Sandhāgāram̐ (Ṭikā)	6
Sadvārā = Sannadvārā (Ka)	213
Sampavesesi = Sampāpesi (Sī, I)	267
Sampayojeyyum̐ = Saṃyojeyya (Ka)	360
Sappurisavatam̐ = Sappurisavata (Sī, Syā, Kam̐, I)	438
Sabbacetaso = Sabbam̐ cetaso (Ka)	109
Sabyābajjho = Sabyāpajjho (Sī, Syā, Kam̐, I) Sabyāpajjo (Ka)	316
Sabyābajjham̐ = Sabyāpajjham̐ (Sī, Syā, Kam̐)	52
Samaṇaseyyānurūpaṃ = Samaṇaseyyārūpaṃ (Sī, I)	169
Samaṇamaṇḍikāputto = Samaṇamaṇḍikāputto (Sī, I)	214
Samannāgato ca so = Samannāgato ca bho (sabbattha)	336
Sammaggatā = Samaggatā (Ka)	63
Sammajjitvā = Pamajjitvā (Sī, I)	46
Sammantānaṃ = Vasantānaṃ (Sī)	361
Samādāya = Samādhāya (Sī)	260
Sammādiṭṭhi = Sammādiṭṭhī (Syā, Kam̐, I, Ka)	274
Samiñjite = Sammiñjite (Sī, Syā, Kam̐, I)	9
Samiñjitaṃ = Sammiñjitaṃ (Sī, Syā, Kam̐, I)	121
Samukkaṃseti = Sampahaṃsati (Ka)	166
Samuggatassa = Sammaggatassa (Sī, Syā, I)	49
Sammuccā = Sammusā (Sī, I)	418
Samudācaratha = Samudācarittha (Sī, Syā, Kam̐, I)	296
Sarasi = Sarasi tvaṃ (Sī, I) Sarasi taṃ (?)	109

Nānāpāṭhā

Piṭṭhaṅkā

[Sa]

Sarīre upasussatu = Upasussatu sarīre (Sī) Sarīre avasussatu (Ka)	146
Sasakkaṃ na karaṇīyaṃ = Samsakkaṃ na ca karaṇīyaṃ (Ka)	79
Sākhāpalāsā palujjeyyuraṃ = Sākhāpalāsāṃ palujjeyya	156
Sāciyogā = Sāviyogā (Syā, Kaṃ, Ka) Ettha sācīti kuṭilapariyāyo.	9
Sāraṇīyaṃ = Sārāṇīyaṃ (Sī, Syā, Kaṃ, I)	1
Sārāgāya = Sarāgāya (Sī, Syā)	74
Sāmikaṃ = Sāmikā (Sī)	312
Sāmīcikkammānīti = Sāmīcikkammānanti (Sī)	329
Sāvako, yo āsavānaṃ khayā = Sāvako āsavānaṃ khayā (Sī, Syā, Kaṃ, I)	157
Sippisambukampi = Sibbikasambukampi (Syā, Kaṃ)	213
Sītībhūto = Sītībhūto (Sī, I, Ka)	3
Sīsānāhātaṃ = Sasāsaṃ nahātaṃ (Sī) Sīsānāhātaṃ (Syā, Kaṃ)	238
Sukatadukkaṭānaṃ = Sukaṭadukkaṭānaṃ (Sī, Syā, Kaṃ, I)	63
Sukhaparibhato = Sukhaparihato (Syā, Kaṃ, Ka)	246
Suppatiṭṭhitacittā = Supaṭṭhitacittā (Sī, I, Ka)	2
Subhāsitaṃ cidaṃ = Subhāsitamidaṃ (Sī)	319
Suvacena = Subbacena (Sī, Ka)	135
Sūriyaṃ = Suriyaṃ (Sī, Syā, Kaṃ, I)	55
Seyyo = Seyyā (Syā, Kaṃ)	418
Sokaparidevānaṃ = Sokapariddavānaṃ (Sī, I)	2
Sokāvatiṇṇaṃ = Sokāvakiṇṇaṃ (Syā)	292
Sottisināniṃ = Sottim sināniṃ (Sī, I) Sottisinānaṃ (Syā, Kaṃ, Ka)	237
So vatassaṃ = So vatassa (Ka)	114

Nānāpāṭhā

Piṭṭhaṅkā

[Sa]

Saṃphuṭito = Saṃphusito (Syā, Kaṃ) Saṃpuṭito (Ka)

Saṃphuṭitoti ettha saṅkucitoti attho.

288

Svāssa = So cassa (Sī, I) Sopissa (Syā, Kaṃ)

359

Svāgataṃ = Sāgataṃ (Sī, I)

148, 308

[Ha]

Hatthatthare = Kaṭṭhatthare (Syā, Kaṃ)

254

Hatthāpalekhano = Hatthāvalekhano (Syā, Kaṃ)

5

Hatthārūḷhe = Hatthārūye (Sī, I)

297

“Hupeyyapāvuso”ti = Huveyyapāvuso (Sī, I)

Huveyyāvuso (Syā, Kaṃ)

295

Majjhimanikāye Majjhimaṇṇāsapāliyaṃ

Gāthāsūci

Gāthāpamukhaṃ	Piṭṭhāṅkā		Gāthāpamukhaṃ	Piṭṭhāṅkā
[A]			[A]	
Akakkasaṃ viññāpaniṃ	411		Asaṃsayassa kusalassa	48
Akathamkathissa tusitassa	48		Ahaṃ hi arahā loke	295
Akiñcanaṃ anādānaṃ	410, 412		Ahiṃsakoti me nāmaṃ	308
Akkodhanaṃ vatavantaṃ	410		[Ā]	
Akkosaṃ vadhabandhañca	410		Ārogyaparamā lābhā	176, 177
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Añjanīvaṇṇavā cittā	253		Āsā yassa na vijjanti	411
Ajānataṃ no pabrūhi	408		[I]	
Aṭṭhāpadakatā kesā	253		Itveva coro asimāvudhañca	303
Aḍḍhā daliddā ca phusanti	261		Imaṃ bhonto nisāmetha	352
Anāgārehi cūbhayaṃ	410		Isisattamassa akuhassa	49
Anuññātapaṭiññātā	407		[U]	
Anupādāya nibbuto	411		Uṭṭhehi vīra vijitasāṅgāma	292
Anejassa vasippattassa	49		Udakañhi nayanti nettikā	308
Anopamassa virajassa	48		Upadhī te samatikkantā	354
Apaṇṇakaṃ sāmāññameva			Upeti gabbhañca parañca	
seyyo	261		lokam	261
Apārutā tesam amatassa			Usabhaṃ pavaram vīram	412
dvārā	293		[E]	
Abbhā muttova candimā	307		Evametam yathābhūtam	412
Abhiññeyyam			Evañce rucati bhoto	352
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Araham bho katham hoti	345		Odahi migavo pāsam	253
Ariyassa bhāvitattassa	49			
Alattakakatā pādā	253			
Aviruddham viruddhesu	410			
Asamsatṭham gahaṭṭhehi	410			

Gāthāpamukhaṃ	Piṭṭhaṅkā
[Ka]	
Kacci kosohitaṃ bhoto	344
Kacci pahūtajivhosi	344
Kandanti naṃ ñātī pakiriya	260
Kandaraṇāgarasekhavato ca	76
Kathaṃ kho brāhmaṇo hoti	345
Kammunā vattati loko	412
Kalyāṇadassano bhikkhu	351
Kassako kammunā hoti	412
Kāmā hi citrā madhurā	261
Kicchena me adhigataṃ	291
Kuñjara Rāhula sassataloko	147
Ko nu senāpati bhoto	352
[Kha]	
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Khattiyō seṭṭho janetasmiṃ	21
[Ga]	
Gacchaṃ vadesi samaṇa	
ṭhitomhi	302
Gambhīrapaññaṃ medhāviṃ	410
[Gha]	
Ghaṭikāro Raṭṭhapālo	333
[Ca]	
Cakkhuṃ loke samuppannaṃ	408
Catuppadepi jānātha	408

Gāthāpamukhaṃ	Piṭṭhaṅkā
[Ca]	
Candaṃ yathā khayātitaṃ	408
Candaṃva vimalaṃ suddhaṃ	411
Cittaṃ visuddhaṃ jānāti	345
Cirassaṃ vata me mahito	
mahesī	303
Cutiṃ yo vedi sattānaṃ	411
Coro ahaṃ pure āsiṃ	308
Coropi kammunā hoti	412
Coro yathā sandhimukhe	261
[Cha]	
Chetvā naddhiṃ varattañca	410
[Ja]	
Jātiyā brāhmaṇo hoti	408
[Tha]	
Ṭhito ahaṃ Aṅgulimāla	303
[Ta]	
Taṇhacchidassa Buddhassa	49
Tato pakkhīpi jānātha	408
Tato macchepi jānātha	408
Tapena brahmacariyena	412
Tamaḥaṃ brūmi	
brāhmaṇaṃ	410, 411
Tato kīṭe paṭaṅge ca	408
Tasmā hi paññāva dhanena	261
Tādisaṃ kammaṃ katvāna	308
Tiṇarukkhepi jānātha	408
Tiṇṇassa tārayantassa	49
Tīhi vijjāhi sampanno	412

Gāthāpamukhaṃ Piṭṭhaṅkā

[Ta]

Tuvaṃ Buddho tuvaṃ Satthā	354
Te na sakkoma nāpetuṃ	408
Tevijjhānaṃ yadakkhātaṃ	407
Tesaṃ vo ahaṃ byakkhissaṃ	408
Tesaṃ no jātivādasmiṃ	407

[Da]

Daṇḍeneke damayanti	308
Dantassa nippapañcassa	49
Dāyādakā tassa dhaṇaṃ haranti	260

[Da]

Diṭṭhadhammahitathāya	344, 345
Disā hi me khantivādānaṃ	307
Disā hi me dhammakathaṃ	307
Dīgharattānusayitaṃ	412
Dumapphalāneva patanti	261

[Dha]

Dhammacakkaṃ pavattetuṃ	295
Dhīrassa vigatamohassa	48

[Na]

Na kesehi na sīsehi	409
Nakkhattānaṃ mukhaṃ cando	353
Na gīvāya na aṃsehi	409
Na cāhaṃ brāhmaṇaṃ brūmi	410
Na jaccā brāhmaṇo hoti	412
Na dīghamāyuraṃ labhate	261
Na me ācariyo atthi	295
Namo tassa Bhagavato	341
Narassa hi sujātassa	351

Gāthāpamukhaṃ Piṭṭhaṅkā

[Na]

Na hatthehi na pādehi	409
Na hi jātu so mamaṃ hiṃse	307
Nāgassa pantasenassa	49
Nidhāya daṇḍaṃ bhūtesu	410
Nisabhassa appameyyassa	48

[Pa]

Paccattañca sarīresu	409
Paṭisotagāmiṃ nipuṇaṃ	291
Pappuyya paramaṃ santim	307
Pamādamanuyuñjanti	308
Paripuṇṇakāyo suruci	351
Passa cittakataṃ bimbaṃ	253
Passa cittakataṃ rūpaṃ	253
Pasannanetto sumukho	351
Passāmi loke sadhane manusse	260
Pāturahosi Magadhesu pubbe	292
Pādudarepi jānātha	408
Pāragū sabbadhammānaṃ	345
Puṇḍarī aggasaha kathināmo	235
Pubbenivāsaṃ yo vedi	345, 412
Purindadassa Sakkassa	49

[Ba]

Brahmabhūtaṃ atitulaṃ	352
Brahmabhūto atitulo	352
Brāhmaṇā tisaṭā ime	352
Brahmāyu selassalāyano	439
Buddho ca kho kāruṇiko	303

Gāthāpamukhaṃ	Piṭṭhaṅkā	Gāthāpamukhaṃ	Piṭṭhaṅkā
[Bha]		[Ya]	
Bhikkhavo tisatā ime	354	Yo hi koci manussesu (Ga-Gāthā)	409
[Ma]		[Ra]	
Mayā pavattitaṃ cakkam	352	Rājā arahasi bhavituṃ	351
Mahato yasaggapattassa	49	Rājā ca aññe ca bahū	260
Mādisā ve jinā honti	295	Rājā pasayhā pathaviṃ	260
Mānacchidassa vīrassa	48	Rājāhamasmi selāti	352
Mā pamādamanayunñjetha	308	[La]	
[Ya]		Liṅgaṃ jātimayaṃ neva	409
Yathā etāsu jātisū	408	Lohitapāṇi pure āsim	308
Yassa gatim na jānanti	411	[Va]	
Yassa pure ca pacchā ca	412	Vāripokkharapatteva	410
Yassa pāpaṃ kataṃ kammaṃ	307	Vinayassu mayi kaṅkham	352
Yassa rāgo ca doso ca	410	Visāradassa nipuṇassa	49
Yaṃ taṃ saraṇamāgama	354	Vesamantarassa vimalassa	48
Yassālayā na vijjanti	411	[Sa]	
Ye te dvattiṃsāti sutā	344	Saṅgātigassa muttassa	48
Ye me dvattiṃsāti sutā	344	Santassa bhūripaṇṇassa	49
Yesam ve dullabho		Sabbasaṃyojanaṃ chetvā	410
loke	352	Sabbābhibhū	
Yo imaṃ palipathaṃ duggaṃ	411	sabbavidūhamasmi	295
Yo dukkhassa pajānāti	410	Sambuddho paṭijānāsi	352
Yodha kāme pahantvāna	411	Samaññā hesā lokasmiṃ	412
Yodha taṇhaṃ pahantvāna	411	Samuggatassa jhāyissa	49
Yodha dīghaṃva rassaṃ vā	411	Sayaṃ abhiññāya	
Yodha puññaṅca pāpaṅca	411	kamuddiseyyaṃ	295
Yo pubbeva pamajjitvā	307	Svākkhātaṃ brahmacariyaṃ	353
Yo maṃ icchati anvetu	352	Svāgataṃ nāpagataṃ	308
Yo have daharo bhikkhu	307		

Gāthāpamukhaṃ	Piṭṭhaṅkā	Gāthāpamukhaṃ	Piṭṭhaṅkā
[Sa]		[Sa]	
Sāvittī chandaso mukhaṃ	353	So ḍayhati sūlehi	260
Sāsaṇḍoriva āraggā	410	Somaṃ lokaṃ pabhāseti	307
Sītibhūtosmi nibbuto	295	[Ha]	
Sele yathā pabbata- muddhaniṭṭhito	292	Hitvā māṇusakaṃ yogam	411
Sokāvatiṇṇaṃ janata- mapetasoko	292	Hitvā ratim ca aratim	411