

**SUTTAPITAKE
KHUDDAKANIKĀYE
ROMAN**



**16TH INTERNATIONAL TIPITAKA
CHANTING CEREMONY
BODHGAYA, INDIA**

**Dhammagiri Pāli Ganthamālā Roman
Suttapitake Khuddakanikāye
The Pali Text of Chatta Sangayana in Roman Script**

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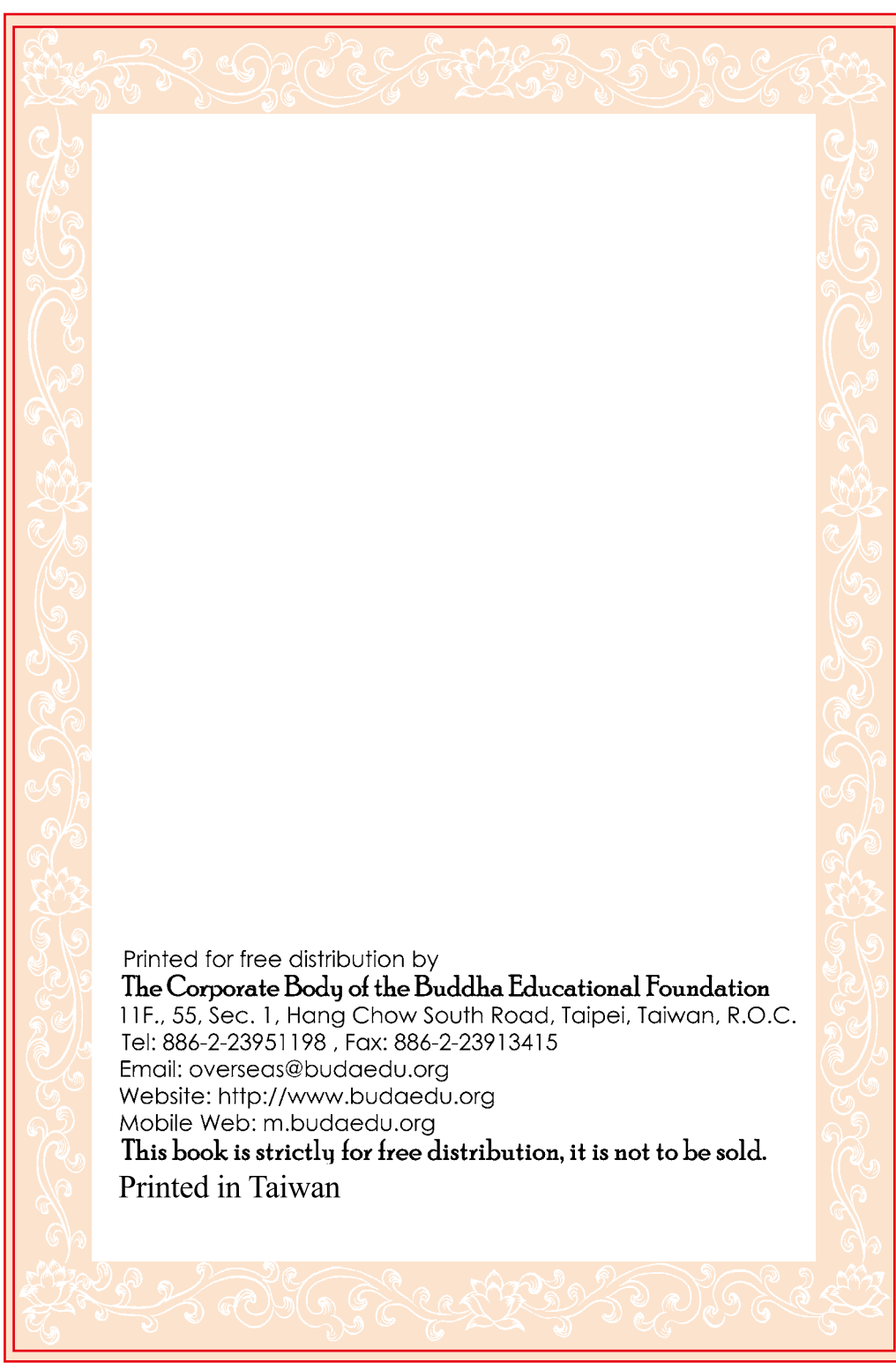
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Dhammagiri Pāli Ganthamālā
Roman

Suttapitake
Khuddakanikāye

Milindapañhapāli
Petakopadesapāli





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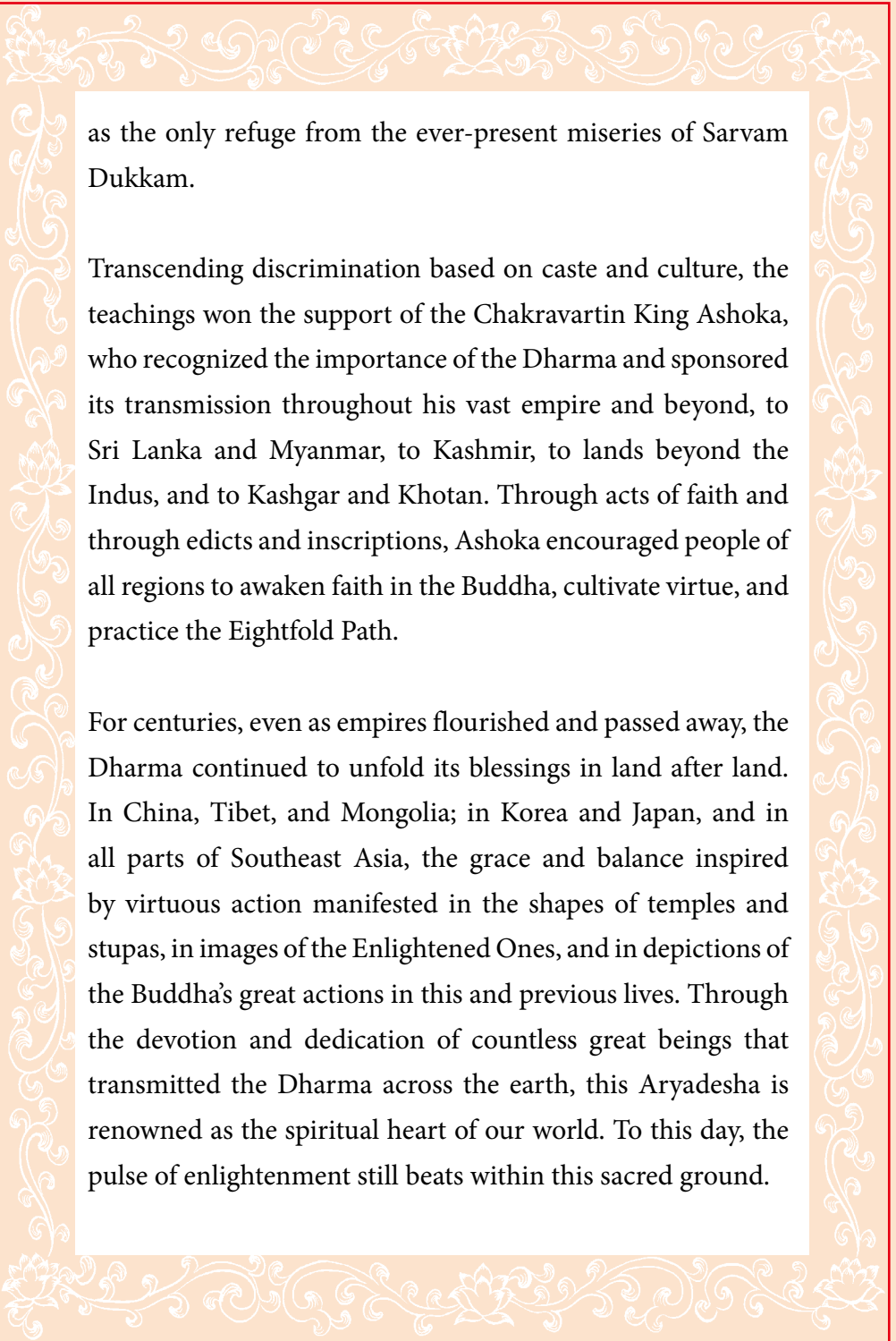
DEDICATION

Homage to the Buddha, Dharma, and Sangha!



Here under the sacred Bodhi Tree, where Bhagavan Buddha Shakyamuni brought the blessings of Enlightenment into our world, the Mahasangha from eleven countries has assembled once again to recite the Tipitaka. The teachings we commemorate here were spoken to the Sangha at various places in India. They were affirmed by five hundred Arhats who assembled at the Satipattana cave in Rajgir a year after the Blessed One passed into Parinirvana. Led by Mahakassapa, Ananda, and Upali, the noble Arhats, empowered with full recall of all they had heard, recited the teachings and confirmed them as the true words of the Tathagata.

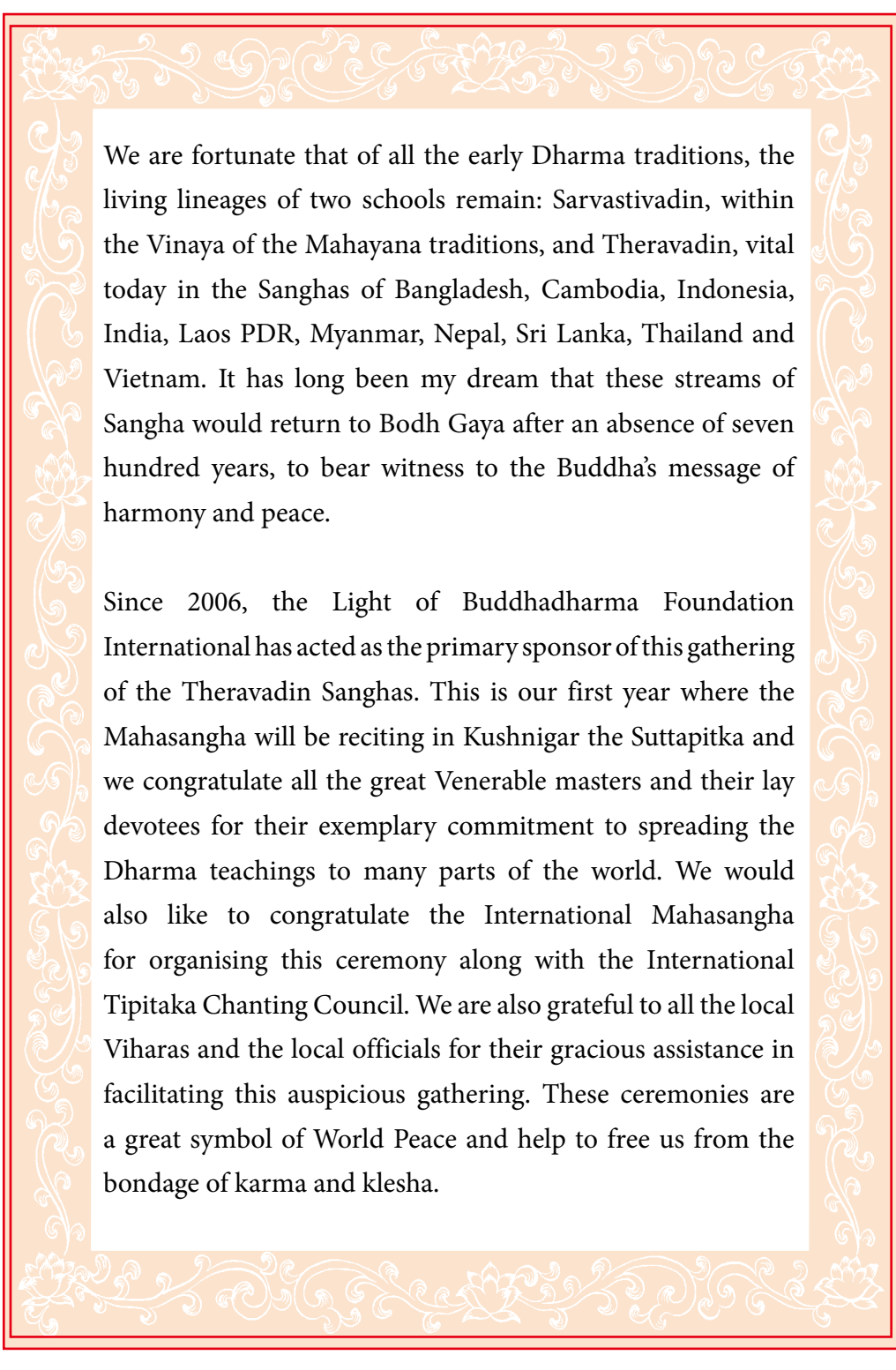
Since this first great council, the Sangha has kept alive the memory of the Buddha's presence and faithfully transmitted the Four Noble Truths and the Eightfold Path in all directions. From their dedication, four major traditions took form and gave rise to eighteen schools. While they emphasized different aspects of the teachings, all relied on the Three Jewels

A decorative border with a repeating floral and scrollwork pattern in a light beige color, framing the text. The pattern includes stylized lotus flowers and swirling vines.

as the only refuge from the ever-present miseries of Sarvam Dukkam.

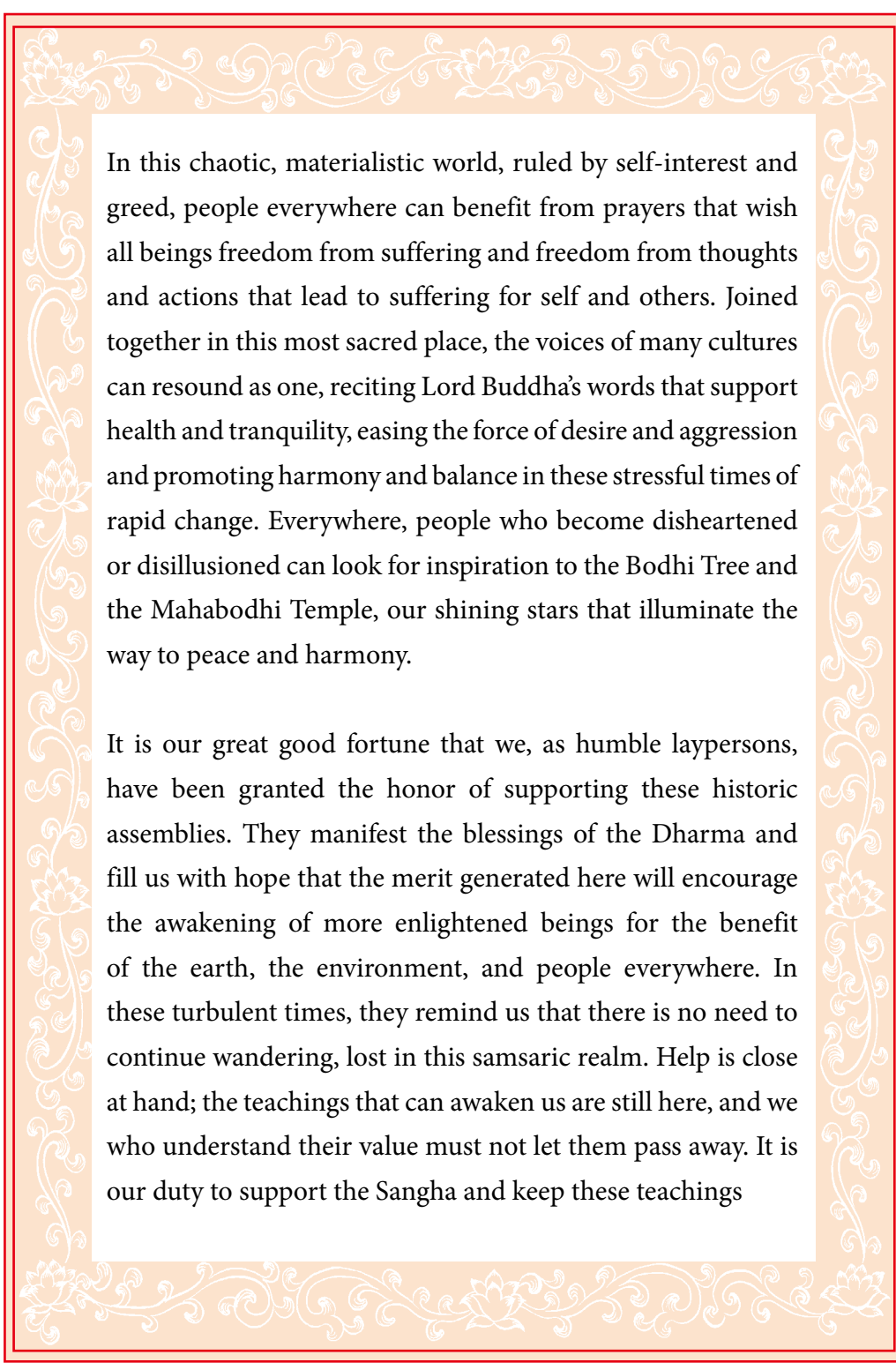
Transcending discrimination based on caste and culture, the teachings won the support of the Chakravartin King Ashoka, who recognized the importance of the Dharma and sponsored its transmission throughout his vast empire and beyond, to Sri Lanka and Myanmar, to Kashmir, to lands beyond the Indus, and to Kashgar and Khotan. Through acts of faith and through edicts and inscriptions, Ashoka encouraged people of all regions to awaken faith in the Buddha, cultivate virtue, and practice the Eightfold Path.

For centuries, even as empires flourished and passed away, the Dharma continued to unfold its blessings in land after land. In China, Tibet, and Mongolia; in Korea and Japan, and in all parts of Southeast Asia, the grace and balance inspired by virtuous action manifested in the shapes of temples and stupas, in images of the Enlightened Ones, and in depictions of the Buddha's great actions in this and previous lives. Through the devotion and dedication of countless great beings that transmitted the Dharma across the earth, this Aryadesha is renowned as the spiritual heart of our world. To this day, the pulse of enlightenment still beats within this sacred ground.

A decorative border with a repeating floral and scrollwork pattern in a light beige color, framing the text. The border is set against a white background with a thin red inner line.

We are fortunate that of all the early Dharma traditions, the living lineages of two schools remain: Sarvastivadin, within the Vinaya of the Mahayana traditions, and Theravadin, vital today in the Sanghas of Bangladesh, Cambodia, Indonesia, India, Laos PDR, Myanmar, Nepal, Sri Lanka, Thailand and Vietnam. It has long been my dream that these streams of Sangha would return to Bodh Gaya after an absence of seven hundred years, to bear witness to the Buddha's message of harmony and peace.

Since 2006, the Light of Buddhadharma Foundation International has acted as the primary sponsor of this gathering of the Theravadin Sanghas. This is our first year where the Mahasangha will be reciting in Kushnigar the Suttapitka and we congratulate all the great Venerable masters and their lay devotees for their exemplary commitment to spreading the Dharma teachings to many parts of the world. We would also like to congratulate the International Mahasangha for organising this ceremony along with the International Tipitaka Chanting Council. We are also grateful to all the local Viharas and the local officials for their gracious assistance in facilitating this auspicious gathering. These ceremonies are a great symbol of World Peace and help to free us from the bondage of karma and klesha.



In this chaotic, materialistic world, ruled by self-interest and greed, people everywhere can benefit from prayers that wish all beings freedom from suffering and freedom from thoughts and actions that lead to suffering for self and others. Joined together in this most sacred place, the voices of many cultures can resound as one, reciting Lord Buddha's words that support health and tranquility, easing the force of desire and aggression and promoting harmony and balance in these stressful times of rapid change. Everywhere, people who become disheartened or disillusioned can look for inspiration to the Bodhi Tree and the Mahabodhi Temple, our shining stars that illuminate the way to peace and harmony.

It is our great good fortune that we, as humble laypersons, have been granted the honor of supporting these historic assemblies. They manifest the blessings of the Dharma and fill us with hope that the merit generated here will encourage the awakening of more enlightened beings for the benefit of the earth, the environment, and people everywhere. In these turbulent times, they remind us that there is no need to continue wandering, lost in this samsaric realm. Help is close at hand; the teachings that can awaken us are still here, and we who understand their value must not let them pass away. It is our duty to support the Sangha and keep these teachings

alive through our practice and devotion. We pray that we may continue to support these ceremonies as they carry significant blessings for the world.

I am grateful to the leaders of the Sangha for allowing me this opportunity to commemorate the Lord Buddha and honor the beauty of his heritage. I thank my daughter Kunzang Wangmo, who has coordinated these assemblies over the last ten years in Bodhgaya. May the offering of this year's printed volume of the Khuddakanikāye be received with the great wish that these precious teachings continue to be recited by the Mahasangha for the benefit of all beings. May the sound of the Buddavaccana be loud and heard throughout all realms!

Sarvam Mangalam
Tarthang-pa Kunga Gellek Yeshe Dorje
Tarthang Rinpoche
Founder of the Bodh Gaya Monlam Chenmo,
World Peace Ceremony
Founder, Light of Buddhadharma Foundation International
March 2022

16th Ceremony
Organized by the International Tipitaka Chanting Council

Note on Pronunciation of Pāli

Pāli was a spoken language of northern India in the time of Gotama the Buddha. It was written in the Brāhmi script in India in the time of Emperor Asoka and has been preserved in the scripts of the various countries where the language has been maintained. In Roman script, the following set of diacritical marks is used to indicate the proper pronunciation.

The alphabet consists of forty-one characters: eight vowels, thirty-two consonants and one nasal sound (niggahita).

Vowels: a, ā, i, ī, u, ū, e, o

Consonants:

Velar: k, kh, g, gh, ṅ

Palatal: c, ch, j, jh, ñ

Retroflex: ṭ, ṭh, ḍ, ḍh, ṇ

Dental: t, th, d, dh, n

Labial: p, ph, b, bh, m

Miscellaneous: y, r, l, v, s, h, ḷ

Nasal sound (niggahita): ṃ

The vowels a, i, u are short; ā, ī, ū are long; e and o are pronounced short before double consonants: mettā, khetta, koṭṭha, sotthi; and long before single consonants: deva, senā, loka, odana.

a is pronounced like 'a' in 'about';
ā like 'a' in 'father';
i is pronounced like 'i' in 'mint';
ī like 'ee' in 'see';
u is pronounced like 'u' in 'put';
ū like 'oo' in 'cool'

Consonants are pronounced mostly as in English. The consonant c is pronounced as 'ch' in 'church'. All the aspirated consonants are pronounced with an audible expulsion of breath following the normal unaspirated sound. Therefore th is not as in 'three' but more like the sound in 'Thailand', and ph is not as in 'photo' but rather is pronounced 'p' accompanied by an expulsion of breath.

The retroflex consonants, ṭ, ṭh, ḍ, ḍh, ṇ are pronounced with the tip of the tongue turned back; whereas in the dental consonants, t, th, d, dh, n it touches the upper front teeth.

The palatal nasal, ñ, is the same as the Spanish 'ñ', as in 'señor'. The velar nasal, ṅ, is pronounced like 'ng' in 'singer' but occurs only with the other consonants in its group: ṅk, ṅkh, ṅg, ṅgh. The pronunciation of ṁ is similar to ṅ but occurs most commonly as a terminal nasalization: 'evaṁ me sutam'. The Pāli v is a soft 'v' or 'w' and ḷ produced with the tongue retroflexed, is almost a combined 'rl' sound.

Double consonants are very frequent in Pāli and must be strictly pronounced as long consonants, thus nn is like the English 'nn' in 'unnecessary'.

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Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Milindapañhapāḷi

1.

Milindo nāma so rājā, sāgalāyaṃ puruttame;

Upagañchi nāgasenaṃ, gaṅgā ca yathā sāgaram.

Āsajja rājā citrakathiṃ, ukkādhāraṃ tamonudaṃ;

Apucchi nipuṇe pañhe, thānāṭṭhānagate puthū.

Pucchā visajjanā ceva, gambhīratthūpanissitā;

Hadayaṅgamā kaṇṇasukhā, abbhutā lomahaṃsanā.

Abhidhammavinayogāḷhā, suttajālasamattitā;

Nāgasenakathā citrā, opammehi nayehi ca.

Tattha ñāṇaṃ pañidhāya, hāsayitvāna mānasam;

Suṇātha nipuṇe pañhe, kaṅkhāṭṭhānavidālaneti.

2. Taṃ yathānusūyate – atthi yonakānaṃ nānāpuṭabhedanaṃ sāgalaṃ
nāma nagaraṃ nadīpabbatasobhitaṃ ramaṇīyabhūmippadesabhāgaṃ
ārāmuyyānopavanataḷākapokkharāṇisampannaṃ
nadīpabbatavānarāmaṇeyyakaṃ sutavantanimmitaṃ
nihatapaccatthikaṃ paccāmittānupapīḷitaṃ
vividhavicitradaḷhamatṭālakoṭṭhakaṃ varapavaragopura
toraṇaṃ gambhīraparikhāpaṇḍarapākāraparikkhittantepuraṃ.
Suvibhattavīthicaccaracatukkasiṅghāṭakaṃ
suppasāritānekavidhavarabhaṇḍaparipūritantarāpaṇaṃ
vividhadānaggasatasamupasobhitaṃ
himagirisikharasaṅkāsavarabhavanasatasahassappaṭimaṇḍitaṃ
gajahayarathapattisamākulaṃ abhirūpanaranārīgaṇānucaritaṃ

ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddaṃ
 vividhasamaṇabrāhmaṇasabhājana saṅghaṭitaṃ bahuvidhavijjāvanta
 naracira nisevitaṃ kāsikakoṭtumarikādīnānāvidhavatthāpaṇasampannaṃ
 suppasāritarucirabahuvidhapupphagandhāpaṇaṃ
 gandhagandhitaṃ āsīsanīyabahuratanaparipūritaṃ
 disāmukhasuppasāritāpaṇaṃ siṅgāravāṇijagaṇānucaritaṃ
 kahāpaṇarajatasuvaṇṇakamsapattharaparipūraṃ pajjotamānanidhiniketam
 pahūtadhanadhaññavittūpakaraṇaṃ paripuṇṇakosakoṭṭhāgāraṃ
 bahvannaṇaṃ bahuvidhakhajjabhojjaleyyapeyyasāyanīyaṃ
 uttarakurusaṅkāsam sampannaśasam ālakamandā viya devapuraṃ.

Ettha tathavā tesam pubbakammaṃ kathetabbaṃ, kathentena ca
 chadhā vibhajitvā kathetabbaṃ. Seyyathīdaṃ – pubbayogo milindapaṇhaṃ
 lakkhaṇapaṇhaṃ meṇḍakapaṇhaṃ anumānapaṇhaṃ opammakathāpaṇhanti.

Tattha milindapaṇho lakkhaṇapaṇho, vimaticchedanapaṇhoti duvidho.
 Meṇḍakapaṇhopi mahāvaggo, yogikathāpaṇhoti duvidho.

Pubbayogoti tesam pubbakammaṃ.

1. Bāhirakathā

Pubbayogādi

3. Atīte kira kassapassa bhagavato sāsane vattamāne gaṅgāya samīpe
 ekasmiṃ āvāse mahābhikkhusaṅgho paṭivasati, tattha vattasīlasampannā
 bhikkhū pātova uṭṭhāya yaṭṭhisammajjaniyo ādāya buddhagūṇe āvajjentā
 aṅgaṇaṃ sammajjitvā kacavarabyūhaṃ karonti. Atheko bhikkhu ekaṃ
 sāmaṇeraṃ “ehi sāmaṇera, imaṃ kacavaraṃ chaḍḍehī”ti āha, so asuṇanto
 viya gacchati, so dutiyampi...pe... tatiyampi āmantiyamāno asuṇanto
 viya gacchateva. Tato so bhikkhu “dubbaco vatāyaṃ sāmaṇero”ti kuddho
 sammajjanidaṇḍena pahāraṃ adāsī. Tato so rodanto bhayena kacavaraṃ
 chaḍḍento “iminā kacavarachaḍḍanapuññakammena yāvāhaṃ nibbānaṃ
 pāpuṇāmi , etthantare nibbattanibbattaṭṭhāne majjhanhikasūriyo viya
 mahesakkho mahātejo bhaveyya”nti paṭhamaṃ patthanaṃ paṭṭhapesi.
 Kacavaraṃ chaḍḍetvā nahānatthāya gaṅgātithaṃ gato gaṅgāya ūmivegaṃ
 gaggarāyamānaṃ disvā “yāvāhaṃ nibbānaṃ pāpuṇāmi , etthantare
 nibbattanibbattaṭṭhāne ayaṃ ūmivego viya tṭhānupattikapāṭibhāno
 bhaveyyaṃ akkhayapaṭibhāno”ti dutiyampi patthanaṃ paṭṭhapesi.

Sopi bhikkhu sammajjanisālāya sammajjanim̐ ṭhapetvā nahānatthāya gaṅgāttham̐ gacchanto sāmaṇessa patthanaṃ sutvā “esa mayā payojitopi tāva evaṃ pattheti, mayhaṃ kiṃ na samijjhissatī”ti cintetvā “yāvāhaṃ nibbānaṃ pāpuṇāmi, etthantare nibbattanibbattaṭṭhāne ayaṃ gaṅgāūmivego viya akkhayapaṭibhāno bhaveyyaṃ, iminā pucchitapucchitaṃ sabbam̐ pañhapaṭibhānaṃ vijaṭetuṃ nibbēṭhetuṃ samattho bhaveyya”nti patthanaṃ paṭṭhapesi.

Te ubhopi devesu ca manussesu ca saṃsarantā ekaṃ buddhantaram̐ khepesuṃ. Atha amhākaṃ bhagavatāpi yathā moggaliputtatissatthero dissati, evametepi dissanti mama parinibbānato pañcavassasate atikkante ete uppajjissanti, yaṃ mayā sukhumam̐ katvā desitaṃ dhammavinayaṃ, taṃ ete pañhapucchanaopammayuttivasena nijjaṭam̐ niggumbaṃ katvā vibhajjissanti niddiṭṭhā.

4. Tesu sāmaṇero jambudīpe sāgalanagare milindo nāma rājā ahosi paṇḍito byatto medhāvī paṭibalo atītānāgatapaccuppannānaṃ mantayogavidhānakiriyānaṃ, karaṇakāle nisammakārī hoti, bahūni cassa sathhāni uggahitāni honti. Seyyathidaṃ, suti sammuti saṅkhyā yogā nīti visesikā gaṇikā gandhabbā tikicchā dhanubbedā purāṇā itihāsā jotisā māyā ketu mantanā yuddhā chandasā buddhavacanena ekūnavīsati, vitanḍavādī durāsado duppasaho puthutthakarānaṃ aggamakkhāyati, sakalajambudīpe milindena raññā samo koci nāhosi yadidaṃ thāmena javena sūrena paññāya, aḍḍho mahaddhano mahābhogo anantabalavāhana.

5. Athekadivasam̐ milindo rājā anantabalavāhanaṃ caturaṅginim̐ balaggasenābyūhaṃ dassanakamyatāya nagarā nikkhamitvā bahinagare senaṅgadassanaṃ katvā sāretvā so rājā bhassappavādako lokāyatavitaṇḍa janasallāpaplava cittakotūhalo visārado vijambhako sūriyaṃ oloketvā amacce āmantesi “bahu bhaṇe tāva divasāvaseso kiṃ karissāma, idāneva nagaram̐ pavisitvā atthi koci paṇḍito samaṇo vā brāhmaṇo vā saṅghī gaṇī gaṇācariyo api arahantaṃ sammāsambuddhaṃ paṭijānamāno, yo mayā saddhim̐ sallapituṃ sakkoti kaṅkham̐ paṭivinetuṃ, taṃ upasaṅkamtivā pañham̐ pucchissāma, kaṅkham̐ paṭivinayissāmā”ti.

Evaṃ vutte pañcasatā yonakā rājānaṃ milindaṃ etadavocuṃ “atthi, mahārāja, cha sathhāro pūraṇo kassapo makkhaligosālo nigaṇṭho nāṭaputto saṅjayo belatṭhaputto ajito kesakambalo pakudho kaccāyano, te saṅghino gaṇino gaṇācariyakā nātā yasassino titthakarā sādhusammaṭā bahujanassa, gaccha tvaṃ mahārāja, te pañham̐ pucchassu, kaṅkham̐ paṭivinayassu”ti.

6. Atha kho milindo rājā pañcahi yonakasatehi parivuto bhadravāhanam rathavaramāruya yena pūraṇo kassapo tenupasaṅkami, upasaṅkamitvā pūraṇena kassapena saddhiṃ sammodi, sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho milindo rājā pūraṇam kassapaṃ etadavoca “ko, bhante kassapa, lokaṃ pāletī”ti? “Pathavī, mahārāja, lokaṃ pāletī”ti. “Yadi, bhante kassapa, pathavī lokaṃ pāleti, atha kasmā avīcinirayaṃ gacchantā sattā pathaviṃ atikkamitvā gacchantī”ti? Evaṃ vutte pūraṇo kassapo neva sakkhi ogilituṃ, no sakkhi uggilituṃ, adhomukho pattakkhandho tuṅhībhūto pajjhāyanto nisīdi.

7. Atha kho milindo rājā makkhalim gosālam etadavoca “atthi, bhante gosāla, kusalākusalāni kammāni, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko”ti? “Natthi, mahārāja, kusalākusalāni kammāni, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko. Ye te, mahārāja, idha loke khattiyā, te paralokaṃ gantvāpi puna khattiyāva bhavissanti, ye te brāhmaṇā vessā suddā caṇḍālā pukkusā, te paralokaṃ gantvāpi puna brāhmaṇā vessā suddā caṇḍālā pukkusāva bhavissanti. Kiṃ kusalākusalehi kammehī”ti? “Yadi, bhante gosāla, idha loke khattiyā brāhmaṇā vessā suddā caṇḍālā pukkusā, te paralokaṃ gantvāpi puna khattiyā brāhmaṇā vessā suddā caṇḍālā pukkusāva bhavissanti, natthi kusalākusalehi kammehi karaṇīyaṃ. Tena hi, bhante gosāla, ye te idha loke hatthacchinnā, te paralokaṃ gantvāpi puna hatthacchinnāva bhavissanti. Ye pādacchinnā, te pādacchinnāva bhavissanti. Ye hatthapādacchinnā, te hatthapādacchinnāva bhavissanti. Ye kaṇṇacchinnā, te kaṇṇacchinnāva bhavissanti. Ye nāsacchinnā, te nāsacchinnāva bhavissanti. Ye kaṇṇanāsacchinnā, te kaṇṇanāsacchinnāva bhavissanti”ti. Evaṃ vutte gosālo tuṅhī ahoṣi.

Atha kho milindassa rañño etadahosi “tuccho vata bho jambudīpo, palāpo vata bho jambudīpo, natthi koci samaṇo vā brāhmaṇo vā, yo mayā saddhiṃ sallapituṃ sakkoti kaṅkhaṃ paṭivinetu”nti.

Atha kho milindo rājā amacce āmantesi “ramaṇīyā vata bho dosinā ratti, kaṃ nu khvajja samaṇam vā brāhmaṇam vā upasaṅkameyyāma pañhaṃ pucchituṃ, ko mayā saddhiṃ sallapituṃ sakkoti kaṅkhaṃ paṭivinetu”nti? Evaṃ vutte amaccā tuṅhībhūtā rañño mukhaṃ olokayamānā aṭṭhaṃsu.

Tena kho pana samayena sāgalanagaraṃ dvādasa vassāni suññaṃ ahoṣi samaṇabrāhmaṇagahapatipaṇḍitehi, yattha samaṇabrāhmaṇagahapatipaṇḍitā paṭivasantīti suṇāti, tattha gantvā rājā te pañhaṃ pucchati, te sabbepi pañhavisajjanena rājānaṃ ārādhetuṃ

asakkontā yena vā tena vā pakkamanti. Ye aññaṃ disaṃ na pakkamanti, te sabbe tuṅhībhūtā acchanti. Bhikkhū pana yebhuyyena himavantameva gacchanti.

8. Tena kho pana samayena koṭisatā arahanto himavante pabbate rakkhitatale paṭivasanti. Atha kho āyasmā assagutto dibbāya sotadhātuyā milindassa rañño vacanaṃ sutvā yugandharamatthake bhikkhusaṅghaṃ sannipātetvā bhikkhū pucchi “atthāvuso koci bhikkhu paṭibalo milindena raññā saddhiṃ sallapitum kaṅkhaṃ paṭivinetu”nti?

Evam vutte koṭisatā arahanto tuṅhī ahesum. Dutiyampi tatiyampi puṭṭhā tuṅhī ahesum. Atha kho āyasmā assagutto bhikkhusaṅghaṃ etadavoca “atthāvuso tāvatimsabhavane vejayantassa pācīnato **ketumatī** nāma vimānaṃ, tattha **mahāseno** nāma devaputto paṭivasati, so paṭibalo tena milindena raññā saddhiṃ sallapitum kaṅkhaṃ paṭivinetu”nti.

Atha kho koṭisatā arahanto yugandharapabbate antarahitā tāvatimsabhavane pāturaheṣum. Addasā kho sakko devānamindo te bhikkhū dūratova āgacchante, disvāna yenāyasmā assagutto tenupasaṅkami, upasaṅkamitvā āyasmantaṃ assaguttaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho sakko devānamindo āyasmantaṃ assaguttaṃ etadavoca “mahā kho, bhante, bhikkhusaṅgho anuppatto, ahaṃ saṅghassa ārāmiko, kenattho, kiṃ mayā karaṇīya”nti?

Atha kho āyasmā assagutto sakkaṃ devānamindaṃ etadavoca “ayaṃ kho, mahārāja, jambudīpe sāgalanagare **milindo** nāma rājā vitanḍavādī durāsado duppasaho puthutitthakarānaṃ aggamakkhāyati, so bhikkhusaṅghaṃ upasaṅkamitvā diṭṭhivādena paṇhaṃ pucchitvā bhikkhusaṅghaṃ viheṭṭeti”ti.

Atha kho sakko devānamindo āyasmantaṃ assaguttaṃ etadavoca “ayaṃ kho, bhante, milindo rājā ito cuto manussesu uppanno, eso kho, bhante, ketumativimāne mahāseno nāma devaputto paṭivasati, so paṭibalo tena milindena raññā saddhiṃ sallapitum kaṅkhaṃ paṭivinetum, taṃ devaputtaṃ yācissāma manussalokūpapattiyā”ti.

Atha kho sakko devānamindo bhikkhusaṅghaṃ purakkhatvā ketumativimānaṃ pavisitvā mahāsenam devaputtaṃ āliṅgitvā etadavoca “yācati taṃ, mārisa, bhikkhusaṅgho manussalokūpapattiyā”ti. “Na me, bhante, manussalokenattho kammabahulena, tibbo manussaloko,

idhevāhaṃ, bhante, devaloke uparūparūpapattiko hutvā parinibbāyissāmī”ti. Dutiyampi...pe... tatiyampi kho sakkena devānamindena yācito mahāseno devaputto evamāha “na me, bhante, manussalokenattho kammabahulena, tibbo manussaloko, idhevāhaṃ, bhante, devaloke uparūparūpapattiko hutvā parinibbāyissāmī”ti.

Atha kho āyasmā assagutto mahāsenam devaputtam etadavoca “idha mayam, mārisa, sadevakam lokam anuvilokayamānā aññatra tayā milindassa rañño vādam bhinditvā sāsanaṃ paggahetum samattham aññaṃ kañci na passāma, yācati tam, mārisa, bhikkhusaṅgho, sādhu sappurisa manussaloke nibbattitvā dasabalassa sāsanaṃ paggaṇhāhī”ti. Evam vutte mahāseno devaputto “ahaṃ kira milindassa rañño vādam bhinditvā buddhasāsanaṃ paggahetum samattho bhavissāmī”ti haṭṭhapahaṭṭho udaggudaggo hutvā “sādhu, bhante, manussaloke uppajjissāmī”ti paṭiññaṃ adāsi.

9. Atha kho te bhikkhū devaloke tam karaṇīyam tūretvā devesu tāvatimsesu antarahitā himavante pabbate rakkhitatale pāturaheṣum.

Atha kho āyasmā assagutto bhikkhusaṅgham etadavoca “athhāvuso, imasmim bhikkhusaṅghe koci bhikkhu sannipātam anāgato”ti. Evam vutte aññataro bhikkhu āyasmantaṃ assaguttaṃ etadavoca “atthi, bhante, āyasmā **rohaṇo** ito sattame divase himavantaṃ pabbataṃ pavisitvā nirodham samāpanno, tassa santike dūtam pāhethā”ti. Āyasmāpi rohaṇo taṅkhaṇaññeva nirodhā vuṭṭhāya “saṅgho maṃ paṭimāneti”ti himavante pabbate antarahito rakkhitatale koṭisatānaṃ arahantānaṃ purato pāturaḥosi.

Atha kho āyasmā assagutto āyasmantaṃ rohaṇam etadavoca “kiṃ nu kho, āvuso, rohaṇa buddhasāsane bhijjante na passasi saṅghassa karaṇīyāni”ti. “Amanasikāro me, bhante, ahoṣī”ti.

“Tena, hāvuso rohaṇa, daṇḍakammaṃ karohī”ti. “Kiṃ, bhante, karomī”ti? “Athhāvuso rohaṇa, himavantapabbatapasse **gajaṅgalaṃ** nāma brāhmaṇagāmo, tattha **soṇuttaro** nāma brāhmaṇo paṭivasati, tassa putto uppajjissati **nāgasenoti** nāma dārako, tena hi tvam, āvuso rohaṇa, dasamāsādhikāni satta vassāni tam kulaṃ piṇḍāya pavisitvā nāgasenaṃ dārakaṃ nīharitvā pabbājehi, pabbajiteva tasmiṃ daṇḍakammato muccissasi”ti. Āyasmāpi kho rohaṇo “sādhū”ti sampatiṇchi.

10. Mahāsenopi kho devaputto devalokā cavitvā soṇuttarabrāhmaṇassa bhariyāya kucchismiṃ paṭisandhiṃ aggahesi, saha paṭisandhiggaṇā tayo

acchariyā abbhutā dhammā pāturaheṣuṃ, āvudhabhaṇḍāni pajjalimṣu, aggasassaṃ abhinipphanṃ, mahāmegho abhippavassi. Āyasmāpi kho rohaṇo tassa paṭisandhiggahaṇato paṭṭhāya dasamāsādhikāni satta vassāni taṃ kulam piṇḍāya pavisanto ekadivasampi kaṭacchumattaṃ bhattaṃ vā uḷuṅkamattaṃ yāguṃ vā abhivādanaṃ vā añjalikammaṃ vā sāmīcikkammaṃ vā nālatta, atha kho akkosaññeva paribhāsaññeva paṭilabhati “aticchatha bhante”ti vacanamattampi vattā nāma nāhosi, dasamāsādhikānaṃ pana sattannaṃ vassānaṃ accayena ekadivasam “aticchatha bhante”ti vacanamattaṃ alattha. Taṃ divasameva brāhmaṇopi bahi kammantā āgacchanto paṭipathe theram disvā “kiṃ, bho pabbajita, amhākaṃ gehaṃ agamithā”ti āha. “Āma, brāhmaṇa, agamamhā”ti. “Api kiñci labhitthā”ti. “Āma, brāhmaṇa, labhimhā”ti. So anattamano gehaṃ gantvā pucchi “tassa pabbajitassa kiñci adatthā”ti. “Na kiñci adamhā”ti. Brāhmaṇo dutiyadivase gharadvāre yeva nisīdi “ajja pabbajitaṃ musāvādena niggahessāmi”ti. Thero dutiyadivase brāhmaṇassa gharadvāraṃ sampatto.

Brāhmaṇo theram disvāva evamāha “tumhe hiyyo amhākaṃ gehe kiñci alabhitvāva “labhimhā”ti avocuttha, vaṭṭati nu kho tumhākaṃ musāvādo”ti. Thero āha “mayam, brāhmaṇa, tumhākaṃ gehe () dasamāsādhikāni satta vassāni ‘aticchathā’ti vacanamattampi alabhitvā hiyyo ‘aticchathā’ti vacanamattaṃ labhimhā, athetaṃ vācāpaṭisandhāraṃ upādāya evamavocumhā”ti.

Brāhmaṇo cintesi “ime vācāpaṭisandhāramattampi labhitvā janamajjhe ‘labhimhā’ti pasamsanti, aññaṃ kiñci khādanīyaṃ vā bhojanīyaṃ vā labhitvā kasmā nappasamsanti”ti pasīditvā attano atthāya paṭiyāditabhattato kaṭacchubhikkhaṃ, tadupiyaṅca byañjanaṃ dāpetvā “imaṃ bhikkhaṃ sabbakālaṃ tumhe labhissathā”ti āha.

So punadivasato pabhuti upasaṅkamantassa therassa upasamaṃ disvā bhiyyoso mattāya pasīditvā theram niccakālaṃ attano ghare bhattavissaggakaraṇatthāya yāci. Thero tuṅhībhāvena adhvāsetvā divase divase bhattakiccaṃ katvā gacchanto thokaṃ thokaṃ buddhavacanaṃ kathetvā gacchati. Sāpi kho brāhmaṇī dasamāsaccayena puttaṃ vijāyi, “nāgaseno”tissa nāmamaṃsu, so anukkamena vaḍḍhanto sattavassiko jāto.

11. Atha kho nāgasenassa dāraṅkassa pitā nāgasenaṃ dāraṅkaṃ etadavoca “imasmim kho, tāta nāgasena, brāhmaṇakule sikkhāni sikkheyyāsī”ti. “Katamāni, tāta, imasmim brāhmaṇakule sikkhāni nāmā”ti? “Tayo kho,

tāta nāgasena, vedā **sikkhāni** nāma, avasesāni sippāni **sippaṃ** nāmā”ti.
“Tena hi, tāta, sikkhissāmī”ti.

Atha kho soṇuttaro brāhmaṇo ācariyabrāhmaṇassa ācariyabhāgaṃ sahasaṃ datvā antopāsāde ekasmiṃ gabbhe ekato mañcakaṃ paññapetvā ācariyabrāhmaṇametadvoca “sajjhāpehikho, tvambrahmaṇa, imaṃdārakaṃ mantānīti. Tena hi ‘tāta dāraka’ uggaṇhāhi mantānī”ti. Ācariyabrāhmaṇo sajjhāyati nāgasenassa dārakassa ekeneva uddesena tayo vedā hadayaṅgatā vācuggatā sūpadhāritā suvavatthāpitā sumanasikatā ahesuṃ, sakimeva cakkhuṃ udapādi tīsu vedesu sanighaṇḍukeṭubhesu sākharappabhedesu itihāsapañcomesu padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ahoṣi.

Atha kho nāgaseno dārako pitaraṃ etadvoca “atthi nu kho, tāta, imasmiṃ brāhmaṇakule ito uttarimpi sikkhitabbāni, udāhu ettakānevā”ti.
“Natthi, tāta nāgasena, imasmiṃ brāhmaṇakule ito uttarim sikkhitabbāni, ettakāneva sikkhitabbāni”ti.

Atha kho nāgaseno dārako ācariyassa anuyogaṃ datvā pāsādā oruyha pubbavāsānāya coditahadayo rahogato paṭisallīno attano sippassa ādimajjhapariyosānaṃ olokeno ādimhi vā majjhe vā pariyosāne vā appamattakampi sāraṃ adisvā “tucchā vata bho ime vedā, palāpā vata bho ime vedā asārā nissārā”ti vipaṭisārī anattamano ahoṣi.

12. Tena kho pana samayena āyasmā rohaṇo vattaniye senāsane nisinnō nāgasenassa dārakassa cetasā cetoparivitakkamaññāya nivāsetvā pattacīvaramādāyavattaniyeseṇāsaneantarāhitogajāṅgalabrāhmaṇagāmassa purato pāturahosi. Addasā kho nāgaseno dārako attano dvārakoṭṭhake ṭhito āyasmantaṃ rohaṇaṃ dūratova āgacchantāṃ, disvāna attamano udaggo pamudito pītisomanassajāto “appeva nāmāyaṃ pabbajito kañci sāraṃ jāneyyā”ti yenāyasmā rohaṇo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ rohaṇaṃ etadvoca “ko nu kho, tvam mārīsa, ediso bhaṇḍukāsāvavasano”ti.
“Pabbajito nāmāhaṃ dārakā”ti. “Kena, tvam mārīsa, pabbajito nāmāsī”ti? “Pāpakāni malāni pabbājeti, tasmāhaṃ, dāraka, pabbajito nāmā”ti. “Kimkāraṇā, mārīsa, kesā te na yathā aññesa”nti? “Soḷasime, dāraka, palibodhe disvā kesamassuṃ ohāretvā pabbajito. “Katame soḷasa”? “Alaṅkārapalibodho maṇḍanapalibodho telamakhanapalibodho dhovanapalibodho mālāpalibodho gandhapalibodho vāsanapalibodho harīṭakapalibodho āmalakapalibodho raṅgapalibodho bandhanapalibodho kocchapalibodho kappakapalibodho vijaṭanapalibodho ūkāpalibodho,

kesesu vilūnesu socanti kilamanti paridevanti urattāliṃ kandanti sammohaṃ āpajjanti, imesu kho, dāraka, soḷasasu palibodhesu paliguṇṭhitā manussā sabbāni atisukhumāni sippāni nāsentī”ti. “Kiṃkāraṇā, mārisa, vatthānipi te na yathā aññesa”nti? “Kāmanissitāni kho, dāraka, vatthāni, kāmanissitāni gihibyañjanabhaṇḍāni , yāni kānici kho bhayāni vatthato uppajjanti, tāni kāsāvavasanassa na honti, tasmā vatthānipi me na yathā aññesa”nti. “Jānāsi kho, tvaṃ mārisa, sippāni nāmā”ti? “Āma, dāraka, jānāmahaṃ sippāni, yaṃ loke uttamaṃ mantam, tampi jānāmī”ti. “Mayhampi tam, mārisa, dātuṃ sakkā”ti? “Āma, dāraka, sakkā”ti. “Tena hi me dehī”ti. “Akālo kho, dāraka, antaragharaṃ piṇḍāya pavitṭhamhā”ti.

Atha kho nāgaseno dārako āyasmato rohaṇassa hatthato pattam gahetvā gharaṃ pavesetvā paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā āyasmantaṃ rohaṇam bhuttāviṃ onītapattapāṇiṃ etadavoca “dehi me dāni, mārisa, manta”nti. “Yadā kho tvaṃ, dāraka, nippalibodho hutvā mātāpitaro anujānāpetvā mayā gahitaṃ pabbajitavesam gaṇhissasi, tadā dassāmī”ti āha.

Atha kho nāgaseno dārako mātāpitaro upasaṅkamitvā āha “ammatātā, ayam pabbajito ‘yaṃ loke uttamaṃ mantam, tam jānāmī’ti vadati, na ca attano santike apabbajitassa deti, aham etassa santike pabbajitvā tam uttamaṃ mantam uggaṇhissāmī”ti. Athassa mātāpitaro “pabbajitvāpi no putto mantam gaṇhatu, gahetvā puna āgacchissatī”ti maññamānā “gaṇha puttā”ti anujāniṃsu.

13. Atha kho āyasmā rohaṇo nāgasenaṃ dārakaṃ ādāya yena vattaniyaṃ senāsaṃ, yena vijambhavatthu tenupasaṅkami, upasaṅkamitvā vijambhavatthusmiṃ senāsane ekarattaṃ vasitvā yena rakkhitatalaṃ tenupasaṅkami, upasaṅkamitvā koṭisatānaṃ arahantānaṃ majjhe nāgasenaṃ dārakaṃ pabbājesi. Pabbajito ca paṇāyasmā nāgaseno āyasmantaṃ rohaṇam etadavoca “gahito me, bhante, tava veso, detha me dāni manta”nti. Atha kho āyasmā rohaṇo “kimhi nu khoḥam nāgasenaṃ vineyyam paṭhamam vinaye vā suttante vā abhidhamme vā”ti cintetvā “paṇḍito kho ayam nāgaseno, sakkoti sukheva abhidhammaṃ pariyāpuṇitu”nti paṭhamam abhidhamme vinesi.

Āyasmā ca nāgaseno “kusalā dhammā, akusalā dhammā, abyākatā dhammā”ti tikadukapaṭimaṇḍitaṃ dhammasaṅgaṇīpakaraṇam, khandhavibhaṅgādi atṭhārasa vibhaṅgaṭimaṇḍitaṃ vibhaṅgappakaraṇam, “saṅgaho asaṅgaho”ti ādinā cuddasavidhena vibhattam

dhātukathāpakaraṇaṃ, “khandhapaññatti āyatanapaññatti”ti ādinā chabbidhena vibhattaṃ puggalapaññattippakaraṇaṃ, sakavāde pañcasuttasatāni paravāde pañcasuttasatānīti suttasahassaṃ samodhānetvā vibhattaṃ kathāvattthuppakaraṇaṃ, “mūlayamakam khandhayamaka”nti ādinā dasavidhena vibhattaṃ yamakappakaraṇaṃ, “hetupaccayo ārammaṇapaccayo”ti ādinā catuvīsatividhena vibhattaṃ paṭṭhānappakaraṇanti sabbam taṃ abhidhammapīṭakaṃ ekeneva sajjhāyena paguṇaṃ katvā “tiṭṭhatha bhante, na puna osāretha, ettakenevāhaṃ sajjhāyissāmi”ti āha.

14. Atha kho āyasmā nāgaseno yena koṭisatā arahanto tenupasaṅkami, upasaṅkamitvā koṭisate arahante etadavoca “ahaṃ kho bhante ‘kusalā dhammā, akusalā dhammā, abyākatā dhammā’ti imesu tīsu padesu pakkhipitvā sabbam taṃ abhidhammapīṭakaṃ vitthārena osāressāmi”ti. “Sādhu, nāgasena, osārehī”ti.

Atha kho āyasmā nāgaseno satta māsāni satta pakaraṇāni vitthārena osāresi, pathavī unnadi, devatā sādhu-kāramadaṃsu, brahmāno apphoṭesuṃ, dibbāni candanacuṇṇāni dibbāni ca mandāravapupphāni abhippavassimsu.

15. Atha kho koṭisatā arahanto āyasmantaṃ nāgasenaṃ paripunṇavīsativassaṃ rakkhitatale upasampādesuṃ. Upasampanno ca panāyasmā nāgaseno tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya upajjhāyena saddhiṃ gāmaṃ piṇḍāya pavisanto evarūpaṃ parivittakkaṃ uppādesi “tuccho vata me upajjhāyo, bālo vata me upajjhāyo, ṭhapetvā avasesaṃ buddhavacanaṃ paṭhamam maṃ abhidhamme vinesī”ti.

Atha kho āyasmā rohaṇo āyasmato nāgasenassa cetasā cetoparivittakkaṃāññāya āyasmantaṃ nāgasenaṃ etadavoca “ananucchavikam kho nāgasena parivittakkaṃ vitakkesi, na kho panetaṃ nāgasena tavānucchavika”nti.

Atha kho āyasmato nāgasenassa etadahosi “acchariyaṃ vata bho, abbhutaṃ vata bho, yatra hi nāma me upajjhāyo cetasā cetoparivittakkaṃ jānissati, paṇḍito vata me upajjhāyo, yaṃnūnāhaṃ upajjhāyaṃ khamāpeyya”nti. Atha kho āyasmā nāgaseno āyasmantaṃ rohaṇaṃ etadavoca “khamatha me, bhante, na puna evarūpaṃ vitakkesāmi”ti.

Atha kho āyasmā rohaṇo āyasmantaṃ nāgasenaṃ etadavoca “na kho

tyāhaṃ nāgasena ettāvata khamāmi, atthi kho nāgasena sāgalaṃ nāma nagaraṃ, tattha milindo nāma rājā rajjaṃ kāreti, so diṭṭhivādena pañhaṃ pucchitvā bhikkhusaṅghaṃ viheṭheti, sace tvaṃ tattha gantvā taṃ rājānaṃ dametvā buddhasāsane pasādessasi, evāhaṃ taṃ khamissāmi”ti.

“Tiṭṭhatu, bhante, eko milindo rājā; sace, bhante, sakalajambudīpe sabbe rājāno āgantvā maṃ pañhaṃ puccheyyumaṃ, sabbaṃ taṃ visajjetvā sampadālessāmi, ‘khamatha me bhante’ti vatvā, ‘na khamāmi’ti vutte ‘tena hi, bhante, imaṃ temāsaṃ kassa santike vasissāmi’ti āha”. Ayaṃ kho, nāgasena, āyasmā assagutto vattaniye senāsane viharati, gaccha tvaṃ, nāgasena, yenāyasmā assagutto tenupasaṅkama, upasaṅkamitvā mama vacanena āyasmato assaguttassa pāde sirasā vanda, evañca naṃ vadehi ‘upajjhāyo me, bhante, tumhākaṃ pāde sirasā vandati, appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, upajjhāyo me, bhante, imaṃ temāsaṃ tumhākaṃ santike vasitumaṃ maṃ pahiṇī’ti, ‘konāmo te upajjhāyo’ti ca vutte ‘rohaṇatthero nāma bhante’ti vadeyyāsi, ‘ahaṃ konāmo’ti vutte evaṃ vadeyyāsi ‘mama upajjhāyo, bhante, tumhākaṃ nāmaṃ jānāti’”ti. “Evaṃ bhante”ti kho āyasmā nāgaseno āyasmantaṃ rohaṇaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvaramādāya anupubbena cārikaṃ caramāno yena vattaniyaṃ senāsanaṃ, yenāyasmā assagutto tenupasaṅkami, upasaṅkamitvā āyasmantaṃ assaguttaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho āyasmā nāgaseno āyasmantaṃ assaguttaṃ etadavoca “upajjhāyo me, bhante, tumhākaṃ pāde sirasā vandati, evañca vadeti appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, upajjhāyo me, bhante, imaṃ temāsaṃ tumhākaṃ santike vasitumaṃ maṃ pahiṇī”ti.

Atha kho āyasmā assagutto āyasmantaṃ nāgasenaṃ etadavoca “tvaṃ kinnāmosi”ti. “Ahaṃ, bhante, nāgaseno nāmā”ti. “Konāmo te upajjhāyo”ti? “Upajjhāyo me, bhante, rohaṇo nāmā”ti. “Ahaṃ konāmo”ti. “Upajjhāyo me, bhante, tumhākaṃ nāmaṃ jānāti”ti.

“Sādhu, nāgasena, pattacīvaram paṭisāmehi”ti. “Sādhu bhante”ti pattacīvaram paṭisāmetvā punadivase pariveṇaṃ sammajjitvā mukhodakaṃ dantapoṇaṃ upaṭṭhapesi. Thero sammajjitatṭhānaṃ paṭisammajji, taṃ udakaṃ chaḍḍetvā aññaṃ udakaṃ āhari, tañca dantakaṭṭhaṃ apanetvā aññaṃ dantakaṭṭhaṃ gaṇhi, na ālāpasallāpaṃ akāsi, evaṃ satta divasāni katvā sattame divase puna pucchitvā puna tena tatheva vutte vassavāsaṃ anujāni.

16. Tena kho pana samayena ekā mahāupāsikā āyasmantaṃ assaguttaṃ tiṃsamattāni vassāni upatṭhāsi. Atha kho sā mahāupāsikā temāsaccayena yenāyasmā assagutto tenupasaṅkhami, upasaṅkhamitvā āyasmantaṃ assaguttaṃ etadavoca “atthi nu kho, tāta, tumhākaṃ santike añño bhikkhū”ti. “Atthi, mahāupāsike, amhākaṃ santike nāgaseno nāma bhikkhū”ti. “Tena hi, tāta assagutta, adhivāsehi nāgasenena saddhiṃ svātānāya bhatta”nti. Adhivāsesi kho āyasmā assagutto tuṅhībhāvena.

Atha kho āyasmā assagutto tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya āyasmatā nāgasenena saddhiṃ pacchāsamaṇena yena mahāupāsikāya nivesanaṃ tenupasaṅkhami, upasaṅkhamitvā paññatte āsane nisīdi. Atha kho sā mahāupāsikā āyasmantaṃ assaguttaṃ āyasmantañca nāgasenaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho āyasmā assagutto bhuttāvīṃ onītapattapaṇiṃ āyasmantaṃ nāgasenaṃ etadavoca “tvam, nāgasena, mahāupāsikāya anumodanaṃ karohī”ti idaṃ vatvā utṭhāyāsanaṃ pakkāmi.

Athakho sā mahāupāsikā āyasmantaṃ nāgasenaṃ etadavoca “mahallikā khoḥam, tāta nāgasena, gambhīrāya dhammakathāya mayhaṃ anumodanaṃ karohī”ti. Atha kho āyasmā nāgaseno tassā mahāupāsikāya gambhīrāya dhammakathāya lokuttarāya suññatappaṭisaṃyuttāya anumodanaṃ akāsi. Atha kho tassā mahāupāsikāya tasmīyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma”nti. Āyasmāpi kho nāgaseno tassā mahāupāsikāya anumodanaṃ katvā attanā desitaṃ dhammaṃ paccavekkhanto vipassanaṃ patṭhapetvā tasmīyeva āsane nisinna sotāpattiphale patiṭṭhāsi.

Atha kho āyasmā assagutto maṅḍalamāle nisinna dvinnampi dhammacakkhupaṭilābhaṃ ñatvā sādhu kāraṃ pavattesi “sādhu sādhu nāgasena, ekena kaṇḍappahārena dve mahākāyā padālita”ti, anekāni ca devatāsahassāni sādhu kāraṃ pavattesuṃ.

17. Atha kho āyasmā nāgaseno utṭhāyāsanaṃ yenāyasmā assagutto tenupasaṅkhami, upasaṅkhamitvā āyasmantaṃ assaguttaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho āyasmantaṃ nāgasenaṃ āyasmā assagutto etadavoca “gaccha, tvam nāgasena, pāṭaliputtaṃ, pāṭaliputtanagara asokārāme āyasmā dhammarakkhito paṭivasati, tassa santike buddhavacanaṃ pariyāpuṇāhi”ti. “Kīva dūro, bhante, ito pāṭaliputtanagara”nti? “Yojanasatāni kho nāgasena”ti. “Dūro kho, bhante, maggo. Antarāmagge bhikkhā dullabhā, kathāhaṃ gamissāmi”ti?

“Gaccha, tvaṃ nāgasena, antarāmagge piṇḍapātaṃ labhissasi sālīnaṃ odanaṃ vigatakālakāṃ anekasūpaṃ anekabyañjana”nti. “Evaṃ bhante”ti kho āyasmā nāgaseno āyasmantaṃ assaguttaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvaramādāya yena pāṭaliputtaṃ tena cārikaṃ pakkāmi.

18. Tena kho pana samayena pāṭaliputtako seṭṭhi pañcahi sakaṭasatehi pāṭaliputtagāmimaggaṃ paṭipanno hoti. Addasā kho pāṭaliputtako seṭṭhi āyasmantaṃ nāgasenaṃ dūratova āgacchantaṃ, disvāna yenāyasmā nāgaseno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ nāgasenaṃ abhivādetvā “kuhiṃ gacchasi tāta”ti āha. “Pāṭaliputtaṃ gahapati”ti. “Sādhu tāta, mayampi pāṭaliputtaṃ gacchāma. Amhehi saddhiṃ sukhaṃ gacchathā”ti.

Atha kho pāṭaliputtako seṭṭhi āyasmato nāgasenassa iriyāpathe pasīditvā āyasmantaṃ nāgasenaṃ pañītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā āyasmantaṃ nāgasenaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho pāṭaliputtako seṭṭhi āyasmantaṃ nāgasenaṃ etadavoca “kinnāmosi tvaṃ tāta”ti. “Ahaṃ, gahapati, nāgaseno nāma”ti. “Jānāsi kho, tvaṃ tāta, buddhavacanaṃ nāma”ti? “Jānāmi khoḥaṃ, gahapati, abhidhammapadānī”ti. “Lābhā no tāta, suladdhaṃ no tāta, ahampi kho, tāta, ābhidhammiko, tvampi ābhidhammiko, bhaṇa, tāta, abhidhammapadānī”ti. Atha kho āyasmā nāgaseno pāṭaliputtakassa seṭṭhissa abhidhammaṃ desesi, desente yeva pāṭaliputtakassa seṭṭhissa virajaṃ vītamalaṃ dhammacakkuṃ udapādi “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma”nti.

Atha kho pāṭaliputtako seṭṭhi pañcamattāni sakaṭasatāni purato uyyojetvā sayam pacchato gacchanto pāṭaliputtassa avidūre dvedhāpathe thatvā āyasmantaṃ nāgasenaṃ etadavoca “ayaṃ kho, tāta nāgasena, asokārāmassa maggo, idaṃ kho, tāta, amhākaṃ kambalaratanaṃ soḷasahatthaṃ āyāmena, aṭṭhahatthaṃ vitthārena, paṭiggaṇhāhi kho, tāta, idaṃ kambalaratanaṃ anukampaṃ upādāyā”ti. Paṭiggaṇhesi kho āyasmā nāgaseno taṃ kambalaratanaṃ anukampaṃ upādāya. Atha kho pāṭaliputtako seṭṭhi attamano udaggo pamudito pītisomanassajāto āyasmantaṃ nāgasenaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

19. Atha kho āyasmā nāgaseno yena asokārāmo yenāyasmā dhammarakkhito tenupasaṅkami, upasaṅkamitvā āyasmantaṃ dhammarakkhitaṃ abhivādetvā attano āgatakāraṇaṃ kathetvā āyasmato

dhammarakkhitassa santike tepiṭakaṃ buddhavacanaṃ ekeneva uddesena tīhi māsehi byañjanaso pariyāpunitvā puna tīhi māsehi atthaso manasākāsi.

Atha kho āyasmā dhammarakkhito āyasmantaṃ nāgasenaṃ etadavoca “seyyathāpi, nāgasena, gopālako gāvo rakkhati, aññe gorasaṃ paribhuñjanti. Evameva kho, tvaṃ nāgasena, tepiṭakaṃ buddhavacanaṃ dhārentopi na bhāgī sāmāññassā”ti. “Hotu, bhante, alaṃ ettakenā”ti. Teneva divasabhāgena tena rattibhāgena saha paṭisambhidāhi arahattaṃ pāpuṇi, saha saccappaṭivedhena āyasmato nāgasenassa sabbe devā sādhuḥkāramadaṃsu, pathavī unnadi, brahmāno apphoṭesuṃ, dibbāni candanacuṇṇāni dibbāni ca mandāravapupphāni abhippavassimsu.

20. Tena kho pana samayena koṭisatā arahanto himavante pabbate rakkhitatale sannipatitvā āyasmato nāgasenassa santike dūtaṃ pāhesuṃ “āgacchatu nāgaseno, dassanakāmā mayam nāgasena”nti. Atha kho āyasmā nāgaseno dūtassa vacanaṃ sutvā asokārāme antarahito himavante pabbate rakkhitatale koṭisatānaṃ arahantānaṃ purato pāturaḥosi.

Atha kho koṭisatā arahanto āyasmantaṃ nāgasenaṃ etadavocuṃ “eso kho, nāgasena, milindo rājā bhikkhusaṅghaṃ viheṭheti vādappaṭivādena pañhapucchāya. Sādhu, nāgasena, gaccha tvaṃ milindaṃ rājānaṃ damehī”ti. “Tiṭṭhatu, bhante, eko milindo rājā; sace, bhante, sakalajambudīpe rājāno āgantvā maṃ pañhaṃ puccheyyūṃ, sabbaṃ taṃ visajjetvā sampadālessāmi, gacchatha vo, bhante, acchambhitā sāgalanagara”nti. Atha kho therā bhikkhū sāgalanagaraṃ kāsāvappajjotaṃ isivātaṭṭapaṭivātaṃ akāmsu.

21. Tena kho pana samayena āyasmā āyupālo saṅkhyeyyapariveṇe paṭivasati. Atha kho milindo rājā amacce etadavoca “ramaṇīyā vata bho dosinā ratti, kannu khvajja samaṇaṃ vā brāhmaṇaṃ vā upasaṅkameyyāma sākacchāya pañhapucchānāya, ko mayā saddhiṃ sallapituṃ ussahati kaṅkhaṃ paṭivinetu”nti. Evaṃ vutte pañcasatā yonakā rājānaṃ milindaṃ etadavocuṃ “atthi, mahārāja, āyupālo nāma thero tepiṭako bahussuto āgatāgamo, so etarahi saṅkhyeyyapariveṇe paṭivasati; gaccha, tvaṃ mahārāja, āyasmantaṃ āyupālaṃ pañhaṃ pucchassū”ti. “Tena hi, bhāṇe, bhadantassa ārocethā”ti.

Atha kho nemittiko āyasmato āyupālassa santike dūtaṃ pāhesi “rājā, bhante, milindo āyasmantaṃ āyupālaṃ dassanakāmo”ti. Āyasmāpi kho āyupālo evamāha “tena hi āgacchatū”ti. Atha kho milindo rājā pañcamattehi yonakasatehi parivuto rathavaramāruyha yena saṅkhyeyyapariveṇaṃ

yenāyasmā āyupālo tenupasaṅkami, upasaṅkamitvā āyasmatā āyupālena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho milindo rājā āyasmantaṃ āyupālaṃ etadavoca “kimatthiyā, bhante āyupāla, tumhākaṃ pabbajjā, ko ca tumhākaṃ paramattho”ti. Thero āha “dhammacariyasamacariyatthā kho, mahārāja, pabbajjā, sāmaññaphalaṃ kho pana amhākaṃ paramattho”ti. “Atthi pana, bhante, koci gihīpi dhammacārī samacārī”ti? “Āma, mahārāja, atthi gihīpi dhammacārī samacārī, bhagavati kho, mahārāja, bārāṇasiyaṃ isipatane migadāye dhammacakkaṃ pavattente aṭṭhārasannaṃ brahmakotīnaṃ dhammābhisamayo ahosi, devatānaṃ pana dhammābhisamayo gaṇanapathaṃ vītivatto, sabbete gihibhūtā, na pabbajitā.

“Puna caparaṃ, mahārāja, bhagavatā kho mahāsamayasuttante desiyamāne, mahāmaṅgalasuttante desiyamāne, samacittapariyāyasuttante desiyamāne, rāhulovādasuttante desiyamāne, parābhavasuttante desiyamāne gaṇanapathaṃ vītivattānaṃ devatānaṃ dhammābhisamayo ahosi, sabbete gihibhūtā, na pabbajitā”ti. “Tena hi, bhante āyupāla, niratthikā tumhākaṃ pabbajjā, pubbe katassa pāpakammaṃ nissandena samaṇā sakyaputtiyā pabbajanti dhutaṅgāni ca pariharanti. Ye kho te, bhante āyupāla, bhikkhū ekāsanikā, nūna te pubbe paresaṃ bhogahāraṅkā corā, te paresaṃ bhoge acchinditvā tassa kammaṃ nissandena etarahi ekāsanikā bhavanti, na labhanti kālena kālaṃ paribhuñjitum, natthi tesam sīlaṃ, natthi tapo, natthi brahmacariyaṃ. Ye kho pana te, bhante āyupāla, bhikkhū abbhokāsikā, nūna te pubbe gāmaghātakā corā, te paresaṃ gehāni vināsetvā tassa kammaṃ nissandena etarahi abbhokāsikā bhavanti, na labhanti senāsanāni paribhuñjitum, natthi tesam sīlaṃ, natthi tapo, natthi brahmacariyaṃ. Ye kho pana te, bhante āyupāla, bhikkhū nesajjikā, nūna te pubbe panthadūsakā corā, te paresaṃ pathike jane gahetvā bandhitvā nisīdāpetvā tassa kammaṃ nissandena etarahi nesajjikā bhavanti, na labhanti seyyaṃ kappetaṃ, natthi tesam sīlaṃ, natthi tapo, natthi brahmacariya”nti āha.

Evam vutte āyasmā āyupālo tuṅhī ahosi, na kiñci paṭibhāsi. Atha kho pañcasatā yonakā rājānaṃ milindaṃ etadavocum “paṇḍito, mahārāja, thero, api ca kho avisārado na kiñci paṭibhāsati”ti.

Atha kho milindo rājā āyasmantaṃ āyupālaṃ tuṅhībhūtaṃ disvā apphotetvā ukkuṭṭhiṃ katvā yonake etadavoca “tuccho vata bho jambudīpo, palāpo vata bho jambudīpo, natthi koci samaṇo vā brāhmaṇo vā, yo mayā saddhiṃ sallapitum ussahati kaṅkhaṃ paṭivinetu”nti.

22. Atha kho milindassa rañño sabbam taṃ parisam anuvilokentassa abhīte amaṅkubhūte yonake disvā etadahosi “nissamsayaṃ atthi maññe añño koci paṇḍito bhikkhu, yo mayā saddhiṃ sallapitum ussahati, yenime yonakā na maṅkubhūtā”ti. Atha kho milindo rājā yonake etadavoca “atthi, bhāṇe, añño koci paṇḍito bhikkhu, yo mayā saddhiṃ sallapitum ussahati kaṅkham paṭivinetu”nti.

Tena kho pana samayena āyasmā nāgaseno samaṇaṇaparivuto saṅghī gaṇī gaṇācariyo ñāto yasassī sādhusammato bahujanassa paṇḍito byatto medhāvī nipuṇo viññū vibhāvī vinīto visārado bahussuto tepiṭako vedagū pabhinnabuddhimā āgatāgamo pabhinnapaṭisambhido navaṅgasatthusāsane pariyattidharo pāramippatto jinavacane dhammatthadesanāpaṭivedhakusalo akkhayavicitrapaṭibhāno citrakathī kalyāṇavākkaraṇo durāsado duppasaho duruttaro durāvaraṇo dunnivārayo, sāgaro viya akkhobho, girirājā viya niccalo, raṇaṅjaho tamonudo pabhaṅkaro mahākathī paraṇaṇaṇamathano paratitthiyamaddano bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ rājūnaṃ rājamahāmattānaṃ sakkato garukato mānito pūjito apacito lābhī cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ lābhaggayasaggappatto vuddhānaṃ viññūnaṃ sotāvadhānena samannāgatānaṃ sandassento navaṅgaṃ jinasāsanaratanam, upadisanto dhammamaggaṃ, dhārento dhammappajjotaṃ, ussāpento dhammayūpaṃ, yajanto dhammayāgaṃ, paggaṇhanto dhammaddhajaṃ, ussāpento dhammaketuṃ, dhamento dhammasaṅkham, āhananto dhammabheriṃ, nadanto sīhanādaṃ, gajjanto indagajjitaṃ, madhuragiragajjitena ñāṇavaravijjūjalapariveṭhitena karuṇājalabharitena mahatā dhammāmatameghena sakalalokamabhitappayanto gāmanigamarājadhānīsu cārikaṃ caramāno anupubbena sāgalanagaraṃ anuppatto hoti. Tatra sudam āyasmā nāgaseno asītiyā bhikkhusahasseehi saddhiṃ saṅkhyeyyapariveṇe paṭivasati. Tenāhu porāṇā –

“Bahussuto citrakathī, nipuṇo ca visārado;

Sāmayiko ca kusalo, paṭibhāne ca kovido.

“Te ca tepiṭakā bhikkhū, pañcanekāyikāpi ca;

Catunekāyikā ceva, nāgasenaṃ purakkharuṃ.

“Gambhīrapañño medhāvī, maggāmaggassa kovido;

Uttamattham anuppatto, nāgaseno visārado.

“Tehi bhikkhūhi parivuto, nipuṇehi saccavādibhi;

Caranto gāmanigamaṃ, sāgalaṃ upasaṅkami.

“Saṅkhyeyyapariveṇasmim, nāgaseno tadā vasi;

Katheti so manussehi, pabbate kesarī yathā”ti.

23. Atha kho devamantiyo rājānaṃ milindaṃ etadavoca “āgamehi, tvaṃ mahārāja; atthi, mahārāja, nāgaseno nāma thero paṇḍito byatto medhāvī vinīto visārado bahussuto citrakathī kalyāṇapaṭibhāno atthadhammaniruttipaṭibhānapaṭisambhidāsu pāramippatto, so etarahi saṅkhyeyyapariveṇe paṭivasati, gaccha, tvaṃ mahārāja, āyasmantaṃ nāgasenaṃ pañhaṃ pucchassu, ussahati so tayā saddhiṃ sallapituṃ kaṅkhaṃ paṭivinetu”nti. Atha kho milindassa rañño sahasā “nāgaseno”ti saddaṃ sutvāva ahudeva bhayaṃ, ahudeva chambhitattaṃ, ahudeva lomahaṃso. Atha kho milindo rājā devamantiyaṃ etadavoca “ussahati bho nāgaseno bhikkhu mayā saddhiṃ sallapitu”nti? “Ussahati, mahārāja, api indayamavarūṇakuverapajāpati suyāma santusitalokapālehipi pitupitāmahena mahābrahmunāpi saddhiṃ sallapituṃ, kimaṅgaṃ pana manussabhūtenā”ti.

Atha kho milindo rājā devamantiyaṃ etadavoca “tena hi, tvaṃ devamantiya, bhadantassa santike dūtaṃ pesehi”ti. “Evaṃ devā”ti kho devamantiyo āyasmato nāgasenassa santike dūtaṃ pāhesi “rājā, bhante, milindo āyasmantaṃ dassanakāmo”ti. Āyasmāpi kho nāgaseno evamāha “tena hi āgacchatū”ti.

Atha kho milindo rājā pañcamattehi yonakasatehi parivuto rathavaramāruya mahatā balakāyena saddhiṃ yena saṅkhyeyyapariveṇaṃ yenāyasmā nāgaseno tenupasaṅkami. Tena kho pana samayena āyasmā nāgaseno asītiyā bhikkhusahashehi saddhiṃ maṇḍalamāle nisinno hoti. Addasā kho milindo rājā āyasmato nāgasenassa parisāṃ dūratova, disvāna devamantiyaṃ etadavoca “kassesā, devamantiya, mahatī parisā”ti? “Āyasmato kho, mahārāja, nāgasenassa parisā”ti.

Atha kho milindassa rañño āyasmato nāgasenassa parisāṃ dūratova disvā ahudeva bhayaṃ, ahudeva chambhitattaṃ, ahudeva lomahaṃso. Atha kho milindo rājā khaggaparivārīto viya gajo, garuḷaparivārīto viya nāgo, ajagaraparivārīto viya kotthuko, mahimsaparivuto viya accho, nāgānubaddho viya maṇḍūko, saddulānubaddho viya migo, ahituṇḍikasamāgato viya

pannago, majjārasamāgato viya undūro, bhūtavējjasamāgato viya pisāco, rāhumakhagato viya cando, pannago viya peḷantaragato, sakuṇo viya pañjarantaragato, maccho viya jālantaragato, vāḷavanamanuppaviṭṭho viya puriso, vessavaṇāparādhiko viya yakkho, parikkhīṇāyuko viya devaputto bhīto ubbiggo utrasto saṃviggo lomahaṭṭhajāto vimano dummano bhantacitto vipariṇatamānaso “mā maṃ ayaṃ parijano paribhavi”ti satim upaṭṭhapetvā devamantiyaṃ etadavoca – “mā kho, tvaṃ devamantiya, āyasmantaṃ nāgasenaṃ mayhaṃ ācikkheyyāsi, anakkhātāññevāhaṃ nāgasenaṃ jānissāmī”ti. “Sādhu, mahārāja, tvaññeva jānāhī”ti.

Tena kho pana samayena āyasmā nāgaseno tassā bhikkhuparisāya purato cattālīsāya bhikkhusahassānaṃ navakataro hoti pacchato cattālīsāya bhikkhusahassānaṃ vuḍḍhataro.

Atha kho milindo rājā sabbam taṃ bhikkhusaṅghaṃ purato ca pacchato ca majjhato ca anuvilokento addasā kho āyasmantaṃ nāgasenaṃ dūratova bhikkhusaṅghassa majjhe nisinnaṃ kesarasīhaṃ viya vigatabhayabheravaṃ vigatalomahaṃsaṃ vigatabhayasārajjam, disvāna ākārenea aññāsi “eso kho ettha nāgaseno”ti.

Atha kho milindo rājā devamantiyaṃ etadavoca “eso kho, devamantiya, āyasmā nāgaseno”ti. “Āma, mahārāja, eso kho nāgaseno, suṭṭhu kho, tvaṃ mahārāja, nāgasenaṃ aññāsī”ti. Tato rājā tuṭṭho ahosi “anakkhātova mayā nāgaseno aññāto”ti. Atha kho milindassa rañño āyasmantaṃ nāgasenaṃ disvāva ahudeva bhayaṃ, ahudeva chambhitattaṃ, ahudeva lomahaṃso.

Tenāhu –

“Caraṇena ca sampannaṃ, sudantaṃ uttame dame;

Disvā rājā nāgasenaṃ, idaṃ vacanamabravi.

“Kathitā mayā bahū diṭṭhā, sākacchā osaṭā bahū;

Na tādisaṃ bhayaṃ āsi, ajja tāso yathā mama.

“Nissaṃsayam parājayo, mama ajja bhavissati;

Jayo ca nāgasenassa, yathā cittaṃ na saṅghita”nti.

Bāhirakathā niṭṭhitā.

2-3. Milindapañho

1. Mahāvaggo

1. Paññattipañho

1. Atha kho milindo rājā yenāyasmā nāgaseno tenupasaṅkami, upasaṅkamitvā āyasmatā nāgasenena saddhiṃ sammodi, sammodanīyaṃ kathañ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Āyasmāpi kho nāgaseno paṭisammodanīyeneva milindassa rañño cittaṃ ārādhesi. Atha kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca “kathañ bhadanto ñāyati, kinnāmosi bhante”ti? “Nāgaseno”ti kho ahaṃ, mahārāja, ñāyāmi, “nāgaseno”ti kho maṃ, mahārāja, sabrahmacārī samudācaranti, api ca mātāpitaro nāmaṃ karonti “nāgaseno”ti vā “sūraseno”ti vā “vīraseno”ti vā “sīhaseno”ti vā, api ca kho, mahārāja, saṅkhā samaññā paññatti vohāro nāmaṃ tam yadidaṃ nāgasenoti, na hettha puggalo upalabbhatīti.

Atha kho milindo rājā evamāha “suṇantu me bhonto pañcasatā yonakā asītisahassā ca bhikkhū, ayaṃ nāgaseno evamāha ‘na hettha puggalo upalabbhatī’ti, kallaṃ nu kho tadabhinanditu”nti. Atha kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca “sace, bhante nāgasena, puggalo nūpalabbhati, ko carahi tumhākaṃ cīvarapaṇḍapātasenaṃ sanagilānappaccayabhesajjaparikkhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanamanuyuñjati, ko maggaphalanibbānāni sacchikaroti, ko paṇaṃ hanati, ko adinnaṃ ādiyati, ko kāmesumicchācāraṃ carati, ko musā bhaṇati, ko majjaṃ pivati, ko pañcānantariyakammaṃ karoti, tasmā natthi kusalaṃ, natthi akusalaṃ, natthi kusalākusalānaṃ kammānaṃ kattā vā kāretā vā, natthi sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko, sace, bhante nāgasena, yo tumhe māreti, natthi tassāpi pañātipāto, tumhākampi, bhante nāgasena, natthi ācariyo, natthi upajjhāyo, natthi upasampadā. ‘Nāgasenoti maṃ, mahārāja, sabrahmacārī samudācaranti’ti yaṃ vadesi, ‘katama ettha nāgaseno? Kinno kho, bhante, kesā nāgaseno’ti? “Na hi mahārājā”ti. “Lomā nāgaseno”ti? “Na hi mahārājā”ti. “Nakhā...pe... dantā...pe... taco...pe... maṃsaṃ...pe... nhāru...pe... aṭṭhi...pe... aṭṭhimiñjaṃ...pe... vakkhaṃ...pe... hadayaṃ...pe... yakaṃ...pe... kilomaṃ...pe... pihakaṃ...pe... papphāsaṃ...pe... antaṃ...pe... antaṅgaṃ...pe... udariyaṃ...pe... karisaṃ...pe... pittaṃ...pe... semhaṃ...pe... pubbaṃ...pe... lohitaṃ...pe... sedo...pe... medo...pe... assu...pe... vasā...pe... kheḷo...pe... siṅghāṇikā...pe... lasikā...pe... muttaṃ...pe... matthake matthaluṅgaṃ nāgaseno”ti? “Na

himahārājā”ti. “Kiṃ nu kho, bhante, rūpaṃ nāgaseno”ti? “Nahi mahārājā”ti. “Vedanā nāgaseno”ti? “Na hi mahārājā”ti. “Saññā nāgaseno”ti? “Na hi mahārājā”ti. “Saṅkhārā nāgaseno”ti? “Na hi mahārājā”ti. “Viññānaṃ nāgaseno”ti? “Na hi mahārājā”ti. “Kiṃ pana, bhante, rūpavedanāsaññāsaṅkhāraviññānaṃ nāgaseno”ti? “Na hi mahārājā”ti. “Kiṃ pana, bhante, aññatra rūpavedanāsaññāsaṅkhāraviññānaṃ nāgaseno”ti? “Na hi mahārājā”ti. “Tamahaṃ bhante, pucchanto pucchanto na passāmi nāgasenaṃ. Nāgasenasaddo yeva nu kho, bhante, nāgaseno”ti? “Na hi mahārājā”ti. “Ko panettha nāgaseno, alikaṃ tvaṃ, bhante, bhāsasi musāvādaṃ, natthi nāgaseno”ti.

Atha kho āyasmā nāgaseno milindaṃ rājānaṃ etadavoca “tvaṃ khosi, mahārāja, khattiyasukhumālo accantasukhumālo, tassa te, mahārāja, majjhanhikasamayaṃ tattāya bhūmiyā uṇhāya vālikāya kharāya sakkharakathalikāya madditvā pādenāgacchantassa pādā rujjanti, kāyo kilamati, cittaṃ upahaññati, dukkhasahagataṃ kāyaviññānaṃ uppajjati, kiṃ nu kho tvaṃ pādenāgatosi, udāhu vāhanenā”ti? “Nāhaṃ, bhante, pādenāgacchāmi, rathenāhaṃ āgatosmī”ti. “Sace, tvaṃ mahārāja, rathenāgatosi, rathaṃ me ārocehi, kiṃ nu kho, mahārāja, īsā ratho”ti? “Na hi bhante”ti. “Akkho ratho”ti? “Na hi bhante”ti. “Cakkāni ratho”ti? “Na hi bhante”ti. “Rathapañjaraṃ ratho”ti? “Na hi bhante”ti. “Rathadaṇḍako ratho”ti? “Na hi bhante”ti. “Yugaṃ ratho”ti? “Na hi bhante”ti. “Rasmiyo ratho”ti? “Na hi bhante”ti. “Patodalaṭṭhi ratho”ti? “Na hi bhante”ti. “Kiṃ nu kho, mahārāja, īsāakkhacakkarathapañjararathadaṇḍayugarasmipatodā ratho”ti? “Na hi bhante”ti. “Kiṃ pana, mahārāja, aññatra īsāakkhacakkarathapañjararathadaṇḍayugarasmipatodā ratho”ti? “Na hi bhante”ti. “Tamahaṃ, mahārāja, pucchanto pucchanto na passāmi rathaṃ. Rathasaddoyeva nu kho, mahārāja, ratho”ti? “Na hi bhante”ti. “Ko panettha ratho, alikaṃ, tvaṃ mahārāja, bhāsasi musāvādaṃ, natthi ratho, tvaṃsi, mahārāja, sakalajambudīpe aggarājā, kassa pana tvaṃ bhāyitvā musāvādaṃ bhāsasi, suṇantu me bhonto pañcasatā yonakā asītisahassā ca bhikkhū, ayaṃ milindo rājā evamāha ‘rathenāhaṃ āgatosmī’ti, sace tvaṃ, mahārāja, rathenāgato’si, rathaṃ me ārocehī’ti vutto samāno rathaṃ na sampādeti, kallaṃ nu kho tadabhinanditu”nti. Evaṃ vutte pañcasatā yonakā āyasmato nāgasenassa sādhukāraṃ datvā milindaṃ rājānaṃ etadavocuṃ “idāni kho tvaṃ, mahārāja, sakkonto bhāsassū”ti.

Atha kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca “nāhaṃ, bhante nāgasena, musā bhaṇāmi, īsañca paṭicca akkhañca paṭicca cakkāni ca paṭicca rathapañjarañca paṭicca rathadaṇḍakañca paṭicca ‘ratho’ti saṅkhā

samaññā paññatti vohāro nāmamattam pavattatī”ti.

“Sādhu kho, tvam mahārāja, ratham jānāsi, evameva kho, mahārāja, mayhampi kese ca paṭicca lome ca paṭicca...pe... matthake matthalungaṇca paṭicca rūpaṇca paṭicca vedanaṇca paṭicca saññaṇca paṭicca saṅkhāre ca paṭicca viññāṇaṇca paṭicca ‘nāgaseno’ti saṅkhā samaññā paññatti vohāro nāmamattam pavattati, paramatthato panettha puggalo nūpalabbhati. Bhāsitampeṭam, mahārāja, vajirāya bhikkhuniyā bhagavato sammukhā –

“Yathā hi aṅgasambhārā, hoti saddo ratho iti;

Evam khandhesu santesu, hoti “satto”ti sammutī”ti .

“Acchariyam, bhante nāgasena, abbhutam, bhante nāgasena, aticitrāni pañhapaṭibhānāni visajjitāni, yadi buddho tiṭṭheyya sādhu kārāṇam dadeyya, sādhu sādhu nāgasena, aticitrāni pañhapaṭibhānāni visajjitāni”ti.

Paññattipaṇho paṭhamo.

2. Vassagaṇanapaṇho

2. “Kativassosi tvam, bhante nāgasenā”ti? “Sattavassoham, mahārājā”ti. “Ke te, bhante, satta, tvam vā satta, gaṇanā vā sattā”ti?

Tena kho pana samayena milindassa rañño sabbābharaṇapaṭimaṇḍitassa alaṅkatapaṭiyattassa pathaviyam chāyā dissati, udakamaṇike ca chāyā dissati. Atha kho āyasmā nāgaseno milindam rājānam etadavoca “ayam te, mahārāja, chāyā pathaviyam udakamaṇike ca dissati, kiṃ pana, mahārāja, tvam vā rājā, chāyā vā rājā”ti? “Aham, bhante nāgasena, rājā, nāyam chāyā rājā, maṃ pana nissāya chāyā pavattatī”ti. “Evameva kho, mahārāja, vassānam gaṇanā satta, na pañham satta, maṃ pana nissāya satta pavattati, chāyūpamaṃ mahārājā”ti. “Acchariyam, bhante nāgasena, abbhutam, bhante nāgasena, aticitrāni pañhapaṭibhānāni visajjitāni”ti.

Vassagaṇanapaṇho dutiyo.

3. Vīmaṃsanapaṇho

3. Rājā āha “bhante nāgasena, sallapissasi mayā saddhi”nti? “Sace, tvam mahārāja, paṇḍitavādam sallapissasi sallapissāmi, sace pana

rājavādam sallapissasi na sallapissāmī”ti. “Katham, bhante nāgasena, paṇḍitā sallapantī”ti? “Paṇḍitānaṃ kho, mahārāja, sallāpe āveṭhanampi kayirati, nibbēthanampi kayirati, niggahopi kayirati, paṭikammampi kayirati, vissāsopi kayirati, paṭivissāsopi kayirati, na ca tena paṇḍitā kuppanti, evaṃ kho, mahārāja, paṇḍitā sallapantī”ti. “Katham pana, bhante, rājāno sallapantī”ti? “Rājāno kho, mahārāja, sallāpe ekaṃ vatthum paṭijānanti, yo taṃ vatthum vilometi, tassa daṇḍam āṇāpentī ‘imassa daṇḍam paṇethā’ti, evaṃ kho, mahārāja, rājāno sallapantī”ti. “Paṇḍitavādāham, bhante, sallapissāmi, no rājavādam, vissaṭṭho bhadanto sallapatu yathā bhikkhunā vā sāmaṇerena vā upāsakena vā ārāmikena vā saddhiṃ sallapati, evaṃ vissaṭṭho bhadanto sallapatu mā bhāyatū”ti. “Suṭṭhu mahārājā”ti thero abbhānumodī.

Rājā āha “bhante nāgasena, pucchissāmī”ti. “Puccha mahārājā”ti. “Pucchitosi me bhante”ti. “Visajjitaṃ mahārājā”ti. “Kiṃ pana, bhante, tayā visajjita”nti? “Kiṃ pana, mahārāja, tayā pucchita”nti.

Vīmaṃsanapañho tatiyo.

4. Anantakāyapañho

4. Atha kho milindassa rañño etadahosi “paṇḍito kho ayaṃ bhikkhu paṭibalo mayā saddhiṃ sallapitum, bahukāni ca me ṭhānāni pucchitabbāni bhavissanti, yāva apucchitāni yeva tāni ṭhānāni bhavissanti, atha sūriyo atthaṃ gamissati, yaṃnūnāhaṃ sve antepure sallapeyya”nti. Atha kho rājā devamantiyaṃ etadavoca “tena hi, tvaṃ devamantiya, bhadantassa āroceyyāsi ‘sve antepure raññā saddhiṃ sallāpo bhavissatī’”ti. Idaṃ vatvā milindo rājā uṭṭhāyāsanaṃ theram nāgasenaṃ āpucchitvā ratham abhirūhitvā “nāgaseno nāgaseno”ti sajjhāyaṃ karonto pakkāmi.

Atha kho devamantiyo āyasmantaṃ nāgasenaṃ etadavoca “rājā, bhante, milindo evamāha ‘sve antepure raññā saddhiṃ sallāpo bhavissatī’”ti. “Suṭṭhū”ti thero abbhānumodī. Atha kho tassā rattiyā accayena devamantiyo ca anantakāyo ca maṅkuro ca sabbadinno ca yena milindo rājā tenupasaṅkamimsu, upasaṅkamitvā rājānaṃ milindaṃ etadavocum “āgacchatu, mahārāja, bhadanto nāgaseno”ti? “Āma āgacchatū”ti. “Kittakehi bhikkhūhi saddhiṃ āgacchatū”ti? “Yattake bhikkhū icchati, tattakehi bhikkhūhi saddhiṃ āgacchatū”ti.

Atha kho sabbadinno āha “āgacchatu, mahārāja, dasahi bhikkhūhi

saddhi”nti, dutiyampi kho rājā āha “yattake bhikkhū icchati, tattakehi bhikkhūhi saddhiṃ āgacchatū”ti. Dutiyampi kho sabbadinno āha “āgacchatu, mahārāja, dasahi bhikkhūhi saddhi”nti. Tatiyampi kho rājā āha “yattake bhikkhū icchati, tattakehi bhikkhūhi saddhiṃ āgacchatū”ti. Tatiyampi kho sabbadinno āha “āgacchatu, mahārāja, dasahi bhikkhūhi saddhi”nti. “Sabbo pañāyaṃ sakkāro paṭiyādito, ahaṃ bhaṇāmi ‘yattake bhikkhū icchati, tattakehi bhikkhūhi saddhiṃ āgacchatū’ti. Ayaṃ, bhaṇe sabbadinno, aññathā bhaṇati, kiṃ nu mayaṃ nappaṭibalā bhikkhūnaṃ bhojanaṃ dātu”nti? Evaṃ vutte sabbadinno maṅku ahoṣi.

Atha kho devamantiyo ca anantakāyo ca maṅkuro ca yenāyasmā nāgaseno tenupasaṅkamīsu, upasaṅkamtivā āyasmantaṃ nāgasenaṃ etadavocum “rājā, bhante, milindo evamāha ‘yattake bhikkhū icchati, tattakehi bhikkhūhi saddhiṃ āgacchatū’”ti. Atha kho āyasmā nāgaseno pubbaṅhasamayāṃ nivāsetvā pattacīvaramādāya asītiyā bhikkhusahashehi saddhiṃ sāgalaṃ pāvīsi.

Atha kho anantakāyo āyasmantaṃ nāgasenaṃ nissāya gacchanto āyasmantaṃ nāgasenaṃ etadavoca “bhante nāgasena, yaṃ panettaṃ brūsi ‘nāgaseno’ti, katamo ettha, nāgaseno”ti? Thero āha “ko panettaṃ ‘nāgaseno’ti maññasī”ti? “Yo so, bhante, abbhantare vāto jīvo pavisati ca nikkhamati ca, so ‘nāgaseno’ti maññamī”ti. “Yadi paneso vāto nikkhamitvā nappaviseyya, pavisitvā na nikkhameyya, jīveyya nu kho so puriso”ti? “Na hi bhante”ti. “Ye panime saṅkhadhamakā saṅkhaṃ dhamenti, tesam vāto puna pavisatī”ti? “Na hi bhante”ti. “Ye panime vaṃsadhamakā vaṃsaṃ dhamenti, tesam vāto puna pavisatī”ti? “Na hi bhante”ti. “Ye panime siṅgadhamakā siṅgaṃ dhamenti, tesam vāto puna pavisatī”ti? “Na hi bhante”ti. “Atha kissa pana tena na marantī”ti. “Nāhaṃ paṭibalo tayā vādinā saddhiṃ sallapitum, sādhu, bhante, atthaṃ jappehī”ti. “Neso jīvo, assāsapassāsā nāmete kāyasaṅkhārā”ti thero abhidhammakathaṃ kathesi. Atha anantakāyo upāsakattaṃ paṭivedesīti.

Anantakāyapañho catuttho.

5. Pabbajjapañho

5. Atha kho āyasmā nāgaseno yena milindassa rañño nivesanaṃ tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi. Atha kho milindo rājā āyasmantaṃ nāgasenaṃ sapaṇisaṃ pañṭitena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā ekamekaṃ bhikkhuṃ ekamekena

dussayugena acchādetvā āyasmantaṃ nāgasenaṃ ticīvarena acchādetvā āyasmantaṃ nāgasenaṃ etadavoca “bhante nāgasena dasahi, bhikkhūhi saddhiṃ idha nisīdatha, avasesā gacchantū”ti.

Atha kho milindo rājā āyasmantaṃ nāgasenaṃ bhuttāvīṃ onītapattapāṇiṃ viditvā aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca “bhante nāgasena, kimhi hoti kathāsallāpo”ti? “Atthena mayaṃ, mahārāja, atthikā, atthe hotu kathāsallāpo”ti.

Rājā āha “kimatthiyā, bhante nāgasena, tumhākaṃ pabbajjā, ko ca tumhākaṃ paramattho”ti. Thero āha “kinti, mahārāja, idaṃ dukkhaṃ nirujjheyya, aññañca dukkhaṃ na uppajjeyyāti. Etadatthā, mahārāja, amhākaṃ pabbajjā, anupādā parinibbānaṃ kho pana amhākaṃ paramattho”ti.

“Kiṃ pana, bhante nāgasena, sabbe etadatthāya pabbajanti”ti? “Na hi, mahārāja, keci etadatthāya pabbajanti, keci rājābhiniṭā pabbajanti, keci corābhiniṭā pabbajanti, keci iṇaṭṭā pabbajanti, keci ājīvikaṭṭhāya pabbajanti, ye pana sammā pabbajanti, te etadatthāya pabbajanti”ti.

“Tvam pana, bhante, etadatthāya pabbajitosī”ti? “Ahaṃ kho, mahārāja, daharako santo pabbajito, na jānāmi imassa nāmatthāya pabbajāmīti, api ca kho me evaṃ ahosi ‘paṇḍitā ime samaṇā sakyaputtiyā, te maṃ sikkhāpessanti’ti, svāhaṃ tehi sikkhāpito jānāmi ca passāmi ca ‘imassa nāmatthāya pabbajjā’”ti.

“Kallosi, bhante nāgasenā”ti.

Pabbajjapaṇho pañcama.

6. Paṭisandhipaṇho

6. Rājā āha “bhante nāgasena, atthi koci mato na paṭisandahatī”ti. Thero āha “koci paṭisandahati, koci na paṭisandahatī”ti. “Ko paṭisandahati, ko na paṭisandahatī”ti? “Sakilesa, mahārāja, paṭisandahati, nikkilesa na paṭisandahatī”ti. “Tvam pana, bhante nāgasena, paṭisandahissasī”ti? “Sace, mahārāja, saupādāno bhavissāmi paṭisandahissāmi, sace anupādāno bhavissāmi na paṭisandahissāmi”ti.

“Kallosi, bhante nāgasenā”ti.

Paṭisandhipañho chaṭṭho.

7. Yonisomanasikārapañho

7. Rājā āha “bhante nāgasena, yo na paṭisandahati, nanu so yoniso manasikārena na paṭisandahatī”ti? “Yoniso ca mahārāja, manasikārena paññāya ca aññehi ca kusalehi dhammehī”ti. “Nanu, bhante, yoniso manasikāro yeva paññā”ti? “Na hi, mahārāja, añño manasikāro, aññā paññā, imesaṃ kho, mahārāja, ajeḷakagoṇamahimsaoṭṭhagadrabhānampi manasikāro atthi, paññā pana tesam natthī”ti.

“Kallosi, bhante nāgasenā”ti.

Yonisomanasikārapañho sattamo.

8. Manasikāralakkhaṇapañho

8. Rājā āha “kiṃlakkhaṇo, bhante nāgasena, manasikāro, kiṃlakkhaṇā paññā”ti? “Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā”ti.

“Kathaṃ ūhanalakkhaṇo manasikāro, kathaṃ chedanalakkhaṇā paññā, opammaṃ karohī”ti. “Jānāsi, tvaṃ mahārāja, yavalāvake”ti. “Āma, bhante, jānāmī”ti. “Kathaṃ, mahārāja, yavalāvakā yavaṃ lunantī”ti? “Vāmena, bhante, hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dātaṃ gahetvā dātena chindantī”ti.

“Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dātaṃ gahetvā yavaṃ chindati, evameva kho, mahārāja, yogāvacarō manasikārena mānasaṃ gahetvā paññāya kilese chindati, evaṃ kho, mahārāja, ūhanalakkhaṇo manasikāro, evaṃ chedanalakkhaṇā paññā”ti.

“Kallosi, bhante nāgasenā”ti.

Manasikāralakkhaṇapañho aṭṭhamo.

9. Sīlakkhaṇapañho

9. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘aññehi ca kusalehi dhammehī’ti, katame te kusalā dhammā”ti? “Sīlaṃ, mahārāja, saddhā vīriyaṃ sati samādhi, ime te kusalā dhammā”ti. “Kīmlakkhaṇaṃ, bhante, sīla”nti? “Patitṭhānalakkhaṇaṃ, mahārāja, sīlaṃ sabbesaṃ kusalānaṃ dhammānaṃ,

indriya bala bojjaṅga maggaṅga satipaṭṭhāna sammappadhānaiddhipādajhānavi mokkhasa- mādhisamāpattīnaṃ sīlaṃ patitṭhaṃ, sīle patitṭhito kho, mahārāja, yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañcindriyāni bhāveti saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyanti, sabbe kusalā dhammā na parihāyanti”ti. “Opammaṃ karohī”ti. “Yathā, mahārāja, ye keci bījagāmabhūtagāmā vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitṭhāya vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti. Evameva kho, mahārāja, yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañcindriyāni bhāveti saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriya”nti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, ye keci balakaraṇīyā kammantā kayiranti, sabbe te pathaviṃ nissāya pathaviyaṃ patitṭhāya kayiranti. Evameva kho, mahārāja, yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañcindriyāni bhāveti saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriya”nti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, nagaravaḍḍhakī nagaraṃ māpetukāmo paṭhamaṃ nagaraṭṭhānaṃ soḍhāpetvā khāṇukaṅṭakaṃ apakaḍḍhāpetvā bhūmiṃ samaṃ kārāpetvā tato aparabhāge vīthicatukkasiṅghātakādi-paricchedena vibhajitvā nagaraṃ māpeti. Evameva kho, mahārāja, yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañcindriyāni bhāveti saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriya”nti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, laṅghako sippaṃ dassetukāmo pathaviṃ khaṇāpetvā sakkharakathalaṃ apakaḍḍhāpetvā bhūmiṃ samaṃ kārāpetvā mudukāya bhūmiyā sippaṃ dasseti. Evameva kho, mahārāja, yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañcindriyāni bhāveti saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyanti. Bhāsitaṃpettaṃ, mahārāja, bhagavatā –

“Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ;

Ātāpī nipako bhikkhu, so imaṃ vijaṭṭhaya jaṭa’nti .

“Ayaṃ patiṭṭhā dharaṇīva pāṇinaṃ, idañca mūlaṃ
kusalābhivuḍḍhiyā;

Mukhañcidaṃ sabbajinānusāsane, yo sīlakkhandho
varapātimokkhiyo”ti.

“Kallosi, bhante nāgasenā”ti.

Sīlakkhaṇapañho navamo.

10. Sampasādanalakkhaṇasaddhāpañho

10. Rājā āha “bhante nāgasena, kiṃlakkhaṇā saddhā”ti?
“Sampasādanalakkhaṇā ca, mahārāja, saddhā, sampakkhandanalakkhaṇā
cā”ti. “Kathaṃ, bhante, sampasādanalakkhaṇā saddhā”ti? “Saddhā kho,
mahārāja, uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti
acchaṃ vipassanaṃ anāvilāṃ. Evaṃ kho, mahārāja, sampasādanalakkhaṇā
saddhā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, rājā cakkavattī caturaṅginīyā
senāya saddhiṃ addhānamaggappaṭipanno parittaṃ udakaṃ tareyya, taṃ
udakaṃ hatthīhi ca assehi ca rathehi ca pattīhi ca khubhitaṃ bhaveyya
āvilāṃ luḷitaṃ kalalībhūtaṃ. Uttiṇṇo ca rājā cakkavattī manusse āṇāpeyya
‘pānīyaṃ, bhaṇe, āharatha, pivissāmī’ti, rañño ca udakappasādako
maṇi bhaveyya. ‘Evaṃ devā’ti kho te manussā rañño cakkavattissa
paṭissutvā taṃ udakappasādakaṃ maṇiṃ uduke pakkhipeyyuṃ, tasmiṃ
udake pakkhittamatte saṅkhasevālapaṇakaṃ vigaccheyya, kaddamo ca
sannisīdeyya, acchaṃ bhaveyya udakaṃ vipassanaṃ anāvilāṃ. Tato rañño
cakkavattissa pānīyaṃ upanāmeyyuṃ ‘pivatu, deva, pānīya’nti.

“Yathā, mahārāja, udakaṃ, evaṃ cittaṃ daṭṭhabbaṃ, yathā te
manussā, evaṃ yogāvacarō daṭṭhabbo, yathā saṅkhasevālapaṇakaṃ
kaddamo ca, evaṃ kilesā daṭṭhabbā. Yathā udakappasādako maṇi, evaṃ
saddhā daṭṭhabbā, yathā udakappasādake maṇimhi uduke pakkhittamatte
saṅkhasevālapaṇakaṃ vigaccheyya, kaddamo ca sannisīdeyya, acchaṃ
bhaveyya udakaṃ vipassanaṃ anāvilāṃ, evameva kho, mahārāja, saddhā
uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ

vippasannaṃ anāvilam, evaṃ kho, mahārāja, sampasādanalakkhaṇā saddhā”ti.

“Kallosi, bhante nāgasenā”ti.

Sampasādanalakkhaṇasaddhāpaṇho dasamo.

11. Sampakkhandanalakkhaṇasaddhāpaṇho

11. “Kathaṃ, bhante, sampakkhandanalakkhaṇā saddhā”ti.? “Yathā, mahārāja, yogāvacaro aññesaṃ cittaṃ vimuttaṃ passivā sotāpatti-phale vā sakadāgāmiphale vā anāgāmiphale vā arahatte vā sampakkhandati yogaṃ karoti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Evaṃ kho, mahārāja, sampakkhandanalakkhaṇā saddhā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, uparipabbate mahāmegho abhippavasseyya, taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūretvā nadiṃ paripūreyya, sā ubhato kūlāni saṃvissandantī gaccheyya, atha mahājanakāyo āgantvā tassā nadiyā uttānataṃ vā gambhīrataṃ vā ajānanto bhīto vitthato tīre tiṭṭheyya, athaññataro puriso āgantvā attano thāmañca balañca sampassanto gāḷhaṃ kacchaṃ bandhitvā pakkhanditvā tareyya, taṃ tiṇṇaṃ passivā mahājanakāyopi tareyya. Evameva kho, mahārāja, yogāvacaro aññesaṃ cittaṃ vimuttaṃ passivā sotāpatti-phale vā sakadāgāmiphale vā anāgāmiphale vā arahatte vā sampakkhandati yogaṃ karoti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Evaṃ kho, mahārāja, sampakkhandanalakkhaṇā saddhāti. Bhāsitampeṭaṃ, mahārāja, bhagavatā saṃyuttanikāyavare –

“Saddhāya taratī oghaṃ, appamādena aṇṇavaṃ;

Vīriyena dukkhamacceti, paññāya parisujjhatī”ti .

“Kallosi, bhante nāgasenā”ti.

Sampakkhandanalakkhaṇasaddhāpaṇho ekādasamo.

12. Vīriyalakkhaṇapaṇho

12. Rājā āha “bhante nāgasena, kiṃlakkhaṇaṃ vīriya”nti?

“Upatthambhanalakkhaṇaṃ, mahārāja, vīriyaṃ, vīriyūpatthambhitā sabbe kusalā dhammā na parihāyanti”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, puriso gehe patante aññena dārunā upatthambheyya, upatthambhitaṃ santaṃ evaṃ taṃ gehaṃ na pateyya. Evameva kho, mahārāja, upatthambhanalakkhaṇaṃ vīriyaṃ, vīriyūpatthambhitā sabbe kusalā dhammā na parihāyanti”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, parittakaṃ senaṃ mahatī senā bhañjeyya, tato rājā aññamaññaṃ anussāreyya anupeseyya attano parittakāya senāya balaṃ anupadaṃ dadeyya, tāya saddhiṃ parittakā senā mahatiṃ senaṃ bhañjeyya. Evameva kho, mahārāja, upatthambhanalakkhaṇaṃ vīriyaṃ, vīriyūpatthambhitā sabbe kusalā dhammā na parihāyanti. Bhāsitaṃpettaṃ, mahārāja, bhagavatā – ‘vīriyavā kho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti. Sāvajjaṃ pajahati, anavajjaṃ bhāveti. Suddhamattānaṃ pariharatī”ti.

“Kallosi, bhante nāgasenā”ti.

Vīriyalakkhaṇapañho dvādasamo.

13. Satalakkhaṇapañho

13. Rājā āha “bhante nāgasena, kiṃlakkhaṇā satī”ti? “Apilāpanalakkhaṇā, mahārāja, satī, upaggaṇhanalakkhaṇā cā”ti. “Kathaṃ, bhante, apilāpanalakkhaṇā satī”ti? “Sati, mahārāja, uppajjamānā kusalākusalasāvajjānavajjahīnappaṇītakaṇhasukkasappaṭibhāgadhamme apilāpeti ‘ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañcīndriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimuttī”ti. Tato yogāvacarō sevītabbe dhamme sevati, asevītabbe dhamme na sevati. Bhajītabbe dhamme bhajati abhajītabbe dhamme na bhajati. Evaṃ kho, mahārāja, apilāpanalakkhaṇā satī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, rañño cakkavattissa bhaṇḍāgāriko rājānaṃ cakkavattim sāyaṃ pātaṃ yasaṃ sarāpeti ‘ettakā, deva, te hatthī, ettakā assā, ettakā rathā, ettakā pattī, ettakaṃ hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sāpateyyaṃ, taṃ devo saratū”ti rañño sāpateyyaṃ apilāpeti. Evameva kho, mahārāja, satī uppajjamānā kusalākusalasāvajjānavajjahīnappaṇītakaṇhasukkasappaṭibhāgadhamme

apilāpeti ‘ime cattāro satipatṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañcindriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimuttī’ti. Tato yogāvacaro sevitaḅbe dhamme sevati, asevitaḅbe dhamme na sevati. Bhajitaḅbe dhamme bhajati, abhajitaḅbe dhamme na bhajati. Evaṃ kho, mahārāja, apilāpanalakkhaṇā satī”ti.

“Kathaṃ, bhante, upaggaṇhanalakkhaṇā satī”ti? “Sati, mahārāja, uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samanveti ‘ime dhammā hitā, ime dhammā ahitā. Ime dhammā upakārā, ime dhammā anupakārā’ti. Tato yogāvacaro ahite dhamme apanudeti, hite dhamme upaggaṇhāti. Anupakāre dhamme apanudeti, upakāre dhamme upaggaṇhāti. Evaṃ kho, mahārāja, upaggaṇhanalakkhaṇā satī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, rañño cakkavattissa pariṇāyakarataṇaṃ rañño hitāhite jānāti ‘ime rañño hitā, ime ahitā. Ime upakārā, ime anupakārā’ti. Tato ahite apanudeti, hite upaggaṇhāti. Anupakāre apanudeti, upakāre upaggaṇhāti. Evameva kho, mahārāja, sati uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samanveti ‘ime dhammā hitā, ime dhammā ahitā. Ime dhammā upakārā, ime dhammā anupakārā’ti. Tato yogāvacaro ahite dhamme apanudeti, hite dhamme upaggaṇhāti. Anupakāre dhamme apanudeti, upakāre damme upaggaṇhāti. Evaṃ kho, mahārāja, upaggaṇhanalakkhaṇā satī. Bhāsitaṃpetaṃ, mahārāja, bhagavatā – ‘satiṅca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi’”ti.

“Kallosi, bhante nāgasenā”ti.

Satilakkhaṇapaṇho terasamo.

14. Samādhipaṇho

14. Rājā āha “bhante nāgasena, kiṃlakkhaṇo samādhi”ti? “Pamukhalakkhaṇo, mahārāja, samādhi, ye keci kusalā dhammā, sabbe te samādhipamukhā honti samādhininnā samādhipoṇā samādhipabbhārā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kūṭāgārassa yā yāci gopānasiyo, sabbā tā kūṭaṅgamā honti kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamaḅbhāyati. Evameva kho, mahārāja, ye keci kusalā dhammā, sabbe te samādhipamukhā honti samādhininnā samādhipoṇā samādhipabbhārāti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, koci rājā caturaṅginīyā senāya saddhiṃ saṅgāmaṃ otareyya, sabbāva senā hatthī ca assā ca rathā ca pattī ca tappamukhā bhaveyyuṃ tanninnā tapponā tappabbhārā taṃ yeva anupariyāyeyyuṃ. Evameva kho, mahārāja, ye keci kusalā dhammā, sabbe te samādhipamukhā honti samādhinnā samādhiponā samādhipabbhārā. Evaṃ kho, mahārāja, pamukhalakkhaṇaṃ samādhi. Bhāsitaṃpetam, mahārāja, bhagavatā – “samādhiṃ, bhikkhave, bhāvettha, samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānātī”ti.

“Kallosi, bhante nāgasenā”ti.

Samādhipañho cuddasamo.

15. Paññālakkhaṇapañho

15. Rājā āha “bhante nāgasena, kiṃlakkhaṇā paññā”ti? “Pubbeva kho, mahārāja, mayā vuttaṃ ‘chedanalakkhaṇā paññā’ti, api ca obhāsanalakkhaṇā paññā”ti. “Kathaṃ, bhante, obhāsanalakkhaṇā paññā”ti? “Paññā, mahārāja, uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti. Tato yogāvacaro ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā sammappaññāya passatī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, pavitṭho padīpo andhakāraṃ vidhameti, obhāsam janeti, ālokaṃ vidamseti, rūpāni pākaṭāni karoti. Evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti. Tato yogāvacaro ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā sammappaññāya passatī. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā”ti.

“Kallosi, bhante nāgasenā”ti.

Paññālakkhaṇapañho pannarasamo.

16. Nānādhammānaṃ ekakiccaabhinipphādanapañho

16. Rājā āha “bhante nāgasena, ime dhammā nānā santā ekaṃ atthaṃ abhinipphādentī”ti? “Āma, mahārāja, ime dhammā nānā santā ekaṃ atthaṃ abhinipphādentī, kilese hanantī”ti.

“Kathaṃ, bhante, ime dhammā nānā santā ekaṃ atthaṃ abhinipphādentī, kilese hanantī? Opammaṃ karohī”ti. “Yathā, mahārāja, senā nānā santā hatthī ca assā ca rathā ca pattī ca ekaṃ atthaṃ abhinipphādentī, saṅgāme parasenaṃ abhivijinanti. Evameva kho, mahārāja, ime dhammā nānā santā ekaṃ atthaṃ abhinipphādentī, kilese hanantī”ti.

“Kallosi, bhante nāgasenā”ti.

Nānādhammānaṃ ekakiccaabhinipphādanapañho soḷasamo.

Mahāvaggo paṭhamo.

Imasmiṃ vagge soḷasa pañhā.

2. Addhānavaggo

1. Dhammasantatipañho

1. Rājā āha “bhante nāgasena, yo uppajjati, so eva so, udāhu añño”ti? Thero āha “na ca so, na ca añño”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yadā tvaṃ daharo taruṇo mando uttānaseyyako ahosi, so yeva tvaṃ etarahi mahanto”ti? “Na hi, bhante, añño so daharo taruṇo mando uttānaseyyako ahosi, añño ahaṃ etarahi mahanto”ti. “Evaṃ sante kho, mahārāja, mātātipi na bhavissati, pitātipi na bhavissati, ācariyotipi na bhavissati, sippavātipi na bhavissati, sīlavātipi na bhavissati, paññavātipi na bhavissati. Kiṃ nu kho, mahārāja, aññā eva kalalassa mātā, aññā abbudassa mātā, aññā pesiyā mātā, aññā ghanassa mātā, aññā khuddakassa mātā, aññā mahantassa mātā, añño sippaṃ sikkhati, añño sikkhito bhavati, añño pāpakammaṃ karoti, aññassa hatthapādā chijjantī”ti? “Na hi, bhante. Tvaṃ pana, bhante, evaṃ vutte kiṃ vadeyyāsi”ti? Thero āha “ahaññeva kho, mahārāja, daharo ahosiṃ taruṇo mando uttānaseyyako, ahaññeva etarahi mahanto, imameva kāyaṃ nissāya sabbe te ekasaṅgahitā”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso padīpaṃ padīpeyya, kiṃ so sabbarattim padīpeyyā”ti? “Āma, bhante, sabbarattim padīpeyyā”ti. “Kiṃ nu kho, mahārāja, yā purime yāme acci, sā majjhime yāme acci”ti? “Na hi bhante”ti. “Yā majjhime yāme acci, sā pacchime yāme acci”ti? “Na hi bhante”ti. “Kiṃ nu kho, mahārāja, añño

so ahosi purime yāme padīpo, añño majjhime yāme padīpo, añño pacchime yāme padīpo”ti? “Na hi bhante, taṃ yeva nissāya sabbarattiṃ padīpito”ti. “Evameva kho, mahārāja, dhammasantati sandahati, añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so, na ca añño, purimaviññāṇe pacchimaviññāṇaṃ saṅgahaṃ gacchatī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, khīraṃ duyhamānaṃ kālantarena dadhi parivatteyya, dadhito navanītaṃ, navanītato ghaṭaṃ parivatteyya, yo nu kho, mahārāja, evaṃ vadeyya ‘yaṃ yeva khīraṃ taṃ yeva dadhi, yaṃ yeva dadhi taṃ yeva navanītaṃ, yaṃ yeva navanītaṃ taṃ yeva ghata’nti, sammā nu kho so, mahārāja, vadamāno vadeyyā”ti? “Na hi bhante, taṃyeva nissāya sambhūta”nti. “Evameva kho, mahārāja, dhammasantati sandahati, añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so, na ca añño, purimaviññāṇe pacchimaviññāṇaṃ saṅgahaṃ gacchatī”ti.

“Kallosi, bhante nāgasenā”ti.

Dhammasantatipaṅho paṭhamo.

2. Paṭisandahanapaṅho

2. Rājā āha “bhante nāgasena, yo na paṭisandahati, jānāti so ‘na paṭisandahissāmī’ti? “Āma, mahārāja, yo na paṭisandahati, jānāti so ‘na paṭisandahissāmī’ti. “Kathaṃ, bhante, jānāti”ti? “Yo hetu yo paccayo, mahārāja, paṭisandahanāya, tassa hetussa tassa paccayassa uparamā jānāti so ‘na paṭisandahissāmī’”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kassako gahapatiko kasitvā ca vapitvā ca dhaññāgāraṃ paripūreyya. So aparena samayena neva kasseyya na vappeyya, yathāsambhatañca dhaññaṃ paribhuñjeyya vā visajjeyya vā yathā paccayaṃ vā kareyya, jāneyya so, mahārāja, kassako gahapatiko ‘na me dhaññāgāraṃ paripūressatī’ti? “Āma, bhante, jāneyyā”ti. “Kathaṃ jāneyyā”ti? “Yo hetu yo paccayo dhaññāgārassa paripūraṇāya, tassa hetussa tassa paccayassa uparamā jānāti ‘na me dhaññāgāraṃ paripūressatī’”ti. “Evameva kho, mahārāja, yo hetu yo paccayo paṭisandahanāya, tassa hetussa tassa paccayassa uparamā jānāti so ‘na paṭisandahissāmī’ti.

“Kallosi, bhante nāgasenā”ti.

3. Nāṇapaññāpañho

3. Rājā āha “bhante nāgasena, yassa ñāṇaṃ uppannaṃ, tassa paññā uppannā”ti? “Āma, mahārāja, yassa ñāṇaṃ uppannaṃ, tassa paññā uppannā”ti. “Kiṃ, bhante, yaññeva ñāṇaṃ sā yeva paññā”ti? “Āma, mahārāja, yaññeva ñāṇaṃ sā yeva paññā”ti. “Yassa pana, bhante, taññeva ñāṇaṃ sā yeva paññā uppannā, kiṃ sammuyheyya so, udāhu na sammuyheyyā”ti? “Katthaci, mahārāja, sammuyheyya, katthaci na sammuyheyyā”ti. “Kuiṃ, bhante, sammuyheyyā”ti? “Aññātapubbessu vā, mahārāja, sippaṭṭhānesu, agatapubbāya vā disāya, assutapubbāya vā nāmapaññattiyā sammuyheyyā”ti. “Kuiṃ na sammuyheyyā”ti? “Yaṃ kho pana, mahārāja, tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na sammuyheyyā”ti. “Moho panassa, bhante, kuiṃ gacchatī”ti? “Moho kho, mahārāja, ñāṇe uppannamatte tattheva nirujjhatī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso andhakāragehe padīpaṃ āropeyya, tato andhakāro nirujjheyya, āloko pātubhaveyya. Evameva kho, mahārāja, ñāṇe uppannamatte moho tattheva nirujjhatī”ti.

“Paññā pana, bhante, kuiṃ gacchatī”ti? “Paññāpi kho, mahārāja, sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhatī”ti.

“Bhante nāgasena, yaṃ panetaṃ brūsi ‘paññā sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhatī’ti, tassa opammaṃ karohī”ti. “Yathā, mahārāja, yo koci puriso rattiṃ lekhaṃ pesetukāmo lekhaṃ pakkosāpetvā padīpaṃ āropetvā lekhaṃ likhāpeyya, likhite pana lekhe padīpaṃ vijjhāpeyya, vijjhāpītepi padīpe lekhaṃ na vinasseyya. Evameva kho, mahārāja, paññā sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhatī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, puratthimesu janapadesu manussā anugharaṃ pañca pañca udakaghaṭakāni ṭhapenti ālimpanaṃ vijjhāpetuṃ, ghare paditte tāni pañca udakaghaṭakāni gharassūpari khipanti, tato aggi vijjhāyati, kiṃ nu kho, mahārāja, tesam

manussānaṃ evaṃ hoti ‘puna tehi ghaṭehi ghaṭakiccaṃ karissāmā’”ti? “Na hi, bhante, alaṃ tehi ghaṭehi, kiṃ tehi ghaṭehī”ti? “Yathā, mahārāja, pañca udakaghaṭakāni, evaṃ pañcindriyāni daṭṭhabbāni saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Yathā te manussā, evaṃ yogāvacaro daṭṭhabbo. Yathā aggi, evaṃ kilesā daṭṭhabbā. Yathā pañcahi udakaghaṭakehi aggi vijjhāpīyati, evaṃ pañcindriyehi kilesā vijjhāpiyanti, vijjhāpitāpi kilesā na puna sambhavanti. Evameva kho, mahārāja, paññā sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhati”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, vejjo pañcamūlabhesajjāni gahetvā gilānakaṃ upasaṅkamitvā tāni pañcamūlabhesajjāni pīsitvā gilānakaṃ pāyeyya, tehi ca dosā niddhameyyuṃ, kiṃ nu kho, mahārāja, tassa vejjassa evaṃ hoti ‘puna tehi pañcamūlabhesajjehi bhesajjakiccaṃ karissāmī’”ti? “Na hi, bhante, alaṃ tehi pañcamūlabhesajjehi, kiṃ tehi pañcamūlabhesajjehī”ti? “Yathā, mahārāja, pañcamūlabhesajjāni, evaṃ pañcindriyāni daṭṭhabbāni saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ, yathā vejjo, evaṃ yogāvacaro daṭṭhabbo. Yathā byādhi, evaṃ kilesā daṭṭhabbā. Yathā byādhito puriso, evaṃ puthujjano daṭṭhabbo. Yathā pañcamūlabhesajjehi gilānassa dosā niddhantā, dose niddhante gilāno arogo hoti, evaṃ pañcindriyehi kilesā niddhamīyanti, niddhamitā ca kilesā na puna sambhavanti. Evameva kho, mahārāja, paññā sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhati”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, saṅgāmāvacaro yodho pañca kaṇḍāni gahetvā saṅgāmaṃ otareyya parasenaṃ vijetūṃ, so saṅgāmagato tāni pañca kaṇḍāni khipeyya, tehi ca parasenā bhijjeyya, kiṃ nu kho, mahārāja, tassa saṅgāmāvacarassa yodhassa evaṃ hoti ‘puna tehi kaṇḍehi kaṇḍakiccaṃ karissāmī’”ti? “Na hi, bhante, alaṃ tehi kaṇḍehi, kiṃ tehi kaṇḍehī”ti? “Yathā, mahārāja, pañca kaṇḍāni, evaṃ pañcindriyāni daṭṭhabbāni saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Yathā, mahārāja, saṅgāmāvacaro yodho, evaṃ yogāvacaro daṭṭhabbo. Yathā parasenā, evaṃ kilesā daṭṭhabbā. Yathā pañcahi kaṇḍehi parasenā bhijjati, evaṃ pañcindriyehi kilesā bhijjanti, bhaggā ca kilesā na puna sambhavanti. Evameva kho, mahārāja, paññā sakiccayaṃ katvā tattheva nirujjhati, yaṃ pana tāya paññāya kataṃ ‘anicca’nti vā ‘dukkha’nti vā ‘anattā’ti vā, taṃ na nirujjhati”ti.

“Kallosi, bhante nāgasenā”ti.

Ñāṇapaññāpaṇho tatiyo.

4. Paṭisandahanapuggalavediyanapaṇho

4. Rājā āha “bhante nāgasena, yo na paṭisandahati, vedeti so kiñci dukkhaṃ vedana”nti? Thero āha “kiñci vedeti, kiñci na vedetī”ti. “Kiṃ vedeti, kiṃ na vedetī”ti? “Kāyikaṃ, mahārāja, vedanaṃ vedeti, cetasikaṃ vedanaṃ na vedetī”ti. “Kathaṃ, bhante, kāyikaṃ vedanaṃ vedeti, kathaṃ cetasikaṃ vedanaṃ na vedetī”ti? “Yo hetu yo paccayo kāyikāya dukkhavedanāya uppattiyā, tassa hetussa tassa paccayassa anuparamā kāyikaṃ dukkhavedanaṃ vedeti, yo hetu yo paccayo cetasikāya dukkhavedanāya uppattiyā, tassa hetussa tassa paccayassa uparamā cetasikaṃ dukkhavedanaṃ na vedeti. Bhāsitampeṭaṃ, mahārāja, bhagavatā – ‘so ekaṃ vedanaṃ vedeti kāyikaṃ na cetasika’”nti.

“Bhante nāgasena, yo dukkhaṃ vedanaṃ vedeti, kasmā so na parinibbāyatī”ti? “Natthi, mahārāja, arahato anumayo vā paṭigho vā, na ca arahanto apakkaṃ pāṭenti paripākaṃ āgamenti paṇḍitā. Bhāsitampeṭaṃ, mahārāja, therena sārīputtena dhammasenāpatinā –

“Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;

Kālañca paṭikañkhāmi, nibbisaṃ bhatako yathā.

“Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;

Kālañca paṭikañkhāmi, sampajāno patissato””ti.

“Kallosi, bhante nāgasenā”ti .

Paṭisandahanapuggalavediyanapaṇho catuttho.

5. Vedanāpaṇho

5. Rājā āha “bhante nāgasena, sukhā vedanā kusalā vā akusalā vā abyākatā vā”ti? “Siyā, mahārāja, kusalā, siyā akusalā, siyā abyākatā”ti. “Yadi, bhante, kusalā na dukkhā, yadi dukkhā na kusalā, kusalaṃ dukkhanti nuppajjati”ti. “Taṃ kiṃ maññasi, mahārāja, idha purisassa hatthe tattaṃ ayogaḷaṃ nikkhipeyya, dutiye hatthe sītaṃ himapiṇḍaṃ nikkhipeyya,

kiṃ nu kho, mahārāja, ubhopi te daheyyu”nti? “Āma, bhante, ubhopi te daheyyu”nti. “Kiṃ nu kho, te mahārāja, ubhopi uṇhā”ti? “Na hi bhante”ti. “Kiṃ pana te, mahārāja, ubhopi sītalā”ti? “Na hi bhante”ti. “Ājānāhi niggahaṃ yadi tattaṃ dahati, na ca te ubhopi uṇhā, tena nuppajjati. Yadi sītalaṃ dahati, na ca te ubhopi sītalā, tena nuppajjati. Kissa pana te, mahārāja, ubhopi dahanti, na ca te ubhopi uṇhā, na ca te ubhopi sītalā? Ekaṃ uṇhaṃ, ekaṃ sītalaṃ, ubhopi te dahanti, tena nuppajjati”ti. “Nāhaṃ paṭibalo tayā vādinā saddhiṃ sallapituṃ, sādhu atthaṃ jappehī”ti. Tato thero abhidhammasaṃyuttāya kathāya rājānaṃ milindaṃ saññāpesi –

“Chayimāni, mahārāja, gehanissitāni somanassāni, cha nekkhammanissitāni somanassāni, cha gehanissitāni domanassāni, cha nekkhammanissitāni domanassāni, cha gehanissitā upekkhā, cha nekkhammanissitā upekkhāti, imāni cha chakkāni, atītāpi chattimsavidhā vedanā, anāgatāpi chattimsavidhā vedanā, paccuppannāpi chattimsavidhā vedanā, tadekajjhaṃ abhisaññuhitvā abhisampiṇḍetvā atṭhasataṃ vedanā hontī”ti.

“Kallosi, bhante nāgasenā”ti.

Vedanāpañho pañcama.

6. Nāmarūpaekattanānattapañho

6. Rājā āha “bhante nāgasena, ko paṭisandahatī”ti? Thero āha “nāmarūpaṃ kho, mahārāja, paṭisandahatī”ti. “Kiṃ imaṃ yeva nāmarūpaṃ paṭisandahatī”ti? “Na kho, mahārāja, imaṃ yeva nāmarūpaṃ paṭisandahati, iminā pana, mahārāja, nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahatī”ti. “Yadi, bhante, na imaṃ yeva nāmarūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehī”ti? Thero āha “yadi na paṭisandaheyya, mutto bhaveyya pāpakehi kammehi. Yasmā ca kho, mahārāja, paṭisandahati, tasmā na mutto pāpakehi kammehī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso aññatarassa purisassa ambaṃ avahareyya, tamenam ambasāmiko gahetvā rañño dasseyya ‘iminā deva purisena mayhaṃ ambā avahaṭā’ti, so evaṃ vadeyya ‘nāhaṃ, deva, imassa ambe avaharāmi, aññe te ambā, ye iminā ropitā, aññe te ambā, ye mayā avahaṭā, nāhaṃ daṇḍappatto’ti. Kiṃ nu kho so, mahārāja, puriso daṇḍappatto bhaveyyā”ti? “Āma, bhante, daṇḍappatto bhaveyyā”ti.

“Kena kāraṇenā”ti? “Kiñcāpi so evaṃ vadeyya, purimaṃ, bhante, ambaṃ appaccakkhāya pacchimena ambena so puriso daṇḍappatto bhaveyyā”ti. “Evameva kho, mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso aññatarassa purisassa sālīṃ avahareyya...pe... ucchuṃ avahareyya... pe... yathā mahārāja koci puriso hemantakāle aggiṃ jāletvā visibbetvā avijjhāpetvā pakkameyya, atha kho so aggi aññatarassa purisassa khettaṃ daheyya , tamenāṃ khettsāmiko gahetvā rañño dasseyya ‘iminā, deva, purisena mayhaṃ khettaṃ daḍḍha’nti. So evaṃ vadeyya ‘nāhaṃ, deva, imassa khettaṃ jhāpemi, añño so aggi, yo mayā avijjhāpito, añño so aggi, yenimassa khettaṃ daḍḍhaṃ, nāhaṃ daṇḍappatto’ti. Kiṃ nu kho so, mahārāja, puriso daṇḍappatto bhaveyyā”ti? “Āma, bhante, daṇḍappatto bhaveyyā”ti. “Kena kāraṇenā”ti? “Kiñcāpi so evaṃ vadeyya, purimaṃ, bhante, aggiṃ appaccakkhāya pacchimena agginā so puriso daṇḍappatto bhaveyyā”ti. “Evameva kho, mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso padīpaṃ ādāya pāsādaṃ abhirūhitvā bhuñjeyya, padīpo jhāyamāno tiṇaṃ jhāpeyya, tiṇaṃ jhāyamānaṃ gharaṃ jhāpeyya, gharaṃ jhāyamānaṃ gāmaṃ jhāpeyya, gāmajano taṃ purisaṃ gahetvā evaṃ vadeyya ‘kissa tvaṃ, bho purisa, gāmaṃ jhāpesī’ti, so evaṃ vadeyya ‘nāhaṃ, bho, gāmaṃ jhāpemi, añño so padīpaggi, yassāhaṃ ālokena bhuñjimi, añño so aggi, yena gāmo jhāpito’ti, te vivadamānā tava santike āgaccheyyūṃ, kassa tvaṃ, mahārāja, aṭṭaṃ dhāreyyāsi”ti? “Gāmajanassa bhante”ti. “Kiṃ kāraṇā”ti? “Kiñcāpi so evaṃ vadeyya, api ca tato eva so aggi nibbatto”ti. “Evameva kho, mahārāja, kiñcāpi aññaṃ māraṇantikaṃ nāmarūpaṃ, aññaṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na mutto pāpakehi kammehī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso dahariṃ dārikaṃ vāretvā suṅkaṃ datvā pakkameyya. Sā aparena samayena mahatī assa vayappattā, tato añño puriso suṅkaṃ datvā vivāhaṃ kareyya, itaro āgantvā evaṃ vadeyya ‘kissa pana me tvaṃ, ambho purisa, bhariyaṃ nesī’ti? So evaṃ vadeyya ‘nāhaṃ tava bhariyaṃ nemi, añña sā dārikā daharī taruṇī, yā tayā vāritā ca dinnasuṅkā ca, aññāyaṃ dārikā mahatī vayappattā

mayā vāritā ca dinnasunkā cā'ti, te vivadamānā tava santike āgaccheyyūṃ. Kassa tvam, mahārāja, aṭṭam dhāreyyāsi'ti? “Purimassa bhante”ti. “Kiṃ kāraṇā”ti? “Kiñcāpi so evaṃ vadeyya, api ca tato yeva sā mahatī nibbattā”ti. “Evameva kho, mahārāja, kiñcāpi aññaṃ māraṇantikam nāmarūpaṃ, aññaṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā napaṛimutto pāpakehi kammehi”ti.

“Bhiyyo opammaṃ karohi”ti. “Yathā, mahārāja, kocideva puriso gopālakassa hatthato khīraghaṭaṃ kiṇitvā tasseva hatthe nikkhipitvā pakkameyya ‘sve gahetvā gamissāmī’ti, taṃ aparajju dadhi sampajjeyya. So āgantvā evaṃ vadeyya ‘dehi me khīraghaṭa’nti. So dadhiṃ dasseyya. Itaro evaṃ vadeyya ‘nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭa’nti. So evaṃ vadeyya ‘ajānato te khīraṃ dadhibhūta’nti te vivadamānā tava santike āgaccheyyūṃ, kassa tvam mahārāja, aṭṭam dhāreyyāsi’ti? “Gopālakassa bhante”ti. “Kiṃ kāraṇā”ti? “Kiñcāpi so evaṃ vadeyya, api ca tato yeva taṃ nibbatta”nti. “Evameva kho, mahārāja, kiñcāpi aññaṃ māraṇantikam nāmarūpaṃ, aññaṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na paṛimutto pāpakehi kammehi”ti.

“Kallosi, bhante nāgasenā”ti.

Nāmarūpaekattanānattapaṇho chaṭṭho.

7. Therapaṭisandahanāpaṭisandahanapaṇho

7. Rājā āha “bhante nāgasena, tvam pana paṭisandahissasi”ti? “Alaṃ, mahārāja, kiṃ te tena pucchitena, nanu mayā paṭikacceva akkhātaṃ ‘sace, mahārāja, saupādāno bhavissāmi, paṭisandahissāmi, sace anupādāno bhavissāmi, na paṭisandahissāmī’”ti.

“Opammaṃ karohi”ti. “Yathā, mahārāja, kocideva puriso rañño adhikāraṃ kareyya. Rājā tuṭṭho adhikāraṃ dadeyya, so tena adhikārena pañcahi kāmaguṇehi samappito samaṅgibhūto paricareyya, so ce janassa āroceyya ‘na me rājā kiñci paṭikarotī’ ti. Kiṃ nu kho so, mahārāja, puriso yuttakārī bhaveyyā”ti? “Na hi bhante”ti. “Evameva kho, mahārāja, kiṃ te tena pucchitena, nanu mayā paṭikacceva akkhātaṃ ‘sace saupādāno bhavissāmi, paṭisandahissāmi, sace anupādāno bhavissāmi, na paṭisandahissāmī’”ti.

“Kallosi, bhante nāgasenā”ti.

Therapaṭisandahanāpaṭisandahanapañho sattamo.

8. Nāmarūpapaṭisandahanapañho

8. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘nāmarūpa’nti, tattha katamaṃ nāmaṃ, katamaṃ rūpa”nti. “Yaṃ tattha, mahārāja, oḷārikaṃ, etaṃ rūpaṃ, ye tattha sukhumā cittacetāsikā dhammā, etaṃ nāma”nti. “Bhante nāgasena, kena kāraṇena nāmaṃ yeva na paṭisandahati, rūpaṃ yeva vā”ti? “Aññamaññūpanissitā, mahārāja, ete dhammā ekatova uppajjanti”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kukkuṭiyā kalalaṃ na bhavēyya, aṇḍampi na bhavēyya, yañca tattha kalalaṃ, yañca aṇḍaṃ, ubhopete aññamaññūpanissitā, ekatova nesamaṃ uppatti hoti. Evameva kho, mahārāja, yadi tattha nāmaṃ na bhavēyya, rūpampi na bhavēyya, yañceva tattha nāmaṃ, yañceva rūpaṃ, ubhopete aññamaññūpanissitā, ekatova nesamaṃ uppatti hoti. Evametaṃ dīghamaddhānaṃ sandhāvita”nti.

“Kallosi, bhante nāgasenā”ti.

Nāmarūpapaṭisandahanapañho aṭṭhama.

9. Addhānapañho

9. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘dīghamaddhāna’nti, kimetaṃ addhānaṃ nāmā”ti? “Atīto, mahārāja, addhā, anāgato addhā, paccuppanno addhā”ti. “Kiṃ pana, bhante, sabbe addhā atthī”ti? “Koci, mahārāja, addhā atthi, koci natthī”ti. “Katamo pana, bhante, atthi, katamo natthī”ti? “Ye te, mahārāja, saṅkhārā atītā vigatā niruddhā vipariṇatā, so addhā natthi, ye dhammā vipākā, ye ca vipākadhammadhammā, ye ca aññatra paṭisandhiṃ denti, so addhā atthi. Ye sattā kālaṅkatā aññatra uppannā, so ca addhā atthi. Ye sattā kālaṅkatā aññatra anuppannā, so addhā natthi. Ye ca sattā parinibbutā, so ca addhā natthi parinibbutatā”ti.

“Kallosi, bhante nāgasenā”ti.

Addhānapañho navamo.

Addhānavaggo dutiyo.

Imasmim vagge nava pañhā.

3. Vicāravaggo

1. Addhānamūlapañho

1. Rājā āha “bhante nāgasena, atītassa addhānassa kiṃ mūlaṃ, anāgatassa addhānassa kiṃ mūlaṃ, paccuppannassa addhānassa kiṃ mūla”nti? “Atītassa ca, mahārāja, addhānassa anāgatassa ca addhānassa paccuppannassa ca addhānassa avijjā mūlaṃ. Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa addhānassa purimā koṭi na paññāyati”ti.

“Kallosi, bhante nāgasenā”ti.

Addhānamūlapañho paṭhamo.

2. Purimakoṭipañho

2. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘purimā koṭi na paññāyati’ti, tassa opammaṃ karohi”ti. “Yathā, mahārāja, puriso parittam bījaṃ pathaviyaṃ nikkhipeyya, tato aṅkuro utthahitvā anupubbena vuddhiṃ virūhiṃ vepullaṃ āpajjitvā phalaṃ dadeyya. Tato bījaṃ gahetvā puna ropeyya, tatopi aṅkuro utthahitvā anupubbena vuddhiṃ virūhiṃ vepullaṃ āpajjitvā phalaṃ dadeyya. Evametissā santatiyā atthi anto”ti? “Natthi bhante”ti. “Evameva kho, mahārāja, addhānassāpi purimā koṭi na paññāyati”ti.

“Bhiyyo opammaṃ karohi”ti. “Yathā, mahārāja, kukkuṭiyā aṇḍam bhavēyya, aṇḍato kukkuṭi kukkuṭiyā aṇḍanti. Evametissā santatiyā atthi anto”ti? “Natthi bhante”ti. “Evameva kho, mahārāja, addhānassāpi purimā koṭi na paññāyati”ti.

“Bhiyyo opammaṃ karohi”ti. Thero pathaviyā cakkam likhitvā milindaṃ rājānaṃ etadavoca “atthi, mahārāja, imassa cakkassa anto”ti? “Natthi bhante”ti. “Evameva kho, mahārāja, imāni cakkāni vuttāni bhagavatā ‘cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā

upādānaṃ, upādānapaccayā kammaṃ, kammato puna cakkhuṃ jāyatī’ti. Evametissā santatiyā atthi anto’ti? “Natthi bhante”ti.

“Sotañca paṭicca sadde ca...pe... manañca paṭicca dhamme ca uppajjati manoviññānaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā kammaṃ, kammato puna mano jāyatī’ti. Evametissā santatiyā atthi anto’ti? “Natthi bhante”ti. “Evameva kho, mahārāja, addhānassāpi purimā koṭi na paññāyatī’ti.

“Kallosi, bhante nāgasenā”ti.

Purimakotīpañho dutiyo.

3. Koṭīpaññāyanapañho

3. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘purimā koṭi na paññāyatī’ti, katamā ca sā purimā koṭi’ti? “Yo kho, mahārāja, atīto addhā, esā purimā koṭi’ti. “Bhante nāgasena, yaṃ panetaṃ brūsi ‘purimā koṭi na paññāyatī’ti, kiṃ pana, bhante, sabbāpi purimā koṭi na paññāyatī’ti? “Kāci, mahārāja, paññāyati, kāci na paññāyatī’ti. “Katamā, bhante, paññāyati, katamā na paññāyatī’ti? “Ito pubbe, mahārāja, sabbena sabbam sabbathā sabbam avijjā nāhosīti esā purimā koṭi na paññāyati, yaṃ ahutvā sambhoti, hutvā paṭivigacchati, esapa purimā koṭi paññāyatī’ti.

“Bhante nāgasena, yaṃ ahutvā sambhoti, hutvā paṭivigacchati, nanu taṃ ubhato chinnaṃ atthaṃ gacchati’ti? “Yadi, mahārāja, ubhato chinnaṃ atthaṃ gacchati, ubhato chinnā sakkā vaḍḍhetu’nti? “Āma, sāpi sakkā vaḍḍhetu’nti.”Nāhaṃ, bhante, etaṃ pucchāmi koṭito sakkā vaḍḍhetu’nti? “Āma sakkā vaḍḍhetu’nti.

“Opammaṃ karohī’ti. Thero tassa rukkhūpamaṃ akāsi, khandhā ca kevalassa dukkhakkhandhassa bījānī’ti.

“Kallosi, bhante nāgasenā”ti.

Koṭīpaññāyanapañho tatiyo.

4. Sañkhārajāyamānapañho

4. Rājā āha “bhante nāgasena, atthi keci sañkhārā, ye jāyanti”ti? “Āma, mahārāja, atthisañkhārā, ye jāyanti”ti. “Katamete, bhante”ti? “Cakkhusmiñca kho, mahārāja, sati rūpesu ca cakkhuvīññāṇaṃ hoti, cakkhuvīññāṇe sati cakkhusamphasso hoti, cakkhusamphasse sati vedanā hoti, vedanāya sati taṇhā hoti, taṇhāya sati upādānaṃ hoti, upādāne sati bhavo hoti, bhavo sati jāti hoti, jātiyā sati jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti. Cakkhusmiñca kho, mahārāja, asati rūpesu ca asati cakkhuvīññāṇaṃ na hoti, cakkhuvīññāṇe asati cakkhusamphasso na hoti, cakkhusamphasse asati vedanā na hoti, vedanāya asati taṇhā na hoti, taṇhāya asati upādānaṃ na hoti, upādāne asati bhavo na hoti, bhavo asati jāti na hoti, jātiyā asati jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā na honti, evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

“Kallosi, bhante nāgasenā”ti.

Sañkhārajāyamānapañho catuttho.

5. Bhavantañkhārajāyamānapañho

5. Rājā āha “bhante nāgasena, atthi keci sañkhārā, ye abhavantā jāyanti”ti? “Natthi, mahārāja, keci sañkhārā, ye abhavantā jāyanti, bhavantā yeva kho, mahārāja, sañkhārā jāyanti”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, idaṃ gehaṃ abhavantaṃ jātāṃ, yattha tvaṃ nisinnosī”ti? “Natthi kiñci, bhante, idha abhavantaṃ jātāṃ, bhavantaṃ yeva jātāṃ, imāni kho, bhante, dārūni vane ahesuṃ, ayañca mattikā pathaviyaṃ ahoṣi, itthīnañca purisānañca tajjena vāyāmena evamidaṃ gehaṃ nibbatta”nti. “Evameva kho, mahārāja, natthi keci sañkhārā, ye abhavantā jāyanti, bhavantā yeva sañkhārā jāyanti”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, ye keci bījagāmahūtagāmā pathaviyaṃ nikkhittā anupubbena vuḍḍhiṃ virūlhiṃ vepullaṃ āpajjamaṇā pupphāni ca phalāni ca dadeyyuṃ, na te rukkhā abhavantā jātā, bhavantā yeva te rukkhā jātā. Evameva kho, mahārāja, natthi keci sañkhārā, ye abhavantā jāyanti, bhavantā yeva te sañkhārā jāyanti”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, kumbhakāro

pathaviyā mattikaṃ uddharitvā nānābhājanāni karoti, na tāni bhājanāni abhavantāni jātāni, bhavantāni yeva jātāni. Evameva kho, mahārāja, natthi keci saṅkhārā, ye abhavantā jāyanti, bhavantā yeva saṅkhārā jāyantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, vīṇāya pattamaṃ na siyā, cammaṃ na siyā, doṇi na siyā, daṇḍo na siyā, upaviṇo na siyā, tantiyo na siyumaṃ, koṇo na siyā, purisassa ca tajjo vāyāmo na siyā, jāyeyya saddo”ti? “Na hi bhante”ti. “Yato ca kho, mahārāja, vīṇāya pattamaṃ siyā, cammaṃ siyā, doṇi siyā, daṇḍo siyā, upaviṇo siyā, tantiyo siyumaṃ, koṇo siyā, purisassa ca tajjo vāyāmo siyā, jāyeyya saddo”ti? “Āma, bhante, jāyeyyā”ti. “Evameva kho, mahārāja, natthi keci saṅkhārā, ye abhavantā jāyanti, bhavantā yeva kho saṅkhārā jāyantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, araṇi na siyā, araṇipotako na siyā, araṇiyottakaṃ na siyā, uttarāraṇi na siyā, coḷakaṃ na siyā, purisassa ca tajjo vāyāmo na siyā, jāyeyya so aggī”ti? “Na hi bhante”ti. “Yato ca kho, mahārāja, araṇi siyā, araṇipotako siyā, araṇiyottakaṃ siyā, uttarāraṇi siyā, coḷakaṃ siyā, purisassa ca tajjo vāyāmo siyā, jāyeyya so aggī”ti? “Āma, bhante, jāyeyyā”ti. “Evameva kho, mahārāja, natthi keci saṅkhārā, ye abhavantā jāyanti, bhavantā yeva kho saṅkhārā jāyantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, maṇi na siyā, ātapo na siyā, gomayaṃ na siyā, jāyeyya so aggī”ti? “Na hi bhante”ti. “Yato ca kho, mahārāja, maṇi siyā, ātapo siyā, gomayaṃ siyā, jāyeyya so aggī”ti? “Āma, bhante, jāyeyyā”ti. “Evameva kho, mahārāja, natthi keci saṅkhārā ye abhavantā jāyanti, bhavantā yeva kho saṅkhārā jāyantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, ādāso na siyā, ābhā na siyā, mukhaṃ na siyā, jāyeyya attā”ti? “Na hi, bhante”ti. “Yato ca kho, mahārāja, ādāso siyā, ābhā siyā, mukhaṃ siyā, jāyeyya attā”ti? “Āma, bhante, jāyeyyā”ti. “Evameva kho, mahārāja, natthi keci saṅkhārā, ye abhavantā jāyanti, bhavantā yeva kho saṅkhārā jāyantī”ti.

“Kallosi, bhante nāgasenā”ti.

Bhavantasaṅkhārājāyamānapañho pañcamaṃ.

6. Vedagūpañho

6. Rājā āha “bhante nāgasena, vedagū upalabbhati”ti? “Ko panesa,

mahārāja, vedagū nāmā”ti? “Yo, bhante, abbhantare jīvo cakkhunā rūpaṃ passati, sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusati, manasā dhammaṃ vijānāti, yathā mayaṃ idha pāsāde nisinnā yena yena vātapānena iccheyyāma passituṃ, tena tena vātapānena passeyyāma, puratthimenapī vātapānena passeyyāma, pacchimenapī vātapānena passeyyāma, uttarenapī vātapānena passeyyāma, dakkhiṇenapī vātapānena passeyyāma. Evameva kho, bhante, ayaṃ abbhantare jīvo yena yena dvārena icchati passituṃ, tena tena dvārena passatī”ti.

Thero āha “pañcadvāraṃ, mahārāja, bhaṇissāmi, taṃ suṇohi, sādhukaṃ manasikarohi, yadi abbhantare jīvo cakkhunā rūpaṃ passati, yathā mayaṃ idha pāsāde nisinnā yena yena vātapānena iccheyyāma passituṃ, tena tena vātapānena rūpaṃ yeva passeyyāma, puratthimenapī vātapānena rūpaṃ yeva passeyyāma, pacchimenapī vātapānena rūpaṃ yeva passeyyāma, uttarenapī vātapānena rūpaṃ yeva passeyyāma, dakkhiṇenapī vātapānena rūpaṃ yeva passeyyāma, evametena abbhantare jīvena sotenapī rūpaṃ yeva passitabbaṃ, ghānenapī rūpaṃ yeva passitabbaṃ, jivhāyapī rūpaṃ yeva passitabbaṃ, kāyenapī rūpaṃ yeva passitabbaṃ, manasāpī rūpaṃ yeva passitabbaṃ; cakkhunāpī saddo yeva sotabbo, ghānenapī saddo yeva sotabbo, jivhāyapī saddo yeva sotabbo, kāyenapī saddo yeva sotabbo, manasāpī saddo yeva sotabbo; cakkhunāpī gandho yeva ghāyitabbo, sotenapī gandho yeva ghāyitabbo, jivhāyapī gandho yeva ghāyitabbo, kāyenapī gandho yeva ghāyitabbo, manasāpī gandho yeva ghāyitabbo; cakkhunāpī raso yeva sāyitabbo, sotenapī raso yeva sāyitabbo, ghānenapī raso yeva sāyitabbo, kāyenapī raso yeva sāyitabbo, manasāpī raso yeva sāyitabbo; cakkhunāpī phoṭṭhabbaṃ yeva phusitabbaṃ, sotenapī phoṭṭhabbaṃ yeva phusitabbaṃ, ghānenapī phoṭṭhabbaṃ yeva phusitabbaṃ, jivhāyapī phoṭṭhabbaṃ yeva phusitabbaṃ, manasāpī phoṭṭhabbaṃ yeva phusitabbaṃ; cakkhunāpī dhammaṃ yeva vijānitabbaṃ, sotenapī dhammaṃ yeva vijānitabbaṃ, ghānenapī dhammaṃ yeva vijānitabbaṃ, jivhāyapī dhammaṃ yeva vijānitabbaṃ, kāyenapī dhammaṃ yeva vijānitabba”nti? “Na hi bhante”ti.

“Na kho te, mahārāja, yujjati purimena vā pacchimaṃ, pacchimena vā purimaṃ, yathā vā pana, mahārāja, mayaṃ idha pāsāde nisinnā imesu jālavātapānesu ugghāṭitesu mahantena ākāsenā bahimukhā suṭṭhutamā rūpaṃ passāma, evametena abbhantare jīvenāpī cakkhudvāresu ugghāṭitesu mahantena ākāsenā suṭṭhutamā rūpaṃ passitabbaṃ, sotesu ugghāṭitesu... pe... ghāne ugghāṭite...pe... jivhāya ugghāṭitāya...pe... kāye ugghāṭite mahantena ākāsenā suṭṭhutamā saddo sotabbo, gandho ghāyitabbo, raso

sāyitabbo, phoṭṭhabbo phusitabbo”ti? “Na hi bhante”ti.

“Na kho te, mahārāja, yujjati purimena vā pacchimaṃ, pacchimena vā purimaṃ, yathā vā pana, mahārāja, ayaṃ dinno nikkhamitvā bahidvāraḷṭhake tiṭṭheyya, jānāsi tvam, mahārāja, ‘ayaṃ dinno nikkhamitvā bahidvāraḷṭhake ṭhito’”ti? “Āma, bhante, jānāmī”ti. “Yathā vā pana, mahārāja, ayaṃ dinno anto pavisitvā tava purato tiṭṭheyya, jānāsi tvam, mahārāja, ‘ayaṃ dinno anto pavisitvā mama purato ṭhito’”ti? “Āma, bhante, jānāmī”ti. “Evameva kho, mahārāja, abbhantare so jīvo jivhāya rase nikkhitte jāneyya ambulattaṃ vā lavaṇattaṃ vā tittakattaṃ vā kaṭukattaṃ vā kasāyattaṃ vā madhurattaṃ vā”ti? “Āma, bhante, jāneyyā”ti. “Te rase anto pavitṭhe jāneyya ambulattaṃ vā lavaṇattaṃ vā tittakattaṃ vā kaṭukattaṃ vā kasāyattaṃ vā madhurattaṃ vā”ti. “Na hi bhante”ti.

“Na kho te, mahārāja, yujjati purimena vā pacchimaṃ, pacchimena vā purimaṃ, yathā, mahārāja, kocideva puriso madhughaṭasataṃ āharāpetvā madhudoṇiṃ pūrāpetvā purisassa mukhaṃ pidahitvā madhudoṇiyā pakkhipeyya, jāneyya, mahārāja, so puriso madhuṃ sampannaṃ vā na sampannaṃ vā”ti? “Na hi bhante”ti. “Kena kāraṇenā”ti. “Na hi tassa, bhante, mukhe madhu pavitṭha”nti.

“Na kho te, mahārāja, yujjati purimena vā pacchimaṃ, pacchimena vā purima”nti. “Nāhaṃ paṭibalo tayā vādinā saddhiṃ sallapituṃ; sādhu, bhante, atthaṃ jappehī”ti.

Thero abhidhammasaṃyuttāya kathāya rājānaṃ milindaṃ saññāpesi – “idha, mahārāja, cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, taṃsahajātā phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāroti evamete dhammā paccayato jāyanti, na hettha vedagū upalabbhati, sotaṇca paṭicca sadde ca...pe... manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ, taṃsahajātā phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāroti evamete dhammā paccayato jāyanti, na hettha vedagū upalabbhatī”ti.

“Kallosi, bhante nāgasenā”ti.

Vedagūpaṇho chaṭṭho.

7. Cakkhuviññāṇādipaṅho

7. Rājā āha “bhante nāgasena, yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati”ti? “Āma, mahārāja, yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati”ti.

“Kiṃ nu kho, bhante nāgasena, paṭhamam cakkhuviññāṇaṃ uppajjati, pacchā manoviññāṇaṃ, udāhu manoviññāṇaṃ paṭhamam uppajjati, pacchā cakkhuviññāṇa”nti? “Paṭhamam, mahārāja, cakkhuviññāṇaṃ uppajjati, pacchā manoviññāṇa”nti.

“Kiṃ nu kho, bhante nāgasena, cakkhuviññāṇaṃ manoviññāṇaṃ āṇāpeti ‘yatthāhaṃ uppajjāmi, tvampi tattha uppajjāhī’ti, udāhu manoviññāṇaṃ cakkhuviññāṇaṃ āṇāpeti ‘yattha tvam uppajjissasi, ahampi tattha uppajjissāmi’”ti? “Na hi, mahārāja, anālāpo tesam aññamaññehī”ti.

“Katham, bhante nāgasena, yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati”ti? “Ninnattā ca, mahārāja, dvārattā ca ciṇṇattā ca samudācaritattā cā”ti.

“Katham, bhante nāgasena, ninnattā yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati? Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, deve vassante katamena udakaṃ gaccheyyā”ti? “Yena, bhante, ninnam, tena gaccheyyā”ti. “Athāparena samayena devo vasseyya, katamena taṃ udakaṃ gaccheyyā”ti. “Yena, bhante, purimaṃ udakaṃ gataṃ, tampi tena gaccheyyā”ti.

“Kiṃ nuṃ kho, mahārāja, purimaṃ udakaṃ pacchimaṃ udakaṃ āṇāpeti ‘yenāhaṃ gacchāmi, tvampi tena gacchāhī’ti, pacchimaṃ vā udakaṃ purimaṃ udakaṃ āṇāpeti ‘yena tvam gacchissasi, ahampi tena gacchissāmi’”ti. “Na hi, bhante, anālāpo tesam aññamaññehi, ninnattā gacchantī”ti. “Evameva kho, mahārāja, ninnattā yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati, na cakkhuviññāṇaṃ manoviññāṇaṃ āṇāpeti ‘yatthāhaṃ uppajjāmi, tvampi tattha uppajjāhī’ti, nāpi manoviññāṇaṃ cakkhuviññāṇaṃ āṇāpeti ‘yattha tvam uppajjissasi, ahampi tattha uppajjissāmi’ti, anālāpo tesam aññamaññehi, ninnattā uppajjantī”ti.

“Katham, bhante nāgasena, dvārattā yattha cakkhuviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati? Apepammaṃ karohī”ti.

“Taṃ kiṃ maññasi, mahārāja, rañño paccantimaṃ nagaraṃ assa daḷhapākāratoraññaṃ ekadvāraṃ, tato puriso nikkhamitukāmo bhaveyya, katamena nikkhameyyā”ti? “Dvārena, bhante, nikkhameyyā”ti. “Athāparo puriso nikkhamitukāmo bhaveyya, katamena so nikkhameyyā”ti? “Yena, bhante, purimo puriso nikkhanto, sopi tena nikkhameyyā”ti.

“Kiṃ nu kho, mahārāja, purimo puriso pacchimaṃ purisaṃ āṇāpeti ‘yenāhaṃ gacchāmi, tvampi tena gacchāhī’ti, pacchimo vā puriso purimaṃ purisaṃ āṇāpeti ‘yena tvaṃ gacchissasi, ahampi tena gacchissāmi’ti. “Na hi, bhante, anālāpo tesaññaṃ aññamaññehi, dvārattā gacchantī”ti. “Evameva kho, mahārāja, dvārattā yattha cakkhuvīññāṇaṃ uppajjati, tattha manovīññāṇampi uppajjati, na cakkhuvīññāṇaṃ manovīññāṇaṃ āṇāpeti ‘yatthāhaṃ uppajjāmi, tvampi tattha uppajjāhī’ti, nāpi manovīññāṇaṃ cakkhuvīññāṇaṃ āṇāpeti ‘yattha tvaṃ uppajjissasi, ahampi tattha uppajjissāmi’ti, anālāpo tesaññaṃ aññamaññehi, dvārattā uppajjantī”ti.

“Kathaṃ, bhante nāgasena, ciññattā yattha cakkhuvīññāṇaṃ uppajjati, tattha manovīññāṇampi uppajjati? Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, paṭhamaṃ ekaṃ sakaṭaṃ gaccheyya, atha dutiyaṃ sakaṭaṃ katamena gaccheyyā”ti? “Yena, bhante, purimaṃ sakaṭaṃ gataṃ, tampi tena gaccheyyā”ti.

“Kiṃ nu kho, mahārāja, purimaṃ sakaṭaṃ pacchimaṃ sakaṭaṃ āṇāpeti ‘yenāhaṃ gacchāmi, tvampi tena gacchāhī’ti, pacchimaṃ vā sakaṭaṃ purimaṃ sakaṭaṃ āṇāpeti ‘yena tvaṃ gacchissasi, ahampi tena gacchissāmi’”ti. “Na hi, bhante, anālāpo tesaññaṃ aññamaññehi, ciññattā gacchantī”ti. “Evameva kho, mahārāja, ciññattā yattha cakkhuvīññāṇaṃ uppajjati, tattha manovīññāṇampi uppajjati, na cakkhuvīññāṇaṃ manovīññāṇaṃ āṇāpeti ‘yatthāhaṃ uppajjāmi, tvampi tattha uppajjāhī’ti, nāpi manovīññāṇaṃ cakkhuvīññāṇaṃ āṇāpeti ‘yattha tvaṃ uppajjissasi, ahampi tattha uppajjissāmi’ti, anālāpo tesaññaṃ aññamaññehi, ciññattā uppajjantī”ti.

“Kathaṃ, bhante nāgasena, samudācaritattā yattha cakkhuvīññāṇaṃ uppajjati, tattha manovīññāṇampi uppajjati? Opammaṃ karohī”ti. “Yathā, mahārāja, muddāgaṇaṇāsāṅkhyālekhāsippaṭṭhānesu ādikammikassa dandhāyanā bhavati, athāparena samayena nisammakiriyāya samudācaritattā adandhāyanā bhavati. Evameva kho, mahārāja, samudācaritattā yattha cakkhuvīññāṇaṃ uppajjati, tattha manovīññāṇampi uppajjati, na cakkhuvīññāṇaṃ manovīññāṇaṃ āṇāpeti ‘yatthāhaṃ uppajjāmi,

tvampi tattha uppajjāhī'ti, nāpi manoviññāṇaṃ cakkhuviññāṇaṃ āṇāpeti 'yattha tvaṃ uppajjissasi, ahampi tattha uppajjissāmī'ti, anālāpo tesam aññamaññehi, samudācaritattā uppajjantī'ti.

“Bhante nāgasena, yattha sotaviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati...pe... yattha ghānaviññāṇaṃ uppajjati...pe... yattha jivhāviññāṇaṃ uppajjati ...pe... yattha kāyaviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati”ti? “Āma, mahārāja, yattha kāyaviññāṇaṃ uppajjati, tattha manoviññāṇampi uppajjati”ti.

“Kiṃ nu kho, bhante nāgasena, paṭhamam kāyaviññāṇaṃ uppajjati, pacchā manoviññāṇaṃ, udāhu manoviññāṇaṃ paṭhamam uppajjati, pacchā kāyaviññāṇa”nti? “Kāyaviññāṇaṃ, mahārāja, paṭhamam uppajjati, pacchā manoviññāṇa”nti.

“Kiṃ nu kho, bhante nāgasena,...pe... anālāpo tesam aññamaññehi, samudācaritattā uppajjantī'ti.

“Kallosi, bhante nāgasenā”ti.

Cakkhuviññāṇādīpaṇho sattamo.

8. Phassalakkhaṇapaṇho

8. Rājā āha “bhante nāgasena, yattha manoviññāṇaṃ uppajjati, phassopi vedanāpi tattha uppajjati”ti? “Āma, mahārāja, yattha manoviññāṇaṃ uppajjati, phassopi tattha uppajjati, vedanāpi tattha uppajjati, saññāpi tattha uppajjati, cetanāpi tattha uppajjati, vitakkopi tattha uppajjati, vicāropi tattha uppajjati, sabbepi phassappamukhā dhammā tattha uppajjantī'ti.

“Bhante nāgasena, kiṃlakkhaṇo phasso”ti? “Phusanalakkhaṇo, mahārāja, phasso”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, dve meṇḍā yujjheyyum, tesu yathā eko meṇḍo, evaṃ cakkhu daṭṭhabbam yathā dutiyo meṇḍo, evaṃ rūpaṃ daṭṭhabbam. Yathā tesam sannipāto, evaṃ phasso daṭṭhabbo”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, dve pāṇī vajjeyyum, tesu yathā eko pāṇi, evaṃ cakkhu daṭṭhabbam. Yathā dutiyo pāṇi, evaṃ rūpaṃ daṭṭhabbam. Yathā tesam sannipāto, evaṃ phasso daṭṭhabbo”ti.

“Bhiyyo opammaṃ karohī”ti. “Yathā, mahārāja, dve sammā vajjeyyūṃ, tesu yathā eko sammō, evaṃ cakkhu daṭṭhabbaṃ. Yathā dutiyo sammō, evaṃ rūpaṃ daṭṭhabbaṃ. Yathā tesam sannipāto, evaṃ phasso daṭṭhabbo”ti.

“Kallosi, bhante nāgasenā”ti.

Phassalakkhaṇapañho aṭṭhamo.

9. Vedanālakkhaṇapañho

9. “Bhante nāgasena, kiṃlakkhaṇā vedanā”ti? “Vedayitalakkhaṇā, mahārāja, vedanā anubhavanalakkhaṇā cā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso rañño adhikāraṃ kareyya, tassa rājā tuṭṭho adhikāraṃ dadeyya, so tena adhikārena pañcahi kāmaguṇehi samappito samaṅgibhūto paricareyya, tassa evamassa ‘mayā kho pubbe rañño adhikāro kato, tassa me rājā tuṭṭho adhikāraṃ adāsi, svāhaṃ tatonidānaṃ imaṃ evarūpaṃ vedanaṃ vedayāmi’ti.

“Yathā vā pana, mahārāja, kocideva puriso kusalaṃ kammaṃ katvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, so ca tattha dibbehi pañcahi kāmaguṇehi samappito samaṅgibhūto paricareyya, tassa evamassa ‘svāhaṃ kho pubbe kusalaṃ kammaṃ akāsim, sohaṃ tatonidānaṃ imaṃ evarūpaṃ vedanaṃ vedayāmi’ti, evaṃ kho, mahārāja, vedayitalakkhaṇā vedanā anubhavanalakkhaṇā cā”ti.

“Kallosi, bhante nāgasenā”ti.

Vedanālakkhaṇapañho navamo.

10. Saññālakkhaṇapañho

10. “Bhante nāgasena, kiṃlakkhaṇā saññā”ti? “Saññānalakkhaṇā, mahārāja, saññā. Kiṃ saññānāti? Nīlampi saññānāti, pītampi saññānāti, lohīlampi saññānāti, odātampi saññānāti, mañjīṭṭhampi saññānāti. Evaṃ kho, mahārāja, saññānalakkhaṇā saññā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, rañño bhaṇḍāgāriko bhaṇḍāgāraṃ pavisitvā nīlapītalohitodātamañjīṭṭhāni rājabhogāni rūpāni

passitvā sañjānāti. Evaṃ kho, mahārāja, sañjānanalakkhaṇā saññā”ti.

“Kallosi, bhante nāgasenā”ti.

Saññālakkhaṇapaṇho dasamo.

11. Cetanālakkhaṇapaṇho

11. “Bhante nāgasena, kiṃlakkhaṇā cetanā”ti? “Cetayitalakkhaṇā, mahārāja, cetanā abhisankharaṇalakkhaṇā cā”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso viṣaṃ abhisankharitvā attanā ca piveyya, pare ca pāyeyya, so attanāpi dukkhito bhaveyya, parepi dukkhitā bhaveyyuṃ. Evameva kho, mahārāja, idhekacco puggalo akusalaṃ kammaṃ cetanāya cetayitvā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Yepi tassa anusikkhanti, tepi kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

“Yathā vā pana, mahārāja, kocideva puriso sappinavanītatelamadhuphāṇitaṃ ekajjhaṃ abhisankharitvā attanā ca piveyya, pare ca pāyeyya, so attanā sukhito bhaveyya, parepi sukhitā bhaveyyuṃ. Evameva kho, mahārāja, idhekacco puggalo kusalaṃ kammaṃ cetanāya cetayitvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjati. Yepi tassa anusikkhanti, tepi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjanti. Evaṃ kho, mahārāja, cetayitalakkhaṇā cetanā abhisankharaṇalakkhaṇā cā”ti.

“Kallosi, bhante nāgasenā”ti.

Cetanālakkhaṇapaṇho ekādasamo.

12. Viññāṇalakkhaṇapaṇho

12. “Bhante nāgasena, kiṃlakkhaṇaṃ viññāṇa”nti? “Vijānanalakkhaṇaṃ, mahārāja, viññāṇa”nti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, nagaraguttiko majjhe nagarasiṅghātake nisinna passeyya puratthimadisato purisaṃ āgacchantam, passeyya dakkhiṇadisato purisaṃ āgacchantam, passeyya pacchimadisato

purisaṃ āgacchantaṃ, passeyya uttaradisato purisaṃ āgacchantaṃ. Evameva kho, mahārāja, yañca puriso cakkhunā rūpaṃ passati, taṃ viññāṇena vijānāti. Yañca sotena saddaṃ suṇāti, taṃ viññāṇena vijānāti. Yañca ghāṇena gandhaṃ ghāyati, taṃ viññāṇena vijānāti. Yañca jivhāya rasaṃ sāyati, taṃ viññāṇena vijānāti. Yañca kāyena phoṭṭhabbaṃ phusati, taṃ viññāṇena vijānāti, yañca manasā dhammaṃ vijānāti, taṃ viññāṇena vijānāti. Evaṃ kho, mahārāja, vijānanalakkhaṇaṃ viññāṇa”nti.

“Kallosi, bhante nāgasenā”ti.

Vaññānalakkhaṇapañho dvādasamo.

13. Vitakkalakkhaṇapañho

13. “Bhante nāgasena, kiṃlakkhaṇo vitakko”ti? “Appanālakkhaṇo mahārāja, vitakko”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, vaḍḍhakīsuparikammakataṃ dāruṃ sandhismiṃ appeti, evameva kho, mahārāja, appanālakkhaṇo vitakko”ti.

“Kallosi, bhante nāgasenā”ti.

Vitakkalakkhaṇapañho terasamo.

14. Vicāralakkhaṇapañho

14. “Bhante nāgasena, kiṃlakkhaṇo vicāro”ti? “Anumajjanalakkhaṇo, mahārāja, vicāro”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kaṃsathālaṃ ākoṭitaṃ pacchā anuravati anusandahati , yathā, mahārāja, ākoṭanā, evaṃ vitakko daṭṭhabbo. Yathā anuravanā , evaṃ vicāro daṭṭhabbo”ti.

“Kallosi, bhante nāgasenā”ti.

Vicāralakkhaṇapañho cuddasamo.

Vicāravaggo tatiyo.

Imasmimṃ vagge cuddasa pañhā.

4. Nibbānavaggo

1. Phassādivinibbhujanapañho

1. Rājā āha “bhante nāgasena, sakkā imesaṃ dhammānaṃ ekatobhāvagatānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ viññāṇaṃ, ayaṃ vitakko, ayaṃ vicāro’ti”? “Na sakkā, mahārāja, imesaṃ dhammānaṃ ekatobhāvagatānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ viññāṇaṃ, ayaṃ vitakko, ayaṃ vicāro’”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, rañño sūdo arasaṃ vā rasaṃ vā kareyya, so tattha dadhimpī pakkhipeyya, loṇampi pakkhipeyya, siṅgiverampi pakkhipeyya, jīrakampi pakkhipeyya, maricampi pakkhipeyya, aññānīpi pakārānī pakkhipeyya, tamenāṃ rājā evaṃ vadeyya, ‘dadhissa me rasaṃ āhara, loṇassa me rasaṃ āhara, siṅgiverassa me rasaṃ āhara, jīrakassa me rasaṃ āhara, maricassa me rasaṃ āhara, sabbesaṃ me pakkhittānaṃ rasaṃ āharā’ti. Sakkā nu kho, mahārāja, tesāṃ rasānaṃ ekatobhāvagatānaṃ vinibbhujitvā vinibbhujitvā rasaṃ āharitūṃ ambulattaṃ vā lavaṇattaṃ vā tittakattaṃ vā kaṭukattaṃ vā kasāyattaṃ vā madhurattaṃ vā”ti? “Na hi, bhante, sakkā tesāṃ rasānaṃ ekatobhāvagatānaṃ vinibbhujitvā vinibbhujitvā rasaṃ āharitūṃ ambulattaṃ vā lavaṇattaṃ vā tittakattaṃ vā kaṭukattaṃ vā kasāyattaṃ vā madhurattaṃ vā, api ca kho pana sakena sakena lakkhaṇena upaṭṭhahantī”ti. “Evameva kho, mahārāja, na sakkā imesaṃ dhammānaṃ ekatobhāvagatānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ viññāṇaṃ, ayaṃ vitakko, ayaṃ vicāro’ti, api ca kho pana sakena sakena lakkhaṇena upaṭṭhahantī”ti.

“Kallosi, bhante nāgasenā”ti.

Phassādivinibbhujanapañho paṭhama.

2. Nāgasenapañho

2. Thero āha “loṇaṃ, mahārāja, cakkhuviññeyya”nti. “Āma, bhante, cakkhuviññeyya”nti. “Suṭṭhu kho, mahārāja, jānāhī”ti. “Kiṃ pana, bhante, jivhāviññeyya”nti? “Āma, mahārāja, jivhāviññeyya”nti. “Kiṃ pana, bhante, sabbāṃ loṇaṃ jivhāya vijānāti”ti? “Āma, mahārāja, sabbāṃ loṇaṃ

jivhāya vijānāti”.

“Yadi, bhante, sabbam loṇam jivhāya vijānāti, kissa pana taṃ sakatehi balībaddā āharanti, nanu loṇameva āharitabba”nti? “Na sakkā, mahārāja, loṇameva āharitum ekatobhāvagatā ete dhammā gocaranānattagatā loṇam garubhāvo cāti. Sakkā pana, mahārāja, loṇam tulāya tulayitu”nti? “Āma, bhante, sakkā”ti. “Na sakkā, mahārāja, loṇam tulāya tulayitum, garubhāvo tulāya tuliyati”ti.

“Kallosi, bhante nāgasenā”ti.

Nāgasenapañho dutiyo.

3. Pañcāyatanakammanibbattapañho

3. Rājā āha “bhante nāgasena, yānimāni pañcāyatanāni, kiṃ nu tāni nānākammehi nibbattāni, udāhu ekena kammenā”ti? “Nānākammehi, mahārāja, nibbattāni, na ekena kammenā”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, ekasmiṃ khetto nānābījāni vappeyyum, tesam nānābījānam nānāphalāni nibbatteyyu”nti? “Āma, bhante, nibbatteyyu”nti. “Evameva kho, mahārāja, yāni yāni pañcāyatanāni, tāni tāni nānākammehi nibbattāni, na ekena kammenā”ti.

“Kallosi, bhante nāgasenā”ti.

Pañcāyatanakammanibbattapañho tatiyo.

4. Kammanānākaraṇapañho

4. Rājā āha “bhante nāgasena, kena kāraṇena manussā na sabbe samakā, aññe appāyukā, aññe dīghāyukā, aññe bahvābādā aññe appābādā, aññe dubbaṇṇā, aññe vaṇṇavanto, aññe appesakkhā, aññe mahesakkhā, aññe appabhogā, aññe mahābhogā, aññe nīcakulīnā, aññe mahākulīnā, aññe duppaññā, aññe paññavanto”ti?

Thero āha “kissa pana, mahārāja, rukkhā na sabbe samakā, aññe ambilā, aññe lavaṇā, aññe tittakā, aññe kaṭukā, aññe kasāvā, aññe madhurā”ti? “Maññāmi, bhante, bījānam nānākaraṇenā”ti. “Evameva kho, mahārāja, kammānam nānākaraṇena manussā na sabbe samakā, aññe appāyukā,

aññe dīghāyukā, aññe bahvābādā, aññe appābādā, aññe dubbaṇṇā, aññe vaṇṇavanto, aññe appesakkhā, aññe mahesakkhā, aññe appabhogā, aññe mahābhogā, aññe nīcakulīnā, aññe mahākulīnā, aññe duppaññā, aññe paññavanto. Bhāsītampetaṃ mahārāja bhagavatā – ‘kammassakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā, kammaṃ satte vibhajati yadidaṃ hīnappaṇītatāyā’”ti.

“Kallosi, bhante nāgasenā”ti.

Kammaṇānākaraṇapaṇho catuttho.

5. Vāyāmakaraṇapaṇho

5. Rājā āha “bhante nāgasena, tumhe bhaṇatha ‘kinti imaṃ dukkhaṃ nirujjheyya, aññañca dukkhaṃ nuppajjeyyā’”ti. Etadatthā, mahārāja, amhākaṃ pabbajjā”ti. “Kiṃ paṭikacceva vāyāmitena, nanu sampatte kāle vāyāmitabba”nti? Thero āha “sampatte kāle, mahārāja, vāyāmo akiccakaro bhavati, paṭikacceva vāyāmo kiccakaro bhavati”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yadā tvaṃ pipāsito bhaveyyāsi, tadā tvaṃ udapānaṃ khaṇāpeyyāsi, talākaṃ khaṇāpeyyāsi ‘pānīyaṃ pivissāmī’”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭikacceva vāyāmo kiccakaro bhavati”ti.

“Bhiyyo opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yadā tvaṃ bubhukkhito bhaveyyāsi, tadā tvaṃ khettaṃ kasāpeyyāsi, sālīṃ ropāpeyyāsi, dhaññaṃ atiharāpeyyāsi ‘bhattaṃ bhuñjissāmī’”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭikacceva vāyāmo kiccakaro bhavati”ti.

“Bhiyyo opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yadā te saṅgāmo paccupaṭṭhito bhaveyya, tadā tvaṃ parikhaṃ khaṇāpeyyāsi, pākāraṃ kārāpeyyāsi, gopuraṃ kārāpeyyāsi, aṭṭālakāṃ kārāpeyyāsi, dhaññaṃ atiharāpeyyāsi, tadā tvaṃ hatthismiṃ sikkheyyāsi, assasmim sikkheyyāsi, rathasmim sikkheyyāsi, dhanusmim sikkheyyāsi, tharusmim sikkheyyāsi”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭikacceva vāyāmo kiccakaro bhavati. Bhāsītampetaṃ mahārāja bhagavatā –

“Paṭikacceva taṃ kayirā, yaṃ jaññā hitamattano;

Na sākaṭikacintāya, mantā dhīro parakkame.

“Yathā sākaṭiko maṭṭhaṃ , samaṃ hitvā mahāpathaṃ;

Visamaṃ maggamāruya, akkhacchinnova jhāyati.

“Evaṃ dhammā apakkamma, adhammamanuvattiya;

Mando maccu mukhaṃ patto, akkhacchinnova jhāyati”ti .

“Kallosi, bhante nāgasenā”ti.

Vāyāmakaraṇapañho pañcamao.

6. Nerayikaggiuṇhabhāvapañho

6. Rājā āha “bhante nāgasena, tumhe bhaṇatha ‘pākatikaaggito nerayiko aggi mahābhitāpataro hoti, khuddakopi pāsāṇo pākatike aggimhi pakkhitto divasampi paccamāno na vilayaṃ gacchati, kūṭāgāramattopi pāsāṇo nerayikaggimhi pakkhitto khaṇena vilayaṃ gacchati”ti, etaṃ vacanaṃ na saddahāmi, evañca pana vadetha ‘ye ca tattha uppannā sattā, te anekānipi vassasahassāni niraye paccamānā na vilayaṃ gacchanti”ti, tampi vacanaṃ na saddahāmi”ti.

Thero āha “taṃ kiṃ maññasi, mahārāja, yā tā santi makariniyopi susumāriniyopi kacchapiniyopi moriniyopi kapotiniyopi, kiṃnutākakkhaḷāni pāsāṇāni sakkharāyo ca khādanti”ti? “Āma, bhante, khādanti”ti. “Kiṃ pana tāni tāsāṃ kucchiyaṃ koṭṭhabbantaragatāni vilayaṃ gacchanti”ti? “Āma, bhante, vilayaṃ gacchanti”ti. “Yo pana tāsāṃ kucchiyaṃ gabbho, sopi vilayaṃ gacchati”ti? “Na hi bhante”ti. “Kena kāraṇenā”ti? “Maññāmi, bhante, kammādhikatena na vilayaṃ gacchati”ti. “Evameva kho, mahārāja, kammādhikatena nerayikā sattā anekānipi vassasahassāni niraye paccamānā na vilayaṃ gacchanti. Bhāsitaṃpetāṃ, mahārāja, bhagavatā – ‘so na tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byanti hoti”ti.

“Bhiyyo opammaṃ karohi”ti. “Taṃ kiṃ maññasi, mahārāja, yā tā santi sīhiniyopi byagghiniyopi dīpiniyopi kukkuriniyopi, kiṃnu tā kakkhaḷāni aṭṭhikāni maṃsāni khādanti”ti? “Āma, bhante, khādanti”ti. “Kiṃ pana tāni tāsāṃ kucchiyaṃ koṭṭhabbantaragatāni vilayaṃ gacchanti”ti? “Āma,

bhante, vilayaṃ gacchantī”ti. “Yo pana tāsam kucchiyaṃ gabbho, sopi vilayaṃ gacchatī”ti? “Na hi bhante”ti. “Kena kāraṇenā”ti? “Maññāmi, bhante, kammādhikatena na vilayaṃ gacchatī”ti. “Evameva kho, mahārāja, kammādhikatena nerayikā sattā anekānipi vassasahassāni niraye paccamānā na vilayaṃ gacchantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yā tā santi yonakasukhumāliniyopi khattiyasukhumāliniyopi brāhmaṇasukhumāliniyopi gahapatisukhumāliniyopi, kiṃnu tā kakkhaḷāni khajjakāni maṃsāni khādantī”ti? “Āma, bhante, khādantī”ti. “Kiṃ pana tāni tāsam kucchiyaṃ koṭṭhabbhantaragatāni vilayaṃ gacchantī”ti? “Āma, bhante, vilayaṃ gacchantī”ti. “Yo pana tāsam kucchiyaṃ gabbho sopi vilayaṃ gacchatī”ti? “Na hi bhante”ti. “Kena kāraṇenā”ti. “Maññāmi, bhante, kammādhikatena na vilayaṃ gacchatī”ti. “Evameva kho, mahārāja, kammādhikatena nerayikā sattā anekānipi vassasahassāni niraye paccamānā na vilayaṃ gacchanti. Bhāsitampeṭaṃ, mahārāja, bhagavatā – “so na tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byantīhotī”ti.

“Kallosi, bhante nāgasenā”ti.

Nerayikaggiuṇṇhabhāvapaṇho chaṭṭho.

7. Pathavisandhārakapaṇho

7. Rājā āha “bhante nāgasena, tumhe bhaṇatha ‘ayaṃ mahā pathavī uduke patiṭṭhitā, udakaṃ vāte patiṭṭhitaṃ, vāto ākāse patiṭṭhito’ti, etampi vacanaṃ na saddahāmī”ti. Thero dhammakarakena udakaṃ gahetvā rājānaṃ milindaṃ saññāpesi “yathā, mahārāja, imaṃ udakaṃ vātena ādhāritaṃ, evaṃ tampi udakaṃ vātena ādhārita”nti.

“Kallosi, bhante nāgasenā”ti.

Pathavisandhārakapaṇho sattamo.

8. Nirodhanibbānapaṇho

8. Rājā āha “bhante nāgasena, nirodho nibbāna”nti? “Āma, mahārāja, nirodho nibbāna”nti. “Kathaṃ, bhante, nāgasena, nirodho nibbāna”nti? “Sabbe bālaputhujanā kho, mahārāja, ajjhattikabāhire āyatane abhinandanti abhivadanti ajjhosāya tiṭṭhanti, te tena sotena vuyhanti, na parimuccanti

jātiyā jarāya maraṇena sokena paridevena dukkhehi domanassehi upāyāsehi na parimuccanti dukkasmāti vadāmi. Sutavā ca kho, mahārāja, ariyasāvako ajjhakkabāhire āyatane nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato taṃhā nirujjhati, taṃhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evaṃ kho, mahārāja, nirodho nibbāna”nti.

“Kallosi, bhante nāgasenā”ti.

Nirodhanibbānapaṇho aṭṭhamo.

9. Nibbānalabhanapaṇho

9. Rājā āha “bhante nāgasena, sabbeva labhanti nibbāna”nti? “Na kho, mahārāja, sabbeva labhanti nibbānaṃ, api ca kho, mahārāja, yo sammā paṭipanno abhiññeyye dhamme abhijānāti, pariññeyye dhamme parijānāti, pahātabbe dhamme pajahati, bhāvetabbe dhamme bhāveti, sacchikātabbe dhamme sacchikaroti, so labhati nibbāna”nti.

“Kallosi, bhante nāgasenā”ti.

Nibbānalabhanapaṇho navamo.

10. Nibbānasukhajānanapaṇho

10. Rājā āha “bhante nāgasena, yo na labhati nibbānaṃ, jānāti so ‘sukhaṃ nibbāna’”nti? “Āma, mahārāja, yo na labhati nibbānaṃ, jānāti so ‘sukhaṃ nibbāna’”nti. “Kathaṃ, bhante nāgasena, alabhanto jānāti ‘sukhaṃ nibbāna’”nti? “Taṃ kiṃ maññasi, mahārāja, yesaṃ nacchinnā hatthapādā, jāneyyūṃ te, mahārāja, ‘dukkhaṃ hatthapādacchedana’”nti? “Āma, bhante, jāneyyu”nti. “Kathaṃ jāneyyu”nti? “Aññesaṃ, bhante, chinnahatthapādānaṃ paridevitasaddaṃ sutvā jānanti ‘dukkhaṃ hatthapādacchedana’”nti. “Evameva kho, mahārāja, yesaṃ diṭṭhaṃ nibbānaṃ, tesāṃ saddaṃ sutvā jānāti ‘sukhaṃ nibbāna’”nti.

“Kallosi, bhante nāgasenā”ti.

Nibbānasukhajānanapaṇho dasamo.

Nibbānavaggo catuttho.

Imasmim vagge dasa pañhā.

5. Buddhavaggo

1. Buddhassa atthinatthibhāvapañho

1. Rājā āha “bhante nāgasena, buddho tayā diṭṭho”ti? “Na hi, mahārājā”ti. “Atha te ācariyehi buddho diṭṭho”ti? “Na hi, mahārājā”ti. “Tena hi, bhante nāgasena, natthi buddho”ti. “Kiṃ pana, mahārāja, himavati ūhā nadī tayā diṭṭhā”ti? “Na hi, bhante”ti. “Atha te pitarā ūhā nadī diṭṭhā”ti? “Na hi, bhante”ti. “Tena hi, mahārāja, natthi ūhā nadī”ti. “Atthi, bhante, kiñcāpi mayā ūhā nadī na diṭṭhā, pitarāpi me ūhā nadī na diṭṭhā, api ca atthi ūhā nadī”ti. “Evameva kho, mahārāja, kiñcāpi mayā bhagavā na diṭṭho, ācariyehipi me bhagavā na diṭṭho, api ca atthi bhagavā”ti.

“Kallosi, bhante nāgasenā”ti.

Buddhassa atthinatthibhāvapañho paṭhamo.

2. Buddhassa anuttarabhāvapañho

2. Rājā āha “bhante nāgasena, buddho anuttaro”ti? “Āma, mahārāja, bhagavā anuttaro”ti. “Kathaṃ, bhante nāgasena, adiṭṭhapubbaṃ jānāsi ‘buddho anuttaro’”ti? “Taṃ kiṃ maññasi, mahārāja, yehi adiṭṭhapubbo mahāsamuddo, jāneyyūṃ te, mahārāja, mahanto kho mahāsamuddo gambhīro appameyyo duppariyogāho, yatthimā pañca mahānadiyo satataṃ samitaṃ appenti, seyyathidaṃ, gaṅgā yamunā aciravatī sarabhū mahī, neva tassa ūnattaṃ vā pūrattaṃ vā paññāyatī”ti? “Āma, bhante, jāneyyū”nti. “Evameva kho, mahārāja, sāvake mahante parinibbute passivā jānāmi ‘bhagavā anuttaro’”ti.

“Kallosi, bhante nāgasenā”ti.

Buddhassa anuttarabhāvapañho dutiyo.

3. Buddhassa anuttarabhāvajānanapañho

3. Rājā āha “bhante nāgasena, sakkā jānituṃ ‘buddho anuttaro’”ti?

“Āma, mahārāja, sakkā jānituṃ ‘bhagavā anuttaro’”ti. “Kathaṃ, bhante nāgasena, sakkā jānituṃ ‘buddho anuttaro’”ti. “Bhūtapubbaṃ, mahārāja, tissatthero nāma lekḥācariyo ahoṣi, bahūni vassāni abbhātītāni kālaṅkatassa kathaṃ so ñāyatī”ti. “Lekhena bhante”ti. “Evameva kho, mahārāja, yo dhammaṃ passati, so bhagavantam passati, dhammo hi, mahārāja, bhagavatā desito”ti.

“Kallosi, bhante nāgasenā”ti.

Buddhassa anuttarabhāvajānanapañho tatiyo.

4. Dhammaḍḍhapañho

4. Rājā āha “bhante nāgasena, dhammo tayā ḍḍḥo”ti. “Buddhanettiyā kho, mahārāja, buddhapaññattiyā yāvajīvaṃ sāvakehi vattitabba”nti.

“Kallosi, bhante nāgasenā”ti.

Dhammaḍḍhapañho catuttho.

5. Asaṅkamanapaṭisandahanapañho

5. Rājā āha “bhante nāgasena, na ca saṅkamati paṭisandahati cā”ti? “Āma, mahārāja, na ca saṅkamati paṭisandahati cā”ti. “Kathaṃ, bhante nāgasena, na ca saṅkamati paṭisandahati ca, opammaṃ karohī”ti? “Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya, kiṃnu kho so, mahārāja, padīpo padīpamhā saṅkanto”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, na ca saṅkamati paṭisandahati cā”ti.

“Bhiyyo opammaṃ karohī”ti. “Abhijānāsi nu, tvaṃ mahārāja, daharako santo silokācariyassa santike kiñci silokaṃ gahita”nti? “Āma, bhante”ti. “Kiṃnu kho, mahārāja, so siloko ācariyamhā saṅkanto”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, na ca saṅkamati paṭisandahati cāti.

“Kallosi, bhante nāgasenā”ti.

Asaṅkamanapaṭisandahanapañho pañcama.

6. Vedagūpañho

6. Rājā āha “bhante nāgasena, vedagū upalabbhatī”ti? Thero āha “paramatthena kho, mahārāja, vedagū nupalabbhatī”ti.

“Kallosi, bhante nāgasenā”ti.

Vedagūpañho chaṭṭho.

7. Aññakāyasaṅkamanapañho

7. Rājā āha “bhante nāgasena, atthi koci satto yo imamhā kāyā aññaṃ kāyaṃ saṅkamatī”ti? “Na hi, mahārāja”ti. “Yadī, bhante nāgasena, imamhā kāyā aññaṃ kāyaṃ saṅkamanto natthi, nanu mutto bhavissati pāpakehi kammehī”ti? “Āma, mahārāja, yadi na paṭisandaheyya, mutto bhavissati pāpakehi kammehīti, yasmā ca kho, mahārāja, paṭisandahati, tasmā na parimutto pāpakehi kammehī”ti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso aññatarassa purisassa ambaṃ avahareyya, kiṃ so daṇḍappatto bhaveyyā”ti? “Āma, bhante, daṇḍappatto bhaveyyā”ti. “Na kho so, mahārāja, tāni ambāni avahari, yāni tena ropitāni, kasmā daṇḍappatto bhaveyyā”ti? “Tāni, bhante, ambāni nissāya jātāni, tasmā daṇḍappatto bhaveyyā”ti. “Evameva kho, mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā asobhanaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na parimutto pāpakehi kammehī”ti.

“Kallosi, bhante nāgasenā”ti.

Aññakāyasaṅkamanapañho sattamo.

8. Kammaphalaatthibhāvapañho

8. Rājā āha “bhante nāgasena, iminā nāmarūpena kammaṃ kataṃ kusalaṃ vā akusalaṃ vā, kuhiṃ tāni kammāni tiṭṭhantī”ti? “Anubandheyyuṃ kho, mahārāja, tāni kammāni chāyāva anapāyini”ti. “Sakkā pana, bhante, tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhantī’”ti? “Na sakkā, mahārāja, tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhantī’”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yānimāni rukkhaṇi anibbattaphalāni, sakkā tesam phalāni dassetuṃ ‘idha vā idha vā tāni phalāni tiṭṭhantī”ti. “Na hi, bhante”ti. “Evameva kho, mahārāja, abbochinnāya santatiyā na sakkā tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhantī”ti.

“Kallosi, bhante nāgasenā”ti.

Kammaphalaatthibhāvapaṇho aṭṭhamo.

9. Uppajjatijānanapaṇho

9. Rājā āha “bhante nāgasena, yo uppajjati, jānāti so ‘uppajjissāmī”ti? “Āma, mahārāja, yo uppajjati jānāti so ‘uppajjissāmī”ti. “Opammaṃ karohī”ti. “Yathā, mahārāja, kassako gahapatiko bījāni pathaviyaṃ nikkhipitvā sammā deve vassante jānāti ‘dhaññaṃ nibbattissatī”ti? “Āma, bhante, jāneyyā”ti. “Evameva kho, mahārāja, yo uppajjati, jānāti so ‘uppajjissāmī”ti.

“Kallosi, bhante nāgasenā”ti.

Uppajjatijānanapaṇho navamo.

10. Buddhanidassanapaṇho

10. Rājā āha “bhante nāgasena, buddho atthī”ti? “Āma, mahārāja, bhagavā atthī”ti. “Sakkā pana, bhante nāgasena, buddho nidassetuṃ idhavā idhavā”ti? “Parinibbuto, mahārāja, bhagavā anupādisesāya nibbānadhātuyā, na sakkā bhagavā nidassetuṃ ‘idha vā idha vā”ti.

“Opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, mahato aggikkhandhassa jalamānassa yā acci atthaṅgatā, sakkā sā acci dassetuṃ ‘idha vā idha vā”ti? “Na hi, bhante, niruddhā sā acci appaṇṇattim gatā”ti. “Evameva kho, mahārāja, bhagavā anupādisesāya nibbānadhātuyā parinibbuto atthaṅgato, na sakkā bhagavā nidassetuṃ ‘idha vā idha vā’ ti, dhammakāyena pana kho, mahārāja, sakkā bhagavā nidassetuṃ. Dhammo hi, mahārāja, bhagavatā desito”ti.

“Kallosi, bhante nāgasenā”ti.

Buddhanidassanapañho dasamo.

Buddhavaggo pañcamo.

Imasmim vagge dasa pañhā.

6. Sativaggo

1. Kāyapiyāyanapañho

1. Rājā āha “bhante nāgasena, piyo pabbajitānaṃ kāyo”ti? “Na kho, mahārāja, piyo pabbajitānaṃ kāyo”ti. “Atha kissa nu kho, bhante, kelāyatha mamāyathā”ti? “Kiṃ pana te, mahārāja, kadāci karahaci saṅgāmagatassa kaṇḍappahāro hotī”ti? “Āma, bhante, hotī”ti. “Kiṃnu kho, mahārāja, so vaṇo ālepena ca ālīmpīyati telena ca makkhīyati sukhumena ca coḷapaṭṭena paliveṭhīyati”ti? “Āma, bhante, ālepena ca ālīmpīyati telena ca makkhīyati sukhumena ca coḷapaṭṭena paliveṭhīyati”ti. “Kiṃnu kho, mahārāja, piyo te vaṇo, tena ālepena ca ālīmpīyati telena ca makkhīyati sukhumena ca coḷapaṭṭena paliveṭhīyati”ti? “Na me, bhante, piyo vaṇo, api ca maṃsassa ruhanatthāya ālepena ca ālīmpīyati telena ca makkhīyati sukhumena ca coḷapaṭṭena paliveṭhīyati”ti. “Evameva kho, mahārāja, appiyo pabbajitānaṃ kāyo, atha ca pabbajitā anajjhositā kāyaṃ pariharanti brahmacariyānuggahāya. Api ca kho, mahārāja, vaṇūpamo kāyo vutto bhagavatā, tena pabbajitā vaṇamiva kāyaṃ pariharanti anajjhositā. Bhāsitampeṭaṃ mahārāja bhagavatā –

“Allacammaṭṭicchanno, navadvāro mahāvaṇo;

Samantato paggharati, asucipūtīgandhiyo”ti.

“Kallosi, bhante nāgasenā”ti.

Kāyapiyāyanapañho paṭhamo.

2. Sabbaññūbhāvapañho

2. Rājā āha “bhante nāgasena, buddho sabbaññū sabbadassāvī”ti? “Āma, mahārāja, bhagavā sabbaññū sabbadassāvī”ti. “Atha kissa nu kho, bhante nāgasena, sāvakānaṃ anupubbena sikkhāpadaṃ paññapesī”ti? “Atthi pana te mahārāja, koci vejjo, yo imissaṃ pathaviyaṃ sabbabhesajjāni jānāti”ti? “Āma, bhante, atthī”ti. “Kiṃnu kho, mahārāja, so vejjo gilānakaṃ

sampatte kāle bhesajjaṃ pāyeti, udāhu asampatte kāle”ti? “Sampatte kāle, bhante, gilānakaṃ bhesajjaṃ pāyeti, no asampatte kāle”ti? “Evameva kho, mahārāja, bhagavā sabbaññū sabbadassāvī na asampatte kāle sāvakānaṃ sikkhāpadaṃ paññāpeti, sampatte kāle sāvakānaṃ sikkhāpadaṃ paññāpeti yāvajīvaṃ anatikkamanīya”nti.

“Kallosi, bhante nāgasenā”ti.

Sabbaññūbhāvapañho dutiyo.

3. Mahāpurisalakkhaṇapañho

3. Rājā āha “bhante nāgasena, buddho dvattiṃsamahāpurisalakkhaṇehi samannāgato asītiyā ca anubyañjanehi parirañjito suvaṇṇavaṇṇo kañcanasannibhattaco byāmapabbho”ti? “Āma, mahārāja, bhagavā dvattiṃsamahāpurisalakkhaṇehi samannāgato asītiyā ca anubyañjanehi parirañjito suvaṇṇavaṇṇo kañcanasannibhattaco byāmapabbho”ti.

“Kiṃ panassa, bhante, mātāpitaropi dvattiṃsamahāpurisalakkhaṇehi samannāgatā asītiyā ca anubyañjanehi parirañjitā suvaṇṇavaṇṇā kañcanasannibhattacā byāmapabbhā”ti? “No cassa, mahārāja, mātāpitaro dvattiṃsamahāpurisalakkhaṇehi samannāgatā asītiyā ca anubyañjanehi parirañjitā suvaṇṇavaṇṇā kañcanasannibhattacā byāmapabbhā”ti.

“Evaṃ sante kho, bhante nāgasena, na uppajjati buddho dvattiṃsamahāpurisalakkhaṇehi samannāgato asītiyā ca anubyañjanehi parirañjito suvaṇṇavaṇṇo kañcanasannibhattaco byāmapabbhoti, api ca mātusadiso vā putto hoti mātupakkho vā, pitusadiso vā putto hoti pitupakkho vā”ti. Thero āha “atthi pana, mahārāja, kiñci padumaṃ satapatta”nti? “Āma, bhante, atthī”ti. “Tassa pana kuhiṃ sambhavo”ti? “Kaddame jāyati uduke āsīyatī”ti. “Kiṃnu kho, mahārāja, padumaṃ kaddamena sadisaṃ vaṇṇena vā gandhena vā rasena vā”ti? “Na hi, bhante”ti. “Atha udakena vā gandhena vā rasena vā”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, bhagavā dvattiṃsamahāpurisalakkhaṇehi samannāgato asītiyā ca anubyañjanehi parirañjito suvaṇṇavaṇṇo kañcanasannibhattaco byāmapabbho, no cassa mātāpitaro dvattiṃsamahāpurisalakkhaṇehi samannāgatā asītiyā ca anubyañjanehi parirañjitā suvaṇṇavaṇṇā kañcanasannibhattacā byāmapabbhā”ti.

“Kallosi, bhante nāgasenā”ti.

Mahāpurisalakkhaṇapañho tatiyo.

4. Bhagavato brahmacāripaṇho

4. Rājā āha “bhante nāgasena, buddho brahmacārī”ti? “Āma, mahārāja, bhagavā brahmacārī”ti. “Tena hi, bhante nāgasena, buddho brahmuno sisso”ti? “Atthi pana te, mahārāja, hatthipāmokkho”ti? “Atthi, bhante”ti. “Kiṃnu kho, mahārāja, so hatthī kadāci karahaci koñcanādaṃ nadatīti? “Āma, bhante, nadatī”ti “tena hi, mahārāja, so hatthī koñcasakuṇassa sisso”ti? “Na hi, bhante”ti. “Kiṃ pana, mahārāja, brahmā sabuddhiko abuddhiko”ti? “Sabuddhiko, bhante”ti. “Tena hi, mahārāja, brahmā bhagavato sisso”ti.

“Kallosi, bhante nāgasenā”ti.

Bhagavato brahmacāripaṇho catuttho.

5. Bhagavato upasampadāpaṇho

5. Rājā āha “bhante nāgasena, upasampadā sundarā”ti? “Āma, mahārāja, upasampadā sundarā”ti. “Atthi pana, bhante, buddhassa upasampadā, udāhu natthī”ti? “Upasampanno kho, mahārāja, bhagavā bodhirukkhamūle saha sabbaññutaññāṇena, natthi bhagavato upasampadā aññehi dinnā, yathā sāvakanāṃ, mahārāja, bhagavā sikkhāpadaṃ paññapeti yāvajīvaṃ anatikkamanīya”nti.

“Kallosi, bhante nāgasenā”ti.

Bhagavato upasampadāpaṇho pañcama.

6. Assubhesajjābhesajjapaṇho

6. Rājā āha “bhante nāgasena, yo ca mātari matāya rodati, yo ca dhammapemena rodati, ubhinnaṃ tesam rodantānaṃ kassa assu bhesajjaṃ, kassa na bhesajja”nti? “Ekassa kho, mahārāja, assu rāgadosamohehi samalaṃ uṇhaṃ, ekassa pītisomanassena vimalaṃ sītalaṃ. Yaṃ kho, mahārāja, sītalaṃ, taṃ bhesajjaṃ, yaṃ uṇhaṃ, taṃ na bhesajja”nti.

“Kallosi, bhante nāgasenā”ti.

Assubhesajjābhesajjapañho chaṭṭho.

7. Sarāgavītarāganānākaraṇapañho

7. Rājā āha “bhante nāgasena, kiṃ nānākaraṇaṃ sarāgassa ca vītarāgassa cā”ti? “Eko kho, mahārāja, ajjhositō, eko anajjhositō”ti. “Kiṃ etaṃ, bhante, ajjhositō anajjhositō nāmā”ti? “Eko kho, mahārāja, atthiko, eko anatthiko”ti. “Passāmahaṃ, bhante, evarūpaṃ yo ca sarāgo, yo ca vītarāgo, sabbopeso sobhanaṃ yeva icchati khādanīyaṃ vā bhojanīyaṃ vā, na koci pāpakaṃ icchatī”ti. “Avītarāgo kho, mahārāja, rasapaṭisaṃvedī ca rasarāgapaṭisaṃvedī ca bhojanaṃ bhuñjati, vītarāgo pana rasapaṭisaṃvedī bhojanaṃ bhuñjati, no ca kho rasarāgapaṭisaṃvedī”ti.

“Kallosi, bhante nāgasenā”ti.

Sarāgavītarāganānākaraṇapañho sattamo.

8. Paññāpatiṭṭhānapañho

8. Rājā āha “bhante nāgasena, paññā kuhiṃ paṭivasatī”ti? “Na katthaci mahārājā”ti. “Tena hi, bhante nāgasena, natthi paññā”ti. “Vāto, mahārāja, kuhiṃ paṭivasatī”ti? “Na katthaci bhante”ti. “Tena hi, mahārāja, natthi vāto”ti.

“Kallosi, bhante nāgasenā”ti.

Paññāpatiṭṭhānapañho aṭṭhāmo.

9. Saṃsārapañho

9. Rājā āha “bhante nāgasena, yaṃ panetaṃ brūsi ‘saṃsāro’ti, katamo so saṃsāro”ti? “Idha, mahārāja, jāto idheva marati, idha mato aññatra uppajjati, tahiṃ jāto tahiṃ yeva marati, tahiṃ mato aññatra uppajjati, evaṃ kho, mahārāja, saṃsāro hotī”ti. “Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso pakkaṃ ambaṃ khāditvā aṭṭhiṃ ropeyya, tato mahanto ambarukkho nibbattitvā phalāni dadeyya, atha so puriso tatopi pakkaṃ ambaṃ khāditvā aṭṭhiṃ ropeyya, tatopi mahanto ambarukkho nibbattitvā phalāni dadeyya, evametesam rukkhaṇaṃ koṭi na paññāyati, evameva kho, mahārāja, idha jāto idheva marati, idha mato aññatra uppajjati, tahiṃ jāto tahiṃ yeva marati, tahiṃ mato aññatra uppajjati, evaṃ kho, mahārāja,

samsāro hotī”ti.

“Kallosi, bhante nāgasenā”ti.

Samsārapañho navamo.

10. Cirakatasaraṇapañho

10. Rājā āha “bhante nāgasena, kena atītaṃ cirakataṃ saratī”ti? “Satiyā, mahārāja”ti. “Nanu, bhante nāgasena, cittaṇa saratī no satiyā”ti? “Abhijānāsi nu, tvaṃ mahārāja, kiñcīdeva karaṇīyaṃ katvā pamuṭṭha”nti? “Āma bhante”ti. “Kiṃ nu kho, tvaṃ mahārāja, tasmīṃ samaye acittako ahoṣī”ti? “Na hi, bhante, satī tasmīṃ samaye nāhoṣī”ti. “Atha kasmā, tvaṃ mahārāja, evamāha ‘cittaṇa saratī, no satiyā’”ti?

“Kallosi, bhante nāgasenā”ti.

Cirakatasaraṇapañho dasamo.

11. Abhijānantasatīpañho

11. Rājā āha “bhante nāgasena, sabbā satī abhijānantī uppajjati, udāhu kaṭumikāva satī”ti? “Abhijānantīpi, mahārāja, kaṭumikāpi satī”ti. “Evañhi kho, bhante nāgasena, sabbā satī abhijānantī, natthi kaṭumikā satī”ti? “Yadi natthi, mahārāja, kaṭumikā satī, natthi kiñci sippikānaṃ kammāyatanehi vā sippāyatanehi vā vijjāṭṭhānehi vā karaṇīyaṃ, niraṭṭhakā ācariyā, yasmā ca kho, mahārāja, atthi kaṭumikā satī, tasmā atthi kammāyatanehi vā sippāyatanehi vā vijjāṭṭhānehi vā karaṇīyaṃ, attho ca ācariyehī”ti.

“Kallosi, bhante nāgasenā”ti.

Abhijānantasatīpañho ekādasamo.

Sativaggo chaṭṭho.

Imasmīṃ vagge ekādasa pañhā.

7. Arūpadhamavavattanavaggo

1. Satiuppajjanapañho

1. Rājā āha “bhante nāgasena, katihākārehi sati uppajjati”ti? “Sattarasahākārehi, mahārāja, sati uppajjati”ti. “Katamehi sattarasahākārehi”ti? “Abhijānatopi, mahārāja, sati uppajjati, kaṭumikāyapi sati uppajjati, oḷārikaviññānatopi sati uppajjati, hitaviññānatopi sati uppajjati, ahitaviññānatopi sati uppajjati, sabhāganimitatopi sati uppajjati, visabhāganimitatopi sati uppajjati, kathābhiññānatopi sati uppajjati, lakkhaṇatopi sati uppajjati, sāraṇatopi sati uppajjati, muddātopi sati uppajjati, gaṇanātopi sati uppajjati, dhāraṇatopi sati uppajjati, bhāvanatopi sati uppajjati, potthakanibandhanatopi sati uppajjati, upanikkhepatopi sati uppajjati, anubhūtatopi sati uppajjati”ti.

“Kathaṃ abhijānato sati uppajjati? Yathā, mahārāja, āyasmā ca ānando khujjuttarā ca upāsikā, ye vā pana aññepi keci jātissarā jātiṃ saranti, evaṃ abhijānato sati uppajjati.

“Kathaṃ kaṭumikāya sati uppajjati? Yo pakatiyā muṭṭhassatiko, pare ca taṃ sarāpanatthaṃ nibandhanti, evaṃ kaṭumikāya sati uppajjati.

“Kathaṃ oḷārikaviññānato sati uppajjati? Yadā rajje vā abhisitto hoti, sotāpattiphalam vā patto hoti, evaṃ oḷārikaviññānato sati uppajjati.

“Kathaṃ hitaviññānato sati uppajjati? Yamhi sukhāpito, ‘amukasmim evaṃ sukhāpito’ti sarati, evaṃ hitaviññānato sati uppajjati.

“Kathaṃ ahitaviññānato sati uppajjati? Yamhi dukkhāpito, ‘amukasmim evaṃ dukkhāpito’ti sarati, evaṃ ahitaviññānato sati uppajjati.

“Kathaṃ sabhāganimitato sati uppajjati? Sadisaṃ puggalam disvā mātaram vā pitaram vā bhātaram vā bhaginiṃ vā sarati, oṭṭhaṃ vā goṇaṃ vā gadrabhaṃ vā disvā aññaṃ tādisaṃ oṭṭhaṃ vā goṇaṃ vā gadrabhaṃ vā sarati, evaṃ sabhāganimitato sati uppajjati.

“Kathaṃ visabhāganimattato sati uppajjati? Asukassa nāma vaṇṇo ediso, saddo ediso, gandho ediso, raso ediso, phoṭṭhabbo edisoti sarati, evampi visabhāganimitatopi ṃsati uppajjati.

“Kathaṃ kathābhiññānato sati uppajjati? Yo pakatiyā muṭṭhassatiko hoti, taṃ pare sarāpentī, tena so sarati, evaṃ kathābhiññānato sati uppajjati.

“Kathaṃ lakkhaṇato sati uppajjati? Yo pakatiyā balībaddānaṃ aṅgena

jānāti, lakkhaṇena jānāti, evaṃ lakkhaṇato sati uppajjati.

“Kathaṃ sāraṇato sati uppajjati? Yo pakatiyā muṭṭhassatiko hoti, yo taṃ ‘sarāhi bho, sarāhi bho’ti punappunaṃ sarāpeti, evaṃ sāraṇato sati uppajjati.

“Kathaṃ muddāto sati uppajjati? Lipiyā sikkhitattā jānāti ‘imassa akkharassa anantaraṃ imaṃ akkharaṃ kātabba’nti evaṃ muddāto sati uppajjati.

“Kathaṃ gaṇanāto sati uppajjati? Gaṇanāya sikkhitattā gaṇakā bahumpi gaṇenti, evaṃ gaṇanāto sati uppajjati.

“Kathaṃ dhāraṇato sati uppajjati? Dhāraṇāya sikkhitattā dhāraṇakā bahumpi dhārenti, evaṃ dhāraṇato sati uppajjati.

“Kathaṃ bhāvanāto sati uppajjati? Idha bhikkhu anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ, ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ pubbenivāsaṃ anussarati, evaṃ bhāvanāto sati uppajjati.

“Kathaṃ potthakanibandhanato sati uppajjati? Rājāno anusāsanīyaṃ assarantā etaṃ potthakaṃ āharathāti, tena potthakena anussaranti, evaṃ potthakanibandhanato sati uppajjati.

“Kathaṃ upanikkhepato sati uppajjati? Upanikkhittaṃ bhaṇḍaṃ disvā sarati, evaṃ upanikkhepato sati uppajjati.

“Kathaṃ anubhūto sati uppajjati? Diṭṭhattā rūpaṃ sarati, sutattā saddaṃ sarati, ghāyitattā gandhaṃ sarati, sāyitattā rasaṃ sarati, phuṭṭhattā phoṭṭhabbaṃ sarati, viññātattā dhammaṃ sarati, evaṃ anubhūto sati uppajjati. Imehi kho, mahārāja, sattarasahākārehi sati uppajjati”ti.

“Kallosi, bhante nāgasenā”ti.

Satiuppajjanapaṇho paṭhamo.

2. Buddhagaṇasatipaṭilābhapaṇho

2. Rājā āha “bhante nāgasena, tumhe etaṃ bhaṇatha ‘yo vassasataṃ

akusalam kareyya, maraṇakāle ca ekam buddhaguṇam satim paṭilabheyya, so devesu uppajjeyyā'ti etaṃ na saddahāmi, evañca pana vadetha 'etena pāṇātipātena niraye uppajjeyyā'ti etampi na saddahāmi'ti.

“Taṃ kiṃ maññasi, mahārāja, khuddakopi pāsāṇo vinā nāvāya uduke uppilaveyyā'ti. “Na hi, bhante”ti. “Kiṃ nu kho, mahārāja, vāhasatampi pāsāṇānaṃ nāvāya āropitaṃ uduke uppilaveyyā'ti? “Āma, bhante”ti. “Yathā, mahārāja, nāvā, evaṃ kusalāni kammāni daṭṭhabbāni'ti.

“Kallosi, bhante nāgasenā'ti.

Buddhaguṇasatipaṭilābhapaṇho dutiyo.

3. Dukkappahānavāyamapaṇho

3. Rājā āha “bhante nāgasena, kiṃ tumhe atītassa dukkhassa pahānāya vāyamathā'ti? “Na hi, mahārājā'ti. “Kiṃ pana, bhante, anāgatassa dukkhassa pahānāya vāyamathā'ti? “Na hi, mahārājā'ti. “Kiṃ pana paccuppanassa dukkhassa pahānāya vāyamathā'ti? “Na hi, mahārājā'ti. “Yadi tumhe na atītassa dukkhassa pahānāya vāyamatha, na anāgatassa dukkhassa pahānāya vāyamatha, na paccuppanassa dukkhassa pahānāya vāyamatha, atha kimatthāya vāyamathā'ti. Thero āha ‘kinti, mahārāja, idaṅca dukkhaṃ nirujjheyya, aññaṅca dukkhaṃ nuppajjeyyā'ti etadatthāya vāyamāmā'ti.

“Atthi pana te, bhante nāgasena, anāgataṃ dukkha'nti? “Natthi , mahārājā'ti “tumhe kho, bhante nāgasena, atipaṇḍitā, ye tumhe asantānaṃ anāgatānaṃ dukkhānaṃ pahānāya vāyamathā'ti? “Atthi pana te, mahārāja, keci paṭirājāno paccatthikā paccāmittā paccupaṭṭhitā hontī'ti? “Āma, bhante, atthī'ti. “Kiṃnu kho, mahārāja, tadā tumhe parikhaṃ khaṇāpeyyātha, pākāraṃ cināpeyyātha gopuraṃ kārāpeyyātha, aṭṭalakaṃ kārāpeyyātha, dhaññaṃ atiharāpeyyāthā'ti? “Na hi, bhante, paṭikacceva taṃ paṭiyattaṃ hotī'ti. “Kiṃ tumhe, mahārāja, tadā hatthismiṃ sikkheyyātha, assasmiṃ sikkheyyātha, rathasmiṃ sikkheyyātha, dhanusmiṃ sikkheyyātha, tharusmiṃ sikkheyyāthā'ti? “Na hi, bhante, paṭikacceva taṃ sikkhitaṃ hotī'ti. “Kissatthāyā'ti? “Anāgatānaṃ, bhante, bhayānaṃ paṭibāhanatthāyā'ti. “Kiṃ nu kho, mahārāja, atthi anāgataṃ bhaya'nti? “Natthi, bhante'ti. “Tumhe ca kho, mahārāja, atipaṇḍitā, ye tumhe asantānaṃ anāgatānaṃ bhayānaṃ paṭibāhanatthāya paṭiyādethā'ti.

“Bhiyyo opammaṃ karohīti. “Taṃ kiṃ maññasi, mahārāja, yadā tvam pipāsito bhaveyyāsi, tadā tvam udapānaṃ khaṇāpeyyāsi, pokkharaniṃ khaṇāpeyyāsi, taḷākam khaṇāpeyyāsi ‘pānīyaṃ pivissāmī’”ti? “Na hi, bhante, paṭikacceva taṃ paṭiyattaṃ hotī”ti. “Kissatthāyā”ti? “Anāgatānaṃ, bhante, pipāsānaṃ paṭibāhanatthāya paṭiyattaṃ hotī”ti. “Atthi pana, mahārāja, anāgatā pipāsā”ti? “Natthi, bhante”ti. “Tumhe kho, mahārāja, atipaṇḍitā, ye tumhe asantānaṃ anāgatānaṃ pipāsānaṃ paṭibāhanatthāya taṃ paṭiyādethā”ti.

“Bhiyyo opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, yadā tvam bubhukkhito bhaveyyāsi, tadā tvam khettaṃ kasāpeyyāsi, sālīmaṃ vapāpeyyāsi ‘bhattaṃ bhujjissāmī’”ti? “Na hi, bhante, paṭikacceva taṃ paṭiyattaṃ hotī”ti. “Kissatthāyā”ti. “Anāgatānaṃ, bhante, bubhukkhānaṃ paṭibāhanatthāyā”ti. “Atthi pana, mahārāja, anāgatā bubhukkhā”ti? “Natthi, bhante”ti. “Tumhe kho, mahārāja, atipaṇḍitā, ye tumhe asantānaṃ anāgatānaṃ bubhukkhānaṃ paṭibāhanatthāya paṭiyādethā”ti.

“Kallosi, bhante nāgasenā”ti.

Dukkhappahānavāyamapañho tatiyo.

4. Brahmaloḥkapañho

4. Rājā āha “bhante nāgasena, kīvadūro ito brahmaloko”ti? “Dūro kho, mahārāja, ito brahmaloko kūṭāgāramattā silā tamhā patitā ahorattena aṭṭhacattālīsayojanasahassāni bhassamānā catūhi māsehi pathaviyaṃ paṭiṭṭhaheyyā”ti.

“Bhante nāgasena, tumhe evaṃ bhaṇatha ‘seyyathāpi balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva iddhiṃ bhikkhu cetovasippatto jambudīpe antarahito brahmaloke pātubhaveyyā’ti etaṃ vacanaṃ na saddahāmi, evaṃ atisīghaṃ tāva bahūni yojanasatāni gacchissatī”ti.

Thero āha “kuhiṃ pana, mahārāja, tava jātabhūmī”ti? “Atthi, bhante, alasando nāma dīpo, tatthāhaṃ jāto”ti. “Kīva dūro, mahārāja, ito alasando hotī”ti? “Dvimattāni, bhante, yojanasatāni”ti. “Abhijānāsi nu tvam, mahārāja, tattha kiñciveva karaṇīyaṃ karitvā saritā”ti? “Āma, bhante, sarāmī”ti. “Lahaṃ kho tvam, mahārāja, gatosi dvimattāni yojanasatāni”ti.

“Kallosi, bhante nāgasenā”ti.

Brahmalokapañho catuttho.

5. Dvinnaṃ lokuppannānaṃ samakabhāvapañho

5. Rājā āha “bhante nāgasena, yo idha kālaṅkato brahmaloke uppajjeyya, yo ca idha kālaṅkato kasmīre uppajjeyya, ko cirataraṃ ko sīghatara”nti? “Samakaṃ, mahārāja”ti.

“Opammaṃ karohī”ti. “Kuiṃ pana, mahārāja, tava jātanagara”nti? “Atthi, bhante, kalasigāmo nāma, tatthāhaṃ jāto”ti. “Kīva dūro, mahārāja, ito kalasigāmo hotī”ti. “Dvimattāni, bhante, yojanasatāni”ti. “Kīva dūraṃ, mahārāja, ito kasmīraṃ hotī”ti? “Dvādasa, bhante, yojanāni”ti. “Ingha, tvaṃ mahārāja, kalasigāmaṃ cintehī”ti. “Cintito, bhante”ti. “Ingha, tvaṃ mahārāja, kasmīraṃ cintehī”ti. “Cintitaṃ bhante”ti. “Katamaṃ nu kho, mahārāja, cirena cintitaṃ, katamaṃ sīghatara”nti? “Samakaṃ bhante”ti. “Evameva kho, mahārāja, yo idha kālaṅkato brahmaloke uppajjeyya, yo ca idha kālaṅkato kasmīre uppajjeyya, samakaṃ yeva uppajjantī”ti.

“Bhiyyo opammaṃ karohī”ti. “Taṃ kiṃ maññasi, mahārāja, dve sakuṇā ākāseṇa gaccheyyūṃ, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṃ patiṭṭhitānaṃ katamassa chāyā paṭhamataraṃ pathaviyaṃ patiṭṭhaheyya, katamassa chāyā cirena pathaviyaṃ patiṭṭhaheyyā”ti? “Samakaṃ, bhante”ti. “Evameva kho, mahārāja, yo idha kālaṅkato brahmaloke uppajjeyya, yo ca idha kālaṅkato kasmīre uppajjeyya, samakaṃ yeva uppajjantī”ti.

“Kallosi, bhante nāgasenā”ti.

Dvinnaṃ lokuppannānaṃ samakabhāvapañho pañcamaṃ.

6. Bojjhaṅgapañho

6. Rājā āha “kati nu kho, bhante nāgasena, bojjhaṅgā”ti? “Satta kho, mahārāja, bojjhaṅgā”ti. “Katihipana, bhante, bojjhaṅgehibujjhatī”ti? “Ekena kho, mahārāja, bojjhaṅgena bujjhati dhammavicayasambojjhaṅgenā”ti. “Atha kissa nu kho, bhante, vuccanti ‘satta bojjhaṅgā’”ti? “Taṃ kiṃ maññasi, mahārāja, asi kosiyā pakkhitto aggahito hatthena ussahati chejjaṃ chinditu”nti. “Na hi, bhante”ti. “Evameva kho, mahārāja,

dhammavicayasambojjhaṅgena vinā chahi bojjhaṅgehi na bujjhatī”ti.

“Kallosi, bhante nāgasenā”ti.

Bojjhaṅgapaṅho chaṭṭho.

7. Pāpapuññānaṃ appānappabhāvapaṅho

7. Rājā āha “bhante nāgasena, kataramaṃ nu kho bahutaramaṃ puññaṃ vā apuññaṃ vā”ti? “Puññaṃ kho, mahārāja, bahutaramaṃ, apuññaṃ thoka”nti. “Kena kāraṇena”ti? “Apuññaṃ kho, mahārāja, karonto vipphaṭṭisārī hoti ‘pāpakammaṃ mayā kata’nti, tena pāpamaṃ na vaḍḍhati. Puññaṃ kho, mahārāja, karonto avipphaṭṭisārī hoti, avipphaṭṭisārino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati, samāhito yathābhūtaṃ pajānāti, tena kāraṇena puññaṃ vaḍḍhati. Puriso kho, mahārāja, chinnahatthapādo bhagavato ekaṃ uppalahatthaṃ datvā ekanavutikappāni vinipātaṃ na gacchissati. Imināpi, mahārāja, kāraṇena bhaṇāmi ‘puññaṃ bahutaramaṃ, apuññaṃ thoka’nti.

“Kallosi, bhante nāgasenā”ti.

Pāpapuññānaṃ appānappabhāvapaṅho sattamo.

8. Jānantājānantapāpakaraṇapaṅho

8. Rājā āha “bhante nāgasena, yo jānanto pāpakammaṃ karoti, yo ajānanto pāpakammaṃ karoti, kassa bahutaramaṃ apuñña”nti? Thero āha “yo kho, mahārāja, ajānanto pāpakammaṃ karoti, tassa bahutaramaṃ apuñña”nti. “Tena hi, bhante nāgasena, yo amhākaṃ rājaputto vā rājamahāmatto vā ajānanto pāpakammaṃ karoti, taṃ mayamaṃ diguṇamaṃ daṇḍemā”ti? “Taṃ kiṃ maññasi, mahārāja, tattaṃ ayogulaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ eko jānanto gaṇheyya, eko ajānanto gaṇheyya, katamo balavataramaṃ ḍayheyyā”ti. “Yo kho, bhante, ajānanto gaṇheyya, so balavataramaṃ ḍayheyyā”ti. “Evameva kho, mahārāja, yo ajānanto pāpakammaṃ karoti, tassa bahutaramaṃ apuñña”nti.

“Kallosi, bhante nāgasenā”ti.

Jānantājānantapāpakaraṇapaṅho aṭṭhamo.

9. Uttarakurukādigamanapañho

9. Rājā āha “bhante nāgasena, atthi koci, yo iminā sarīrena uttarakurum vā gaccheyya, brahmalokaṃ vā, aññaṃ vā pana dīpa”nti? “Atthi, mahārāja, yo iminā cātummahābhūtikena kāyena uttarakurum vā gaccheyya, brahmalokaṃ vā, aññaṃ vā pana dīpa”nti.

“Kathaṃ, bhante nāgasena, iminā cātummahābhūtikena kāyena uttarakurum vā gaccheyya, brahmalokaṃ vā, aññaṃ vā pana dīpa”nti? “Abhijānāsi nu, tvam mahārāja, imissā pathaviyā vidatthim vā ratanaṃ vā laṅghitā”ti? “Āma, bhante, abhijānāmi ‘ahaṃ, bhante nāgasena, aṭṭhapi rataniyo laṅghemī”ti. “Kathaṃ, tvam mahārāja, aṭṭhapi rataniyo laṅghesī”ti? “Ahañhi, bhante, cittaṃ uppādemī ‘ettha nipatissāmī”ti saha cittuppādena kāyo me lahuko hotī”ti. “Evameva kho, mahārāja, iddhimā bhikkhu cetovasippatto kāyaṃ citte samāropetvā cittavasena vehāsaṃ gacchatī”ti.

“Kallosi, bhante nāgasenā”ti.

Uttarakurukādigamanapañho navamo.

10. Dīghaṭṭhipañho

10. Rājā āha “bhante nāgasena, tumhe evaṃ bhaṇatha ‘aṭṭhikāni dīghāni yojanasatikānipī”ti, rukkhopi tāva natthi yojanasatiko, kuto pana aṭṭhikāni dīghāni yojanasatikāni bhavissantī”ti?

“Taṃ kiṃ maññasi, mahārāja, sutam te ‘mahāsamudde pañcayojanasatikāpi macchā atthī”ti? “Āma, bhante, suta”nti. “Nanu mahārāja, pañcayojanasatikassa macchassa aṭṭhikāni dīghāni bhavissantī yojanasatikānipī”ti?

“Kallosi, bhante nāgasenā”ti.

Dīghaṭṭhipañho dasamo.

11. Assāsapassāsanirodhapañho

11. Rājā āha “bhante nāgasena, tumhe evaṃ bhaṇatha ‘sakkā assāsapassāse nirodhetu”nti? “Āma, mahārāja, sakkā assāsapassāse nirodhetu”nti.

“Katham, bhante nāgasena, sakkā assāsapassāsē nirodhetu”nti. “Taṃ kiṃ maññasi, mahārāja, sutapubbo te koci kākacchamāno”ti. “Āma, bhante, sutapubbo”ti. “Kiṃ nu kho, mahārāja, so saddo kāye namite virameyyā”ti. “Āma, bhante, virameyyā”ti. “So hi nāma, mahārāja, saddo abhāvitakāyassa abhāvitasīlassa abhāvitacittassa abhāvitapaññassa kāye namite viraṃissati, kiṃ pana bhāvitakāyassa bhāvitasīlassa bhāvitacittassa bhāvitapaññassa catutthajjhānaṃ samāpannaṃ assāsapassāsā na nirujjhissanti”ti.

“Kallosi, bhante nāgasenā”ti.

Assāsapassāsānirodhapañho ekādasamo.

12. Samuddapañho

12. Rājā āha “bhante nāgasena, ‘samuddo samuddo’ti vuccati, kena kāraṇena udakaṃ ‘samuddo’ti vuccati”ti? Thero āha “yattakaṃ, mahārāja, udakaṃ, tattakaṃ loṇaṃ. Yattakaṃ loṇaṃ, tattakaṃ udakaṃ. Tasmā ‘samuddo’ti vuccati”ti.

“Kallosi, bhante nāgasenā”ti.

Samuddapañho dvādasamo.

13. Samuddaekarasapañho

13. Rājā āha “bhante nāgasena, kena kāraṇena samuddo ekaraso loṇaraso”ti? “Ciraṇaṅghitattā kho, mahārāja, udakassa samuddo ekaraso loṇaraso”ti.

“Kallosi, bhante nāgasenā”ti.

Samuddaekarasapañho terasamo.

14. Sukhumapañho

14. Rājā āha “bhante nāgasena, sakkā sabbaṃ sukhumaṃ chinditu”nti? “Āma, mahārāja, sakkā sabbaṃ sukhumaṃ chinditu”nti. “Kiṃ pana, bhante, sabbaṃ sukhuma”nti? “Dhammo kho, mahārāja, sabbasukhumo, na kho, mahārāja, dhammā sabbe sukhumā, ‘sukhuma’nti vā ‘thūla’nti vā dhammānametamadhivacanaṃ. Yaṃ kiñci chinditabbaṃ, sabbaṃ taṃ

paññāya chindati, natthi dutiyaṃ paññāya chedana”nti.

“Kallosi, bhante nāgasenā”ti.

Sukhumapañho cuddasamo.

15. Viññāṇanānatthapañho

15. Rājā āha “bhante nāgasena, ‘viññāṇa’nti vā ‘paññā’ti vā ‘bhūtasmiṃ jīvo’ti vā ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanameva nāna”nti? “Vijānanalakkhaṇaṃ, mahārāja, viññāṇaṃ, pajānanalakkhaṇā paññā, bhūtasmiṃ jīvo nupalabbhatī”ti. “Yadi jīvo nupalabbhati, atha ko carahi cakkhunā rūpaṃ passati, sotena saddaṃ suṇāti, ghānena gandhaṃ ghāyati, jivhāya rasaṃ sāyati, kāyena phoṭṭhabbaṃ phusati, manasā dhammaṃ vijānāti”ti? Thero āha “yadi jīvo cakkhunā rūpaṃ passati...pe... manasā dhammaṃ vijānāti, so jīvo cakkhudvāresu uppāṭitesu mahantena ākāseṇa bahimukho suṭṭhutam rūpaṃ passeyya, sotesu uppāṭitesu, ghāne uppāṭite, jivhāya uppāṭitāya, kāye uppāṭite mahantena ākāseṇa suṭṭhutam saddaṃ suṇeyya, gandhaṃ ghāyeyya, rasaṃ sāyeyya, phoṭṭhabbaṃ phuseyyā”ti? “Na hi, bhante”ti. “Tena hi, mahārāja, bhūtasmiṃ jīvo nupalabbhatī”ti.

“Kallosi, bhante nāgasenā”ti.

Viññāṇanānatthapañho pannarasamo.

16. Arūpadhammavavathhānadukkarapañho

16. Rājā āha “bhante nāgasena, dukkaraṃ nu kho bhagavatā kata”nti? Thero āha “dukkaraṃ, mahārāja, bhagavatā kata”nti. “Kiṃ pana, bhante nāgasena, bhagavatā dukkaraṃ kata”nti. “Dukkaraṃ, mahārāja, bhagavatā kataṃ imesaṃ arūpīnaṃ cittacetāsikānaṃ dhammānaṃ ekārammaṇe vattamānānaṃ vavathhānaṃ akkhātaṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ citta”nti.

“Opammaṃ karohī”ti. “Yathā, mahārāja, kocideva puriso nāvāya mahāsamuddaṃ ajjhogāhetvā hatthapuṭena udakaṃ gahetvā jivhāya sāyitvā jāneyya nu kho, mahārāja, so puriso “idaṃ gaṅgāya udakaṃ, idaṃ yamunāya udakaṃ, idaṃ aciravatiyā udakaṃ, idaṃ sarabhuyā udakaṃ, idaṃ mahiyā udaka”nti? “Dukkaraṃ, bhante, jānitu”nti. “Ito dukkarataraṃ

kho, mahārāja, bhagavatā katam imesaṃ arūpīnaṃ cittacetasikānaṃ dhammānaṃ ekārammaṇe vattamānānaṃ vavattānaṃ akkhātaṃ ‘ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ citta’”nti. “Sutthū, bhante”ti rājā abbhānumodīti.

Arūpadhammavavattānadukkarapañho soḷasamo.

Arūpadhammavavattānavaggo sattamo.

Imasmiṃ vagge soḷasa pañhā.

Milindapañhapucchāvisajjanā

Thero āha “jānāsi kho, mahārāja, sampati kā velā”ti? “Āma, bhante, jānāmi ‘sampati paṭhamo yāmo atikkanto, majjhimo yāmo pavattati, ukkā padīpīyanti, cattāri paṭākāni āṇattāni gamissanti bhaṇḍato rājadeyyāni’”ti.

Yonakā evamāhaṃsu “kallosi, mahārāja, paṇḍito thero”ti. “Āma, bhāṇe, paṇḍito thero, ediso ācariyo bhaveyya mādiso ca antevāsī, nacirasseva paṇḍito dhammaṃ ājāneyyā”ti. Tassa pañhaveyyākaraṇena tuṭṭho rājā theram nāgasenaṃ satahassagghanakena kambalena acchādetvā “bhante nāgasena, ajjatagge te aṭṭhasataṃ bhataṃ paññapemi, yaṃ kiñci antepure kappiyaṃ, tena ca pavāremi”ti āha. Alaṃ mahārāja jīvāmi”ti. “Jānāmi, bhante nāgasena, jīvasi, api ca attānañca rakkha, mamañca rakkhāhi”ti. “Kathaṃ attānaṃ rakkhasi, ‘nāgaseno milindaṃ rājānaṃ pasādeti, na ca kiñci alabhī’ti parāpavādo āgaccheyyāti, evaṃ attānaṃ rakkha. Kathaṃ mamaṃ rakkhasi, ‘milindo rājā pasanno pasannākāraṃ na karoti’ti parāpavādo āgaccheyyāti, evaṃ mamaṃ rakkhāhi”ti. “Tathā hotu, mahārājā”ti. “Seyyathāpi, bhante, sīho migarājā suvaṇṇapañjare pakkhittopi bahimukho yeva hoti, evameva kho ahaṃ, bhante, kiñcāpi agāraṃ ajjhāvasāmi bahimukho yeva pana acchāmi. Sace ahaṃ, bhante, agāraṃ anāgāriyaṃ pabbajeyyaṃ, na ciraṃ jīveyyaṃ, bahū me paccatthikā”ti.

Atha kho āyasmā nāgaseno milindassa rañño pañhaṃ visajjtvā utthāyāsanaṃ saṅghārāmaṃ agamāsi. Acirapakkante ca āyasmante nāgasene milindassa rañño etadahosi “kiṃ mayā pucchitaṃ, kiṃ bhadantena nāgasenena visajjita”nti? Atha kho milindassa rañño etadahosi “sabbam mayā supucchitaṃ, sabbam bhadantena nāgasenena suvisajjita”nti. Āyasmato nāgasenassa saṅghārāmagatassa etadahosi “kiṃ milindena raññā pucchitaṃ, kiṃ mayā visajjita”nti. Atha kho āyasmato nāgasenassa

etadahosi “sabbam milindena rañña supucchitam, sabbam mayā suvisajjita”nti.

Atha kho āyasmā nāgaseno tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena milindassa rañño nivesanam tenupasankami, upasankamivā paññatte āsane nisīdi. Atha kho milindo rājā āyasmantaṃ nāgasenaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca –

“Mā kho bhadantassa evaṃ ahosi ‘nāgaseno mayā pañham pucchito’ti teneva somanassena taṃ rattāvasesaṃ vītināmesīti na te evaṃ daṭṭhabbam. Tassa mayham, bhante, taṃ rattāvasesaṃ etadahosi ‘kiṃ mayā pucchitam, kiṃ bhadantena visajjita’nti, ‘sabbam mayā supucchitam, sabbam bhadantena suvisajjita’”nti.

Theropi evamāha – “mā kho mahārājassa evaṃ ahosi ‘milindassa rañño mayā pañho visajjito’ti teneva somanassena taṃ rattāvasesaṃ vītināmesīti na te evaṃ daṭṭhabbam. Tassa mayham, mahārāja, taṃ rattāvasesaṃ etadahosi ‘kiṃ milindena rañña pucchitam, kiṃ mayā visajjita’nti, ‘sabbam milindena rañña supucchitam, sabbam mayā suvisajjita’”nti itiha te mahānāgā aññamaññaassa subhāsitaṃ samanumodimsūti.

Milindapañhapucchāvisajjanā niṭṭhitā.

Meṇḍakapañhārambhakathā

Aṭṭhamantaparivajjanīyaṭṭhānāni

Bhassappavādo vetaṇḍī, atibuddhi vicakkhaṇo;

Milindo ñāṇabhedāya, nāgasenamupāgami.

Vasanto tassa chāyāya, paripuccham punappunam;

Pabhinnabuddhi hutvāna, sopi āsi tipeṭako.

Navaṅgam anumajjanto, rattibhāge rahogato;

Addakhi meṇḍake pañhe, dunniveṭhe saniggahe.

“Pariyāyabhāsitaṃ atthi, atthi sandhāyabhāsitaṃ;

Sabhāvabhāsitaṃ atthi, dhammarājassa sāsane.

“Tesamattham aviññāya, meṇḍake jinabhāsite;

Anāgatamhi addhāne, viggaho tattha hessati.

“Handa kathim pasādetvā, chejjāpessāmi meṇḍake;

Tassa nidditthamaggena, niddisissantyanāgate”ti.

Atha kho milindo rājā pabhātāya rattiyā uddhaste aruṇe sīsaṃ nhatvā sirasi añjaliṃ paggahetvā atītānāgatapaccuppanne sammāsambudde anussarivā aṭṭha vattapaḍāni samādiyi “ito me anāgatāni satta divasāni aṭṭha guṇe samādiyivā tapo caritabbo bhavissati, sohaṃ ciṅṇatapo samāno ācariyaṃ ārādhavā meṇḍake pañhe pucchissāmi”ti. Atha kho milindo rājā pakatidussayugaṃ apanetvā ābharaṇāni ca omuñcitvā kāsāvaṃ nivāsetvā muṇḍakapaṭisīsakam sīse paṭimuñcitvā munibhāvamupagantvā aṭṭha guṇe samādiyi “imaṃ sattāhaṃ mayā na rājattho anusāsitaṃ, na rāgūpasañhitaṃ cittaṃ uppādetabbaṃ, na dosūpasañhitaṃ cittaṃ uppādetabbaṃ, na mohūpasañhitaṃ cittaṃ uppādetabbaṃ, dāsakammakaraporise janepi nivātavuttinā bhavitabbaṃ, kāyikaṃ vācasikaṃ anurakkhitabbaṃ, chapi āyatanāni niravasesato anurakkhitabbāni, mettābhāvanāya mānasam pakkhipitabba”nti. Ime aṭṭha guṇe samādiyivā tesveva aṭṭhasu guṇesu mānasam paṭiṭṭhapetvā bahi anikkhamitvā sattāhaṃ vītināmetvā aṭṭhame divase pabhātāya rattiyā pageva pātarāsaṃ katvā okkhittacakkhu mitabhānī susaṅghitena iriyāpathena avikkhittena cittena haṭṭhena udaggena vippasannena theram nāgasenaṃ upasaṅkamtivā therassa pāde sirasā vanditvā ekamantaṃ ṭhito idamavoca –

“Atthi me, bhante nāgasena, koci attho tumhehi saddhim mantayitabbo, na tattha añño koci tatiyo icchitabbo, suññe okāse pavivitte araññe aṭṭhaṅgupāgate samaṇasāruppe. Tattha so pañho pucchitabbo bhavissati, tattha me guyhaṃ na kātabbaṃ na rahassakaṃ, arahāmaṃ rahassakaṃ suṇitum sumantane upagate, upamāyapi so attho upaparikkhitabbo, yathā kiṃ viya, yathā nāma, bhante nāgasena, mahāpathavī nikkhepaṃ arahati nikkhepe upagate. Evameva kho, bhante nāgasena, arahāmaṃ rahassakaṃ suṇitum sumantane upagate”ti. Garunā saha pavivittapavanaṃ pavisitvā idamavoca – “bhante nāgasena, idha purisena mantayitukāmena aṭṭha ṭhānāni parivajjayitabbāni bhavanti, na tesu ṭhānesu viññū puriso attham manteti, mantitopi attho paripatati na sambhavati. Katamāni aṭṭha ṭhānāni? Visamaṭṭhānaṃ parivajjanīyaṃ, sabhayaṃ parivajjanīyaṃ, ativātaṭṭhānaṃ

parivajjanīyaṃ, paṭicchannaṭṭhānaṃ parivajjanīyaṃ, devaṭṭhānaṃ parivajjanīyaṃ, pantho parivajjanīyo, saṅgāmo parivajjanīyo, udakatitthaṃ parivajjanīyaṃ. Imāni aṭṭha ṭhānāni parivajjanīyānī”ti.

Thero āha “ko doso visamaṭṭhāne, sabhaye, ativāte, paṭicchanne, devaṭṭhāne, panthe, saṅgāme, udakatitthe”ti? “Visame, bhante nāgasena, mantito attho vikirati vidhamati paggharati na sambhavati, sabhaye mano santassati, santassito na sammā atthaṃ samanupassati, ativāte saddo avibhūto hoti, paṭicchanne upassutiṃ tiṭṭhanti, devaṭṭhāne mantito attho garukaṃ pariṇamati, panthe mantito attho tuccho bhavati, saṅgāme cañcalo bhavati, udakatitthe pākaṭo bhavati. Bhavatīha –

“Visamaṃ sabhayaṃ ativāto, paṭicchannaṃ devanissitaṃ;

Pantho ca saṅgāmo titthaṃ, aṭṭhete parivajjiyā”ti.

Aṭṭha mantanassa parivajjanīyaṭṭhānāni.

Aṭṭhamantavināsakapuggalā

“Bhante nāgasena, aṭṭhime puggalā mantiyamānā mantitaṃ atthaṃ byāpādentī. Katame aṭṭha? Rāgacarito dosacarito mohacarito mānacarito luddho alaso ekacintī bāloti. Ime aṭṭha puggalā mantitaṃ atthaṃ byāpādentī”ti.

Thero āha “tesaṃ ko doso”ti? “Rāgacarito, bhante nāgasena, rāgavasena mantitaṃ atthaṃ byāpādeti, dosacarito dosavasena mantitaṃ atthaṃ byāpādeti, mohacarito mohavasena mantitaṃ atthaṃ byāpādeti, mānacarito mānavasena mantitaṃ atthaṃ byāpādeti, luddho lobhavasena mantitaṃ atthaṃ byāpādeti, alaso alasaṭāya mantitaṃ atthaṃ byāpādeti, ekacintī ekacintitāya mantitaṃ atthaṃ byāpādeti, bālo bālaṭāya mantitaṃ atthaṃ byāpādeti. Bhavatīha –

“Ratto duṭṭho ca mūlho ca, mānī luddho tathālaso;

Ekacintī ca bālo ca, ete atthavināsakā”ti.

Aṭṭha mantavināsakapuggalā.

Navaguyhamantavidhaṃsakam

“Bhante nāgasena, navime puggalā mantitaṃ guyhaṃ vivaranti na dhārenti. Katame nava? Rāgacarito dosacarito mohacarito bhīruko āmisagaruko itthī soṇḍo paṇḍako dāraḅo”ti.

Thero āha “tesaṃ ko doso”ti? “Rāgacarito, bhante nāgasena, rāgavasena mantitaṃ guyhaṃ vivarati na dhāreti, dosacarito, bhante, dosavasena mantitaṃ guyhaṃ vivarati na dhāreti, mūlho mohavasena mantitaṃ guyhaṃ vivarati na dhāreti, bhīruko bhayavasena mantitaṃ guyhaṃ vivarati na dhāreti, āmisagaruko āmisahetu mantitaṃ guyhaṃ vivarati na dhāreti, itthī paññāya ittaratāya mantitaṃ guyhaṃ vivarati na dhāreti, soṇḍiko surālatāya mantitaṃ guyhaṃ vivarati na dhāreti, paṇḍako anekamsikatāya mantitaṃ guyhaṃ vivarati na dhāreti, dāraḅo capalatāya mantitaṃ guyhaṃ vivarati na dhāreti. Bhavatīha –

“Ratto duṭṭho ca mūlho ca, bhīru āmisagaruko ;

Itthī soṇḍo paṇḍako ca, navamo bhavati dāraḅo.

“Navete puggalā loke, ittarā calitā calā;

Etehi mantitaṃ guyhaṃ, khippaṃ bhavati pākāṭa”nti.

Nava guyhamantavidhamsakā puggalā.

Aṭṭha paññāpaṭilābhakāraṇaṃ

“Bhante nāgasena, aṭṭhahi kāraṇehi buddhi pariṇamati paripākaṃ gacchati. Katamehi aṭṭhahi? Vayapariṇāmena buddhi pariṇamati paripākaṃ gacchati, yasapariṇāmena buddhi pariṇamati paripākaṃ gacchati, paripucchāya buddhi pariṇamati paripākaṃ gacchati, titthasaṃvāsena buddhi pariṇamati paripākaṃ gacchati, yoniso manasikārena buddhi pariṇamati paripākaṃ gacchati, sākacchāya buddhi pariṇamati paripākaṃ gacchati, snehūpasevanena buddhi pariṇamati paripākaṃ gacchati, patirūpadesavāsena buddhi pariṇamati paripākaṃ gacchati. Bhavatīha –

“Vayena yasapucchāhi, titthavāsena yoniso;

Sākacchā snehasaṃsevā, patirūpavasena ca.

“Etāni aṭṭha ṭhānāni, buddhivisadakāraṇā;

Yesam etāni sambhonti, tesam buddhi pabhijjatī”ti.

Aṭṭha paññāpaṭilābhakāraṇāni.

Ācariyaḡuṇaṃ

“Bhante nāgasena, ayaṃ bhūmibhāgo aṭṭha mantadosavivajjito, ahaṅca loke paramo mantisahāyo , guyhamanurakkhī cāhaṃ yāvāhaṃ jīviissāmi tāva guyhamanurakkhissāmi, aṭṭhahi ca me kāraṇehi buddhi pariṇāmaṃ gatā, dullabho etarahi mādiso antevāsī, sammā paṭipanne antevāsike ye ācariyānaṃ pañcavīsati ācariyaḡuṇā, tehi ḡuṇehi ācariyena sammā paṭipajjitabbaṃ. Katame pañcavīsati ḡuṇā?

“Idha, bhante nāgasena, ācariyena antevāsismi satataṃ samitaṃ ārakkhā upaṭṭhapetabbā, asevanasevanā jānitaṃ, pamattāppamattā jānitaṃ, seyyavakāso jānitaṃ, gelaṅṅaṃ jānitaṃ, bhojanassa laddhāladdhaṃ jānitaṃ, viseso jānitaṃ, pattagataṃ saṃvibhajitaṃ, assāsitaṃ ‘mā bhāyi, attho te abhikkamati’ti, ‘iminā puggalena paṭicarati’ti paṭicāro jānitaṃ, ḡāme paṭicāro jānitaṃ, vihāre paṭicāro jānitaṃ, na tena hāso davo kātaṃ , tena saha ālāpo kātaṃ, chiddaṃ disvā adhvāsetabbaṃ, sakkaccakārinā bhavitaṃ, akhaṇḍakārinā bhavitaṃ, arahassakārinā bhavitaṃ, niravasesakārinā bhavitaṃ, ‘janemimaṃ sippesū’ti janakacittaṃ upaṭṭhapetabbaṃ, ‘kathaṃ ayaṃ na parihāyeyyā’ti vadḍhicittaṃ upaṭṭhapetabbaṃ, ‘balavaṃ imaṃ karomi sikkhābalenā’ti cittaṃ upaṭṭhapetabbaṃ, mettacittaṃ upaṭṭhapetabbaṃ, āpadāsu na vijahitaṃ, karaṇīye nappamajjitaṃ, khalite dhammena paggaḡhetabboti. Ime kho, bhante, pañcavīsati ācariyassa ācariyaḡuṇā, tehi ḡuṇehi mayi sammā paṭipajjassu, saṃsayo me, bhante, uppanno, atthi meṇḍakapaṅhā jinabhāsita, anāgate addhāne tattha viggaho uppajjissati, anāgate ca addhāne dullabhā bhavissanti tumhādisā buddhimanto, tesu me paṅhesu cakkhuṃ dehi paravādānaṃ niggahāyā”ti.

Upāsakaḡuṇaṃ

Thero “sādhū”ti sampaṭicchitvā dasa upāsakassa upāsakaḡuṇe paridīpesi. “Dasa ime, mahārāja, upāsakassa upāsakaḡuṇā. Katame dasa, idha, mahārāja, upāsako saṅghena samānasukhadukkho hoti, dhammādhipateyyo hoti, yathābalaṃ saṃvibhāgarato hoti, jinasāsanaparihāniṃ disvā abhivaḍḍhiyā vāyamaṃ. Sammāditṭhiko hoti, apagatakotūhalamaṅgaliko jīvitahetupi na aṅṅaṃ satthāraṃ uddisati, kāyikavācasikaṅcassa rakkhitaṃ

hoti, samaggārāmo hoti samaggarato, anusūyako hoti, na ca kuhanavasena sāsane caratī, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. Ime kho, mahārāja, dasa upāsakassa upāsakaguṇā, te sabbe guṇā tayi saṃvijjanti, taṃ te yuttaṃ pattamaṃ anucchavikaṃ patirūpaṃ yaṃ tvaṃ jinasāsanaparihāniṃ disvā abhivaḍḍhiṃ icchasi, karomi te okāsaṃ, pucchā maṃ tvaṃ yathāsukha”nti.

Meṇḍakapañhārambhakathā niṭṭhitā.

4. Meṇḍakapañho

1. Iddhibalavaggo

1. Katādhikārasaphalapañho

1. Atha kho milindo rājā katāvakāso nipacca garuno pāde sirasi añjaliṃ katvā etadavoca “bhante nāgasena, ime titthiyā evaṃ bhaṇanti ‘yadi buddho pūjamaṃ sādīyati, na parinibbuto buddho saṃyutto lokena antobhaviko lokasmiṃ lokasādhāraṇo, tasmā tassa kato adhikāro avañjho bhavati saphalo. Yadi parinibbuto visamaṃyutto lokena nissaṭṭo sabbabhavehi, tassa pūjā nuppajjati, parinibbuto na kiñci sādīyati, asādīyantassa kato adhikāro vañjho bhavati aphalo’ti ubhato koṭṭiko eso pañho, neso visayo appattamaṇasānaṃ, mahantānaṃ yeveso visayo, bhindetaṃ diṭṭhijālaṃ ekaṃse ṭhapaya, taveso pañho anuppatto, anāgatānaṃ jinaputtānaṃ cakkhumaṃ dehi paravādaniggahāyā”ti.

Thero āha “parinibbuto, mahārāja, bhagavā, na ca bhagavā pūjamaṃ sādīyati, bodhimūle yeva tathāgatassa sādīyanā pahīnā, kiṃ pana anupādisesāya nibbānadhātuyā parinibbutassa. Bhāsitaṃpetamaṃ, mahārāja, therena sārīputtena dhammasenāpatinā –

“Pūjīyantā asamasamā, sadevamānusehi te;

Na sādīyanti sakkāraṃ, buddhānaṃ esa dhammatā”ti.

Rājā āha “bhante nāgasena, putto vā pituno vaṇṇamaṃ bhāsati, pitā vā puttassa vaṇṇamaṃ bhāsati, na cetamaṃ kāraṇamaṃ paravādānaṃ niggahāya, pasādappakāsaṇamaṃ nāmetamaṃ, iṅgha me tvaṃ tattha kāraṇamaṃ sammā brūhi sakavādassa patitṭhāpanāya diṭṭhijālaviniveṭhanāyā”ti.

Thero āha “parinibbuto, mahārāja, bhagavā, na ca bhagavā pūjam sādīyati, asādīyantasseva tathāgatassa devamanussā dhāturatanam vatthum karitvā tathāgatassa ñānaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti.

“Yathā, mahārāja, mahatimahāaggikkhandho pajjalitvā nibbāyeyya, api nu kho so, mahārāja, mahāaggikkhandho sādīyati tiṇakaṭṭhupādāna”nti? “Jalamānopi so, bhante, mahāaggikkhandho tiṇakaṭṭhupādānam na sādīyati, kiṃ pana nibbuto upasanto acetano sādīyati? “Tasmiṃ pana, mahārāja, aggikkhandhe uparate upasante loke aggi suñño hoti”ti. “Na hi, bhante, kaṭṭham aggissa vatthu hoti upādānam, ye keci manussā aggikāmā, te attano thāmabalavīriyena paccattapurisakārena kaṭṭham manthayitvā aggim nibbattetvā tena agginā aggikaraṇīyāni kammāni karonti”ti. “Tena hi, mahārāja, titthiyānam vacanam micchā bhavati ‘asādīyantassa kato adhikāro vañjho bhavati aphalo’ti.

“Yathā, mahārāja, mahatimahāaggikkhandho pajjali, evameva bhagavā dasasahassiyā lokadhātuyā buddhasiriyā pajjali. Yathā, mahārāja, mahatimahāaggikkhandho pajjalitvā nibbuto, evameva bhagavā dasasahassiyā lokadhātuyā buddhasiriyā pajjalitvā anupādisesāya nibbānadhātuyā parinibbuto. Yathā, mahārāja, nibbuto aggikkhandho tiṇakaṭṭhupādānam na sādīyati, evameva kho lokahitassa sādīyanā pahīnā upasantā. Yathā, mahārāja, manussā nibbuto aggikkhandhe anupādāne attano thāmabalavīriyena paccattapurisakārena kaṭṭham manthayitvā aggim nibbattetvā tena agginā aggikaraṇīyāni kammāni karonti, evameva kho devamanussā tathāgatassa parinibbutassa asādīyantasseva dhāturatanam vatthum karitvā tathāgatassa ñānaratanārammaṇena sammāpaṭipattiṃ sevantā tisso sampattiyo paṭilabhanti, imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādīyantasseva kato adhikāro avañjho bhavati saphalo.

“Aparampi, mahārāja, uttarim kāraṇam suṇohi yena kāraṇena tathāgatassa parinibbutassa asādīyantasseva kato adhikāro avañjho bhavati saphalo. Yathā, mahārāja, mahatimahāvāto vāyitvā upameyya, api nu kho so, mahārāja, uparato vāto sādīyati puna nibbattāpana”nti? “Na hi, bhante, uparatassa vātassa ābhogo vā manasikāro vā puna nibbattāpanāya”. “Kiṃ kāraṇam”? “Acetanā sā vāyodhātū”ti. “Api nu tassa, mahārāja, uparatassa vātassa vātoti samaññā apagacchatī”ti? “Na hi, bhante, tālavaṇṭavidhūpanāni vātassa uppattiyā paccayā, ye keci manussā uñhābhittatā pariḷāhparipīlitā, te tālavaṇṭena vā vidhūpanena vā attano

thāmabalavīriyena paccattapurisakārena taṃ nibbattetvā tena vātena uṇhaṃ nibbāpentī pariḷāhaṃ vūpasamenti”ti. “Tena hi, mahārāja, titthiyānaṃ vacanaṃ micchā bhavati ‘asādiyantassa kato adhikāro vañjho bhavati aphalo’ti.

“Yathā, mahārāja, mahatimahāvāto vāyi, evameva bhagavā dasasahassiyā lokadhātuyā sīlamadhurasantasukhumamettāvātena upavāyi. Yathā, mahārāja, mahatimahāvāto vāyitvā uparato, evameva bhagavā sīlamadhurasantasukhumamettāvātena upavāyitvā anupādisesāya nibbānadhātuyā parinibbuto. Yathā, mahārāja, uparato vāto puna nibbattāpanaṃ na sādīyati, evameva lokahitassa sādīyanā pahīnā upasantā. Yathā, mahārāja, te manussā uṇhābhitattā pariḷāhaparipīlitā, evameva devamanussā tividhaggisantāpapariḷāhaparipīlitā. Yathā tālavaṇṭavidhūpanāni vātassa nibbattiyā paccayā honti, evameva tathāgatassa dhātu ca ñāṇaratanañca paccayo hoti tissannaṃ sampattīnaṃ paṭilābhāya. Yathā manussā uṇhābhitattā pariḷāhaparipīlitā tālavaṇṭena vā vidhūpanena vā vātaṃ nibbattetvā uṇhaṃ nibbāpentī pariḷāhaṃ vūpasamenti, evameva devamanussā tathāgatassa parinibbutassa asādiyantasessa dhātuñca ñāṇaratanañca pūjetvā kusalaṃ nibbattetvā tena kusalena tividhaggisantāpapariḷāhaṃ nibbāpentī vūpasamenti. Imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādiyantasessa kato adhikāro avañjho bhavati saphaloti.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi paravādānaṃ niggahāya. Yathā, mahārāja, puriso bherim ākoṭetvā saddaṃ nibbatteyya, yo so bherisaddo purisena nibbattito, so saddo antaradhāyeyya, api nu kho so, mahārāja, saddo sādīyati puna nibbattāpana”nti? “Na hi, bhante, antarahito so saddo, natthi tassa puna uppādāya ābhogo vā manasikāro vā, sakim nibbatte bherisadde antarahite so bherisaddo samucchinnō hoti. Bherī pana, bhante, paccayo hoti saddassa nibbattiyā, atha puriso paccaye sati attajena vāyāmena bherim ākoṭetvā saddaṃ nibbattetī”ti. “Evameva kho, mahārāja, bhagavā sīlasamādhīpaññāvimuttivimuttīñānadassanaparibhāvitam dhāturatanañca dhammañca vinayañca anusīṭṭhañca satthāraṃ ṭhapayitvā sayaṃ anupādisesāya nibbānadhātuyā parinibbuto, na ca parinibbuta bhagavati sampattilābho upacchinno hoti, bhavadukkhapaṭipīlitā sattā dhāturatanañca dhammañca vinayañca anusīṭṭhañca paccayaṃ karitvā sampattikāmā sampattiyo paṭilabhanti, imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādiyantasessa kato adhikāro avañjho bhavati saphaloti.

“Diṭṭhañcetaṃ, mahārāja, bhagavatā anāgatamaddhānaṃ. Kathitañca bhaṇitañca ācikkhitañca ‘siyā kho paṇānanda, tumhākaṃ evamassa atītasatthukaṃ pāvacaṇaṃ natthi no satthāti, na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ, yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ti. Parinibbutassa tathāgatassa asādiyantassa kato adhikāro vañjho bhavati aphaḷoti, taṃ tesam titthiyānaṃ vacanaṃ micchā abhūtaṃ vitathaṃ alikaṃ viruddhaṃ viparītaṃ dukkhadāyakaṃ dukkhavipākaṃ apāyagamanīyanti.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi yena kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphalo. Sādiyati nu kho, mahārāja, ayaṃ mahāpathavī ‘sabbabījāni mayi saṃviruhantū’”ti? “Na hi, bhante”ti. “Kissa pana tāni, mahārāja, bījāni asādiyantiyā mahāpathaviyā saṃviruhitvā daḷhamūlajaṭāpatiṭṭhitā khandhasārasākhāparivithiṇṇā pupphaphaladharā hontī”ti? “Asādiyantīpi, bhante, mahāpathavī tesam bījānaṃ vatthuṃ hoti paccayaṃ deti viruhanāya, tāni bījāni taṃ vatthuṃ nissāya tena paccayena saṃviruhitvā daḷhamūlajaṭāpatiṭṭhitā khandhasārasākhāparivithiṇṇā pupphaphaladharā hontī”ti. “Tena hi, mahārāja, titthiyā sake vāde naṭṭhā hontī hatā viruddhā, sace te bhaṇanti ‘asādiyantassa kato adhikāro vañjho bhavati aphaḷo’ ti.

“Yathā, mahārāja, mahāpathavī, evaṃ tathāgato araham sammāsambuddho. Yathā, mahārāja, mahāpathavī na kiñci sādiyati, evaṃ tathāgato na kiñci sādiyati. Yathā, mahārāja, tāni bījāni pathaviṃ nissāya saṃviruhitvā daḷhamūlajaṭāpatiṭṭhitā khandhasārasākhāparivithiṇṇā pupphaphaladharā hontī, evaṃ devamanussā tathāgatassa parinibbutassa asādiyantasseva dhātuñca nānaratanañca nissāya daḷhakusalamūlāpatiṭṭhitā s a m ā d h i k k h a n d h a d h a m m a s ā r a s ī l a s ā k h ā p a r i v i t t h i ṇ ṇ ā vimuttipupphasāmaññaphaladharā hontī, imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphaloti.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi yena kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphalo. Sādiyanti nu kho, mahārāja, ime oṭṭhā goṇā gadrabhā ajā pasū manussā antokucchimiṃ kimikulānaṃ sambhava’nti? “Na hi, bhante”ti. “Kissa pana te, mahārāja, kimayo tesam asādiyantānaṃ antokucchimiṃ sambhavitvā bahuputtanattā vepullataṃ pāpuṇanti”ti? “Pāpassa, bhante, kammaṃ balavatāya asādiyantānaṃ yeva tesam sattānaṃ antokucchimiṃ kimayo sambhavitvā bahuputtanattā vepullataṃ pāpuṇanti”ti. “Evameva

kho, mahārāja, tathāgatassa parinibbutassa asādiyantasseva dhātussa ca ñāṇarammaṇassa ca balavatāya tathāgate kato adhikāro avañjho bhavati saphaloti.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi yena kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphalo. Sādiyanti nu kho, mahārāja, ime manussā ime aṭṭhanavuti rogā kāye nibbattantū”ti? “Na hi, bhante”ti. “Kissa pana te, mahārāja, rogā asādiyantānaṃ kāye nipatanti”ti? “Pubbe katena, bhante, duccharitena”ti. “Yadi, mahārāja, pubbe kataṃ akusalaṃ idha vedanīyaṃ hoti, tena hi, mahārāja, pubbe katampi idha katampi kusalākusalaṃ kammaṃ avañjhaṃ bhavati saphalanti. Imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphaloti.

“Sutapubbaṃ pana tayā, mahārāja, nandako nāma yakkho therāṃ sārīputtaṃ āsādayitvā pathaviṃ pavitṭho”ti? “Āma, bhante, suyyati, loke pākaṭo eso”ti. “Api nu kho, mahārāja, thero sārīputto sādiyi nandakassa yakkhassa mahāpathavigilana”nti. “Ubbattiyantepi, bhante, sadevake loke patamānepi chamāyaṃ candimasūriye vikirantepi sinerupabbatarāje thero sārīputto na parassa dukkhaṃ sādiyeyya. Taṃ kissa hetu? Yena hetunā thero sārīputto kujjheyya vā dusseyya vā, so hetu therassa sārīputtassa samūhato samucchinnō, hetuno samugghātītattā, bhante, thero sārīputto jīvitahārakepi kopāṃ na kareyyā”ti. “Yadi, mahārāja, thero sārīputto nandakassa yakkhassa pathavigilanaṃ na sādiyi, kissa pana nandako yakkho pathaviṃ pavitṭho”ti? “Akusalassa, bhante, kammaṃ balavatāya”ti. “Yadi, mahārāja, akusalassa kammaṃ balavatāya nandako yakkho pathaviṃ pavitṭho, asādiyantassāpi kato aparādho avañjho bhavati saphalo. Tena hi, mahārāja, akusalassāpi kammaṃ balavatāya asādiyantassa kato adhikāro avañjho bhavati saphaloti. Imināpi, mahārāja, kāraṇena tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphaloti.

“Kati nu kho te, mahārāja, manussā, ye etarahi mahāpathaviṃ pavitṭhā, atthi te tattha savaṇa”nti? “Āma, bhante, suyyatī”ti. “Ingha tvāṃ, mahārāja, sāvehi”ti? “Ciñcamāṇavikā, bhante, suppubuddho ca sakko, devadatto ca thero, nandako ca yakkho, nando ca māṇavakoti. Sutametā, bhante, ime pañca janā mahāpathaviṃ pavitṭhā”ti. “Kismiṃ te, mahārāja, aparaddhā”ti? “Bhagavati ca, bhante, sāvakesu cā”ti. “Api nu kho, mahārāja, bhagavā vā sāvakā vā sādiyiṃsu imesaṃ mahāpathavipavisana”nti? “Na hi bhante”ti. “Tena hi, mahārāja, tathāgatassa parinibbutassa asādiyantasseva kato adhikāro avañjho bhavati saphalo”ti. “Suviññāpito, bhante nāgasena,

pañho gambhīro uttānīkato, guyhaṃ vidamsitaṃ, gaṇṭhi bhinno, gahaṇaṃ agahaṇaṃ kataṃ, naṭṭhā paravādā, bhaggā kuditṭhī, nippabhā jātā kutitthiyā, tvaṃ gaṇīvarapavaramāsajjā”ti.

Katādhikārasaphalapañho paṭhamo.

2. Sabbaññubhāvapañho

2. “Bhante nāgasena, buddho sabbaññū”ti? “Āma, mahārāja, bhagavā sabbaññū, na ca bhagavato satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ, āvajjanapaṭibaddhaṃ bhagavato sabbaññutañāṇaṃ, āvajjitvā yadicchakaṃ jānāti”ti. “Tena hi, bhante nāgasena, buddho asabbaññūti. Yadi tassa pariyesanāya sabbaññutañāṇaṃ hoti”ti. “Vāhasataṃ kho, mahārāja, vīhīnaṃ aḍḍhacūlaṅca vāhā vīhisattambaṇāni dve ca tumbā ekaccharākkhaṇe pavattacittassa ettakā vīhī lakkhaṃ ṭhapīyamānā parikkhayaṃ pariyādānaṃ gaccheyyumaṃ?”

“Tatrimaṃ sattavidhā cittaṃ pavattanti, ye te, mahārāja, sarāgā sadosā samohā sakilesā abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, tesam taṃ cittaṃ garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kārāṇā? Abhāvitattā cittaṃ. Yathā, mahārāja, vaṃsanāḷassa vitatassa visāḷassa vitthiṇṇassa saṃsibbitavisibbitassa sākḥajāṭajāṭitassa ākaḍḍhiyantassa garukaṃ hoti āgamaṇaṃ dandhaṃ. Kiṃ kārāṇā? Saṃsibbitavisibbitattā sākḥānaṃ. Evameva kho, mahārāja, ye te sarāgā sadosā samohā sakilesā abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, tesam taṃ cittaṃ garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kārāṇā? Saṃsibbitavisibbitattā kilesehi, idaṃ paṭhamaṃ cittaṃ.

“Tatridaṃ dutiyaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, sotāpannā pihitāpāyā diṭṭhippattā viññātasatthusāsānā, tesam taṃ cittaṃ tīsu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati. Uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kārāṇā? Tīsu ṭhānesu cittaṃ parisuddhattā upari kilesānaṃ appahīnattā. Yathā, mahārāja, vaṃsanāḷassa tipabbagaṇṭhiparisuddhassa upari sākḥajāṭajāṭitassa ākaḍḍhiyantassa yāva tipabbaṃ tāva lahukaṃ eti, tato upari thaddhaṃ. Kiṃ kārāṇā? Heṭṭhā parisuddhattā upari sākḥajāṭajāṭitattā. Evameva kho, mahārāja, ye te sotāpannā pihitāpāyā diṭṭhippattā viññātasatthusāsānā, tesam taṃ cittaṃ tīsu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kārāṇā? Tīsu ṭhānesu cittaṃ parisuddhattā upari kilesānaṃ appahīnattā, idaṃ dutiyaṃ cittaṃ.

“Tatridaṃ tatiyaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, sakadāgāmino, yesaṃ rāgadosamohā tanubhūtā, tesam taṃ cittaṃ pañcasu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Pañcasu ṭhānesu cittassa parisuddhattā upari kilesānaṃ appahīnattā. Yathā, mahārāja, vaṃsanāḷassa pañcapabbagaṇṭhiparisuddhassa upari sākhājaṭṭaṭṭassa ākaḍḍhiyantassa yāva pañcapabbaṃ tāva lahukaṃ eti, tato upari thaddhaṃ. Kiṃ kāraṇā? Heṭṭhā parisuddhattā upari sākhājaṭṭaṭṭattā. Evameva kho, mahārāja, ye te sakadāgāmino, yesaṃ rāgadosamohā tanubhūtā, tesam taṃ cittaṃ pañcasu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Pañcasu ṭhānesu cittassa parisuddhattā upari kilesānaṃ appahīnattā, idaṃ tatiyaṃ cittaṃ.

“Tatridaṃ catutthaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, anāgāmino, yesaṃ pañcorambhāgiyāni saññojanāni pahīnāni, tesam taṃ cittaṃ dasasu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Dasasu ṭhānesu cittassa parisuddhattā upari kilesānaṃ appahīnattā. Yathā, mahārāja, vaṃsanāḷassa dasapabbagaṇṭhiparisuddhassa upari sākhājaṭṭaṭṭassa ākaḍḍhiyantassa yāva dasapabbaṃ tāva lahukaṃ eti, tato upari thaddhaṃ. Kiṃ kāraṇā? Heṭṭhā parisuddhattā upari sākhājaṭṭaṭṭattā. Evameva kho, mahārāja, ye te anāgāmino, yesaṃ pañcorambhāgiyāni saññojanāni pahīnāni, tesam taṃ cittaṃ dasasu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Dasasu ṭhānesu cittassa parisuddhattā upari kilesānaṃ appahīnattā, idaṃ catutthaṃ cittaṃ.

“Tatridaṃ pañcamaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, arahanto khīṇāsavā dhotamalā vantakilesā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasaññojanā pattapaṭisambhidā sāvakaḥhūmīsu parisuddhā, tesam taṃ cittaṃ sāvakavisaye lahukaṃ uppajjati lahukaṃ pavattati, paccekabuddhabhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Parisuddhattā sāvakavisaye, aparisuddhattā paccekabuddhavisaye. Yathā, mahārāja, vaṃsanāḷassa sabbapabbagaṇṭhiparisuddhassa ākaḍḍhiyantassa lahukaṃ hoti āgamaṇaṃ adandhaṃ. Kiṃ kāraṇā? Sabbapabbagaṇṭhiparisuddhattā agahanattā vaṃsassa. Evameva kho, mahārāja, ye te arahanto khīṇāsavā dhotamalā vantakilesā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasaññojanā pattapaṭisambhidā sāvakaḥhūmīsu parisuddhā, tesam taṃ cittaṃ sāvakavisaye lahukaṃ uppajjati lahukaṃ pavattati, paccekabuddhabhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā?

Parisuddhattā sāvakavisaye, aparisuddhattā paccekabuddhavisaye, idaṃ pañcamaṃ cittaṃ.

“Tatridaṃ chaṭṭhaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, paccekabuddhā sayambhuno anācariyakā ekacārino khaggavisāṇakappā sakavisaye parisuddhavimalacittā, tesam taṃ cittaṃ sakavisaye lahukaṃ uppajjati lahukaṃ pavattati, sabbaññubuddhabhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Parisuddhattā sakavisaye mahantattā sabbaññubuddhavisayassa. Yathā, mahārāja, puriso sakavisayaṃ parittaṃ naḍiṃ rattimpi divāpi yadicchaka acchambhito otareyya, atha parato mahāsamuddaṃ gambhīraṃ vitthataṃ agādhamaṃpāraṃ disvā bhāyeyya, dandhāyeyya na visaheyya otarituṃ. Kiṃ kāraṇā? Tiṇṇattā sakavisayassa, mahantattā ca mahāsamuddassa. Evameva kho, mahārāja, ye te paccekabuddhā sayambhuno anācariyakā ekacārino khaggavisāṇakappā sakavisaye parisuddhavimalacittā, tesam taṃ cittaṃ sakavisaye lahukaṃ uppajjati lahukaṃ pavattati, sabbaññubuddhabhūmīsu garukaṃ uppajjati dandhaṃ pavattati. Kiṃ kāraṇā? Parisuddhattā sakavisaye mahantattā sabbaññubuddhavisayassa, idaṃ chaṭṭhaṃ cittaṃ.

“Tatridaṃ sattamaṃ cittaṃ vibhattamāpajjati – ye te, mahārāja, sammāsambuddhā sabbaññuno dasabaladharā catuvesārajjavisāradā aṭṭhārasahi buddhadhammehi samannāgatā anantajinā anāvaraṇaññā, tesam taṃ cittaṃ sabbattha lahukaṃ uppajjati lahukaṃ pavattati. Kiṃ kāraṇā? Sabbattha parisuddhattā. Api nu kho, mahārāja, nārācassa sudhotassa vimalassa niggaṇṭhissa sukhumadhārassa ajimhassa avaṅkassa akuṭilassa daḷhacāpasamārūḷhassa khomasukhume vā kappāsasukhume vā kambalasukhume vā balavanipātitaṃ dandhāyitattaṃ vā lagganaṃ vā hoti”ti? “Na hi, bhante, “kiṃ kāraṇā”? “Sukhumattā vatthānaṃ sudhotattā nārācassa nipātassa ca balavattā”ti, evameva kho, mahārāja, ye te sammāsambuddhā sabbaññuno dasabaladharā catuvesārajjavisāradā aṭṭhārasahi buddhadhammehi samannāgatā anantajinā anāvaraṇaññā, tesam taṃ cittaṃ sabbattha lahukaṃ uppajjati lahukaṃ pavattati. Kiṃ kāraṇā? Sabbattha parisuddhattā, idaṃ sattamaṃ cittaṃ.

“Tatra, mahārāja, yadidaṃ sabbaññubuddhānaṃ cittaṃ, taṃ channampi cittaṇaṃ gaṇaṇaṃ atikkamivā asaṅkhyeyyena guṇena parisuddhaṅca lahukaṅca. Yasmā ca bhagavato cittaṃ parisuddhaṅca lahukaṅca, tasmā, mahārāja, bhagavā yamakapāṭihīraṃ dasseti. Yamakapāṭihīre, mahārāja, ñātabbaṃ buddhānaṃ bhagavantānaṃ cittaṃ evaṃ lahuparivattanti, na tattha sakkā uttarim kāraṇaṃ vattuṃ, tepi, mahārāja, pāṭihīrā sabbaññubuddhānaṃ

cittaṃ upādāya gaṇanampi saṅkhampi kalampi kalabhāgampi na upenti, āvajjanapaṭibaddhaṃ, mahārāja, bhagavato sabbaññutañāṇaṃ, āvajjetvā yadicchakaṃ jānāti.

“Yathā, mahārāja, puriso hatthe ṭhapitaṃ yaṃ kiñci dutiye hatthe ṭhapeyya vivaṭena mukhena vācaṃ nicchāreyya, mukhagataṃ bhojanaṃ gileyya, ummīletvā vā nimīleyya, nimīletvā vā ummīleyya, samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, cirataraṃ etaṃ, mahārāja, lahutaraṃ bhagavato sabbaññutañāṇaṃ, lahutaraṃ āvajjanaṃ, āvajjetvā yadicchakaṃ jānāti, āvajjanavikalammattakena na tāvatā buddhā bhagavanto asabbaññuno nāma hontī”ti.

“Āvajjanampi, bhante nāgasena, pariyesanāya kātabbaṃ, iṅgha maṃ tattha kāraṇena saññāpehī”ti. “Yathā, mahārāja, purisassa aḍḍhassa mahaddhanassa mahābhogassa pahūtajātarūparajātassa pahūtavittūpakaraṇassa pahūtadhanadhaññaṃ sāliviṭhiyavaṇḍul atilamuggamāsapubbannāparaṇṇa sappitelanavanītakhīradadhimadhugulaphāṇitā ca khalopikumbhipīṭharakoṭṭhabhājanagatā bhaveyyuṃ, tassa ca purisassa pāhunako āgaccheyya bhattāraho bhattābhikaṅkhī, tassa ca gehe yaṃ randhaṃ bhojanaṃ, taṃ pariniṭṭhitaṃ bhaveyya, kumbhito taṇḍule nīharitvā bhojanaṃ randheyya, api ca kho so, mahārāja, tāvatakena bhojanavekallammattakena adhana nāma kapaṇo nāma bhaveyyā”ti? “Na hi, bhante, cakkavattirañño gharepi, bhante, akāle bhojanavekallaṃ hoti, kiṃ pana gahapatikassā”ti? “Evameva kho, mahārāja, tathāgatassa āvajjanavikalammattakaṃ sabbaññutañāṇaṃ āvajjetvā yadicchakaṃ jānāti.

“Yathā vā pana, mahārāja, rukkho assa phalito oṇatavinato piṇḍibhārabharito, na kiñci tattha patitaṃ phalaṃ bhaveyya, api nu kho so, mahārāja, rukkho tāvatakena patitaphalavekallammattakena aphalo nāma bhaveyyā”ti? “Na hi, bhante, patanapaṭibaddhāni tāni rukkaphalāni, patite yadicchakaṃ labhatī”ti. “Evameva kho, mahārāja, tathāgatassa āvajjanapaṭibaddhaṃ sabbaññutañāṇaṃ āvajjetvā yadicchakaṃ jānāti”ti.

“Bhante nāgasena, āvajjetvā āvajjetvā buddho yadicchakaṃ jānāti”ti? “Āma, mahārāja, bhagavā āvajjetvā āvajjetvā yadicchakaṃ jānāti”ti.

“Yathā, mahārāja, cakkavattī rājā yadā cakkaratanaṃ sarati ‘upetu me cakkaratana’nti, sarite cakkaratanaṃ upeti, evameva kho, mahārāja, tathāgato āvajjetvā āvajjetvā yadicchakaṃ jānāti”ti. “Daḷhaṃ, bhante

nāgasena, kāraṇaṃ, buddho sabbaññū, sampatiḥchāma buddho sabbaññū”ti.

Buddhasabbaññubhāvapañho dutiyo.

3. Devadattapabbajjapañho

3. “Bhante nāgasena, devadatto kena pabbājito”ti? “Cha yime, mahārāja, khattiyakumārā bhaddiyo ca anuruddho ca ānando ca bhagu ca kimilo ca devadatto ca upālikappako sattamo abhisambuddhe satthari sakyakulānandajanane bhagavantaṃ anupabbajantā nikkhamiṃsu, te bhagavā pabbājesī”ti. “Nanu, bhante, devadattena pabbajitvā saṅgho bhinno”ti? “Āma, mahārāja, devadattena pabbajitvā saṅgho bhinno, na gihī saṅghaṃ bhindati, na bhikkhunī, na sikkhamānā, na sāmaṇero, na sāmaṇerī saṅghaṃ bhindati, bhikkhu pakatatto samānasaṃvāsako samānasīmāyaṃ t̥hito saṅghaṃ bhindatīti. Saṅghabhedako, bhante, puggalo kiṃ kammaṃ phusatī”ti? “Kappaṭṭhitikaṃ, mahārāja, kammaṃ phusatī”ti.

“Kiṃ pana, bhante nāgasena, buddho jānāti ‘devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatī’”ti? “Āma, mahārāja, tathāgato jānāti ‘devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatī’”ti. “Yadi, bhante nāgasena, buddho jānāti ‘devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatī’”ti, tena hi, bhante nāgasena, buddho kāruṇiko anukampako hitesī sabbasattānaṃ ahitaṃ apanetvā hitamupadahatīti yaṃ vacanaṃ, taṃ micchā. Yadi taṃ ajānitvā pabbājesi, tena hi buddho asabbaññūti, ayampi ubhato koṭiko pañho tavānuppatto, vijātehi etaṃ mahājaṭaṃ, bhinda parāpavādaṃ, anāgate addhāne tayā sadisā buddhimanto bhikkhū dullabhā bhavissanti, ettha tava balaṃ pakāsehī”ti.

“Kāruṇiko, mahārāja, bhagavā sabbaññū ca, kāruṇṇena, mahārāja, bhagavā sabbaññutaññaṇena devadattassa gatiṃ olokento addasa devadattaṃ āpāyikaṃ kammaṃ āyūhitvā anekāni kappakoṭisatasahassāni nirayena nirayaṃ vinipātena vinipātaṃ gacchantaṃ, taṃ bhagavā sabbaññutaññaṇena jānitvā imassa ariyantakataṃ kammaṃ mama sāsane pabbajitassa pariyantakataṃ bhavissati, purimaṃ upādāya pariyantakataṃ dukkhaṃ bhavissati, apabbajitopi ayaṃ moghapuriso kappaṭṭhiyameva kammaṃ āyūhissatīti kāruṇṇena devadattaṃ pabbājesī”ti.

“Tena hi, bhante nāgasena, buddho vadhitvā telena makkheti, papāte pātetvā hatthaṃ deti, māretvā jīvitaṃ pariyesati, yaṃ so paṭhamaṃ dukkhaṃ

datvā pacchā sukhaṃ upadahatī”ti? “Vadhetipi, mahārāja, tathāgato sattānaṃ hitavasena, pātetipi sattānaṃ hitavasena, māretipi sattānaṃ hitavasena, vadhitvāpi, mahārāja, tathāgato sattānaṃ hitameva upadahati, pātetvāpi sattānaṃ hitameva upadahati, māretvāpi sattānaṃ hitameva upadahati. Yathā, mahārāja, mātāpitaro nāma vadhitvāpi pātayitvāpi puttānaṃ hitameva upadahanti, evameva kho, mahārāja, tathāgato vadhetipi sattānaṃ hitavasena, pātetipi sattānaṃ hitavasena, māretipi sattānaṃ hitavasena, vadhitvāpi, mahārāja, tathāgato sattānaṃ hitameva upadahati, pātetvāpi sattānaṃ hitameva upadahati, māretvāpi sattānaṃ hitameva upadahati, yena yena yogena sattānaṃ guṇavuḍḍhi hoti, tena tena yogena sabbasattānaṃ hitameva upadahati. Sace, mahārāja, devadatto na pabbājeyya, gihibhūto samāno nirayasamvattanikaṃ bahuṃ pāpakammaṃ katvā anekāni kappakoṭisatasahassāni nirayena nirayaṃ vinipātena vinipātaṃ gacchanto bahuṃ dukkhaṃ vedayissati, taṃ bhagavā jānamāno kāruṅṅhena devadattaṃ pabbājesi, ‘mama sāsane pabbajitassa dukkhaṃ pariyantakataṃ bhavissatī’ti kāruṅṅhena garukaṃ dukkhaṃ lahukaṃ akāsi.

“Yathā vā, mahārāja, dhanayasasiriṅṅātibalena balavā puriso attano ṅātīṃ vā mittāṃ vā raṅṅā garukaṃ daṇḍaṃ dhārentaṃ attano bahuvisatthabhāvena samatthāyā garukaṃ daṇḍaṃ lahukaṃ akāsi, evameva kho, mahārāja, bhagavā bahūni kappakoṭisatasahassāni dukkhaṃ vedayamānaṃ devadattaṃ pabbājetvā sīlasamādhīpaṅṅāvimuttibalasamatthabhāvena garukaṃ dukkhaṃ lahukaṃ akāsi.

“Yathā vā pana, mahārāja, kusalo bhisakko sallakatto garukaṃ rogaṃ balavosadhabalena lahukaṃ karoti, evameva kho, mahārāja, bahūni kappakoṭisatasahassāni dukkhaṃ vedayamānaṃ devadattaṃ bhagavā rogaṅṅutāyā pabbājetvā kāruṅṅhabalo patthaddhadhammosadhabalena garukaṃ dukkhaṃ lahukaṃ akāsi. Api nu kho so, mahārāja, bhagavā bahavedanīyaṃ devadattaṃ appavedanīyaṃ karonto kiṅci apuṅṅhaṃ āpajjeyyā”ti? “Na kiṅci, bhante, apuṅṅhaṃ āpajjeyya antamaso gaddūhanamattampī”ti. “Imampi kho, mahārāja, kāraṇaṃ atthato sampaṭiccha, yena kāraṇena bhagavā devadattaṃ pabbājesi.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṅohi, yena kāraṇena bhagavā devadattaṃ pabbājesi. Yathā, mahārāja, coraṃ āgucāriṃ gahetvā raṅṅo dasseyyūṃ, ‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi, taṃ daṇḍaṃ paṅehī’ti. Tameṃ rājā evaṃ vadeyya ‘tena hi, bhāṇe, imaṃ coraṃ bahinagaraṃ nīharitvā āghātane sīsaṃ chindathā”ti, ‘evaṃ devā’ti kho te raṅṅo paṭissutvā taṃ bahinagaraṃ nīharitvā āghātanaṃ nayeyyūṃ. Tameṃ

passeyya kocideva puriso rañño santikā laddhavarō laddhayasadhanabhogo ādeyyavacano balavicchitakārī, so tassa kāruññaṃ katvā te purise evaṃ vadeyya ‘alam, bho, kiṃ tumhākaṃ imassa sīsacchedanena, tena hi bho imassa hatthaṃ vā pādaṃ vā chinditvā jīvitam rakkhatha, ahametassa kāraṇā rañño santike paṭivacanaṃ karissāmi’ti. Te tassa balavato vacanena tassa corassa hatthaṃ vā pādaṃ vā chinditvā jīvitam rakkheyyuṃ. Api nu kho so, mahārāja, puriso evaṃ kārī tassa corassa kiccakārī assā’ti? “Jīvitadāyako so, bhante, puriso tassa corassa, jīvite dinne kiṃ tassa akataṃ nāma atthī’ti? “Yā pana hatthapādacchedane vedanā, so tāya vedanāya kiñci apuññaṃ āpajjeyyā’ti? “Attano katena so, bhante, coro dukkhavedanaṃ vedayati, jīvitadāyako pana puriso na kiñci apuññaṃ āpajjeyyā’ti. “Evameva kho, mahārāja, bhagavā kāruññaṃ devadattaṃ pabbājesi ‘mama sāsane pabbajitassa dukkhaṃ pariyantakataṃ bhavissatī’ti. Pariyantakatañca, mahārāja, devadattassa dukkhaṃ, devadatto, mahārāja, maraṇakāle –

“Imehi atthīhi tamaggapuggalam, devātidevaṃ
naradammasārathim;

Samantacakkhuṃ satapuññalakkhaṇaṃ, pañehi buddhaṃ
saraṇaṃ upemi’ti.

“Pāṇupetaṃ saraṇamagamāsi. Devadatto, mahārāja, cha koṭṭhāse kate kappe atikkante paṭhamakoṭṭhāse saṅghaṃ bhindi, pañca koṭṭhāse niraye paccitvā tato muccitvā atthissaro nāma paccekabuddho bhavissati. Api nu kho so, mahārāja, bhagavā evaṃ kārī devadattassa kiccakārī assā’ti? “Sabbadado, bhante nāgasena, tathāgato devadattassa, yaṃ tathāgato devadattaṃ paccekabodhiṃ pāpessati, kiṃ tathāgatena devadattassa akataṃ nāma atthī’ti? “Yaṃ pana, mahārāja, devadatto saṅghaṃ bhinditvā niraye dukkhavedanaṃ vedayati, api nu kho bhagavā tatonidānaṃ kiñci apuññaṃ āpajjeyyā’ti? “Na hi, bhante, attanā katena, bhante, devadatto kappam niraye paccati, dukkhaṃ pariyantakārako satthā na kiñci apuññaṃ āpajjatī’ti. “Imampi kho, tvam mahārāja, kāraṇaṃ atthato sampaṭiccha, yena kāraṇena bhagavā devadattaṃ pabbājesi.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi, yena kāraṇena bhagavā devadattaṃ pabbājesi. Yathā, mahārāja, kusalo bhisakko sallakatto vātapittasemhasannipātautupariṇāmaṃ samaparihāraopakkamikopakkantaṃ pūtikūṇapaduggandhābhisañchannaṃ antosallaṃ susiragataṃ pubbaruhirasampuṇṇaṃ vaṇaṃ vūpasamento vaṇamukhaṃ kakkhaḷatikhiṇakhārakaṭukena bhesajjena anulimpati

paripaccanāya, paripaccitvā mudubhāvamupagataṃ satthena vikantayitvā ḍahati salākāya, daḍḍhe khāralavaṇaṃ deti, bhesajjena anulimpati vaṇaruhanāya byādhitassa sotthibhāvamanuppattiyā, api nu kho so, mahārāja, bhisakko sallakatto ahitacitto bhesajjena anulimpati, satthena vikanteti, ḍahati salākāya, khāralavaṇaṃ deti”ti? “Na hi, bhante, hitacitto sotthikāmo tāni kiriyāni karotī”ti. “Yā panassa bhesajjakiriyākaraṇena uppannā dukkhavedanā, tatonidānaṃ so bhisakko sallakatto kiñci apuññaṃ āpajjeyyā”ti? “Hitacitto, bhante, sotthikāmo bhisakko sallakatto tāni kiriyāni karoti, kiṃ so tatonidānaṃ apuññaṃ āpajjeyya, saggagāmī so, bhante, bhisakko sallakatto”ti. “Evameva kho, mahārāja, kāruñña bhagavā devadattaṃ pabbājesi dukkhaparimuttiyā.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena bhagavā devadattaṃ pabbājesi. Yathā, mahārāja, puriso kaṇṭakena viddho assa, athaññataro puriso tassa hitakāmo sotthikāmo tiṇhena kaṇṭakenavā satthamukhena vā samantato chinditvā paggharantena lohiteṇa taṃ kaṇṭakaṃ nīhareyya, api nu kho so, mahārāja, puriso ahitakāmo taṃ kaṇṭakaṃ nīharatī”ti? “Na hi, bhante, hitakāmo so, bhante, puriso sotthikāmo taṃ kaṇṭakaṃ nīharati. Sace so, bhante, taṃ kaṇṭakaṃ na nīhareyya, maraṇaṃ vā so tena pāpuṇeyya maraṇamattaṃ vā dukkha”nti. “Evameva kho, mahārāja, tathāgato kāruñña devadattaṃ pabbājesi dukkhaparimuttiyā. Sace mahārāja, bhagavā devadattaṃ na pabbājeyya, kappakoṭṭisatasahassampi devadatto bhavaparamparāya niraye pacceyyā”ti.

“Anusotagāmiṃ, bhante nāgasena, devadattaṃ tathāgato paṭisotaṃ pāpesi, vipanthaṭṭipannaṃ devadattaṃ panthe paṭipādesi, papāte patitassa devadattassa paṭiṭṭhaṃ adāsi, visamagataṃ devadattaṃ tathāgato samaṃ āropesi, ime ca, bhante nāgasena, hetū imāni ca kāraṇāni na sakkā añña sandassetuṃ aññaṭṭa tavādisena buddhimatā”ti.

Devadattapabbajjapañho tatiyo.

4. Pathavicalanapañho

4. “Bhante nāgasena, bhāsitaṃpettaṃ bhagavatā – ‘aṭṭhime, bhikkhave, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti. Asesavacanaṃ idaṃ, nissesavacanaṃ idaṃ, nippariyāyavacanaṃ idaṃ, natthañño navamo hetu mahato bhūmicālassa pātubhāvāya. Yadi, bhante nāgasena, añño navamo hetu bhavēyya mahato bhūmicālassa pātubhāvāya, tampi hetuṃ bhagavā katheyya. Yasmā ca kho, bhante nāgasena, natthañño navamo hetu mahato

bhūmicālassa pātubhāvāya, tasmā anācikkhito bhagavatā, ayañca navamo hetu dissati mahato bhūmicālassa pātubhāvāya, yaṃ vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitāti. Yadi, bhante nāgasena, aṭṭheva hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāya, tena hi vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitāti yaṃ vacanaṃ, taṃ micchā. Yadi vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitā, tena hi aṭṭheva hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyāti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho sukhumo dunniveṭṭhiyo andhakarāṇo ceva gambhīro ca, so tavānuppatto, neso aññena ittarapaññena sakkā visajjetuṃ aññattra tavādisena buddhimatā”ti.

“Bhāsitampetam, mahārāja, bhagavatā – ‘aṭṭhime, bhikkhave, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti. Yaṃ vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitā, tañca pana akālikam kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, tasmā agaṇitaṃ aṭṭhahi hetūhi.

“Yathā, mahārāja, loke tayo yeva meghā gaṇīyanti vassiko hemantiko pāvusakoti. Yadi te muñcitvā añño megho pavassati, na so megho gaṇīyati sammatehi meghehi, akālameghotveva saṅkham gacchati. Evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikam etaṃ kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇīyati aṭṭhahi hetūhi.

“Yathā vā pana, mahārāja, himavantā pabbatā pañca nadisatāni sandanti, tesam, mahārāja, pañcannaṃ nadisatānaṃ daseva nadiyo nadigaṇanāya gaṇīyanti. Seyyathīdam, gaṅgā yamunā aciravatī sarabhū mahī sindhu sarassatī vetravatī vītaṃsā candabhāgātī, avasesā nadiyo nadigaṇanāya agaṇitā. Kiṃ kāraṇā? Na tā nadiyo dhuvasalilā. Evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikam etaṃ kadācuppattikam aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇīyati aṭṭhahi hetūhi.

“Yathā vā pana, mahārāja, rañño satampi dvisatampi tisatampi amaccā honti, tesam cha yeva janā amaccagaṇanāya gaṇīyanti. Seyyathīdam, senāpati purohito akkhadasso bhaṇḍāgārīko chattaggāhako khaggaggāhako. Ete yeva amaccagaṇanāya gaṇīyanti. Kiṃ kāraṇā? Yuttattā rājagaṇehi, avasesā agaṇitā, sabbe amaccātveva saṅkham gacchanti. Evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī

kampitā, akālikam etam kadācuppattikam aṭṭhahi hetūhi vippamuttam, na tam gaṇīyati aṭṭhahi hetūhi.

“Suyyati nu kho, mahārāja, etarahi jinasāsane katādhikārānaṃ diṭṭhadhammasukhavedanīyakammaṃ, kitti ca yesaṃ abbhuggatā devamanussesū”ti? “Āma, bhante, suyayati etarahi jinasāsane katādhikārānaṃ diṭṭhadhammasukhavedanīyakammaṃ, kitti ca yesaṃ abbhuggatā devamanussesu satta janāti”. “Ke ca te, mahārāja”ti? “Sumano ca, bhante, mālākāro, ekasāṭako ca brāhmaṇo, puṇṇo ca bhatako, mallikā ca devī, gopālamātā ca devī, suppiyā ca upāsikā, puṇṇā ca dāsīti ime satta diṭṭhadhammasukhavedanīyā sattā, kitti ca imesaṃ abbhuggatā devamanussesū”ti.

“Aparepi suyayanti nu kho atīte mānusakeneva sarīradehena tidasabhavanaṃ gatā”ti? “Āma, bhante, suyayanti”ti. “Ke ca te, mahārāja”ti? “Guttilo ca gandhabbo, sādhiṇo ca rājā, nimi ca rājā, mandhātā ca rājāti ime caturo janā suyayanti, teneva mānusakena sarīradehena tidasabhavanaṃ gatā”ti. “Sucirampi kataṃ suyayati sukatadukkaṭanti? Sutapubbaṃ pana tayā, mahārāja, atīte vā addhāne vattamāne vā addhāne itthannāmassa dāne dīyamāne sakim vā dvikkhattuṃ vā tikkhattuṃ vā mahāpathavī kampitā”ti? “Na hi bhante”ti. “Atthi me, mahārāja, āgamo adhigamo pariyatti savanaṃ sikkhābalaṃ sussūsā paripucchā ācariyupāsanaṃ, mayāpi na sutapubbaṃ ‘itthannāmassa dāne dīyamāne sakim vā dvikkhattuṃ vā tikkhattuṃ vā mahāpathavī kampitā’ti ṭhapetvā vessantarassa rājavasabhassa dānavaram. Bhagavato ca, mahārāja, kassapassa, bhagavato ca sakyamuninoti dvinnaṃ buddhānaṃ antare gaṇanapathaṃ vītivattā vassakoṭiyo atikkantā, tatthapi me savanaṃ natthi ‘itthannāmassa dāne dīyamāne sakim vā dvikkhattuṃ vā tikkhattuṃ vā mahāpathavī kampitā’ti. Na, mahārāja, tāvatakena vīriyena tāvatakena parakkamena mahāpathavī kampati, guṇabhārabharitā, mahārāja, sabbasoceyyakiriyaguṇabhārabharitā dhāretuṃ na visahantī mahāpathavī calati kampati pavedhati.

“Yathā, mahārāja, sakaṭassa atibhārabharitassa nābhiyo ca nemiyo ca phalanti akkho bhijjati, evameva kho, mahārāja, sabbasoceyyakiriyaguṇabhārabharitā mahāpathavī dhāretuṃ na visahantī calati kampati pavedhati.

“Yathā vā pana, mahārāja, gaganam anilajalavegasañchāditaṃ ussannajalabhārabharitaṃ ativātena phuṭitattā nadati ravati gaḷagaḷayati, evameva kho, mahārāja, mahāpathavī rañño vessantarassa

dānabalavipulaussannabhārabharitā dhāretuṃ na visahantī calati kampati pavedhati. Na hi, mahārāja, rañño vessantarassa cittaṃ rāgavasena pavattati, na dosavasena pavattati, na mohavasena pavattati, na mānavasena pavattati, na diṭṭhivasena pavattati, na kilesavasena pavattati, na vitakkavasena pavattati, na arativasena pavattati, atha kho dānavasena bahulaṃ pavattati ‘kinti anāgatā yācakā mama santike āgaccheyyūṃ, āgatā ca yācakā yathākāmaṃ labhitvā attamanā bhaveyyu’nti satataṃ samitaṃ dānaṃ pati mānasam ṭhapitaṃ hoti. Rañño, mahārāja, vessantarassa satataṃ samitaṃ dasasu ṭhānesu mānasam ṭhapitaṃ hoti dame same khantiyaṃ saṃvare yame niyame akkodhe avihimsāyaṃ sacce soceyye. Rañño, mahārāja, vessantarassa kāmesanā pahīnā, bhavesanā paṭippassaddhā, brahmacariyesanāya yeva ussukkaṃ āpanno, rañño, mahārāja, vessantarassa attarakkhā pahīnā, sabbasattarakkhāya ussukkaṃ āpanno ‘kinti ime sattā samaggā assu arogā sadhanā dīghāyukā’ti bahulaṃ yeva mānasam pavattati. Dadamāno ca, mahārāja, vessantaro rājā taṃ dānaṃ na bhavasampatti hetu deti, na dhanahetu deti, na paṭidānahetu deti, na upalāpanahetu deti, na āyuhetu deti, na vaṇṇahetu deti, na sukhahetu deti, na balahetu deti, na yasahetu deti, na puttahetu deti, na dhītuhetu deti, atha kho sabbaññutaññānahetu sabbaññutaññānaratanassa kāraṇā evarūpe atulavipulānuttare dānavare adāsi, sabbaññutaṃ patto ca imaṃ gāthaṃ abhāsi –

“Jāliṃ kaṇhājinaṃ dhītaṃ, maddideviṃ patibbatam;

Cajamāno na cintesiṃ, bodhiyā yeva kāraṇā’ti.

“Vessantaro, mahārāja, rājā akkodhena kodhaṃ jināti, asādhunā sādhunā jināti, kadariyaṃ dānena jināti, alikavādiṇaṃ saccena jināti, sabbam akusalaṃ kusalena jināti. Tassa evaṃ dadamānassa dhammānugātassa dhammasīsakassa dānanissandabalava vīriyavipulavipphārena heṭṭhā mahāvātā sañcalanti saṅikaṃ saṅikaṃ sakim sakim ākulākulā vāyanti onamanti unnamanti vinamanti, chinnapattapādapā papatanti, gumbaṃ gumbaṃ valāhakā gagane sandhāvanti, rajosañcitā vātā dāruṇā honti, gaganam uppīlitā vātā vāyanti, sahasā dhamadhamāyanti, mahābhīmo saddo niccharati, tesu vātesu kupitesu udakaṃ saṅikaṃ saṅikaṃ calati, udake calite khubbhanti macchakacchapā, yamakayamakā ūmiyo jāyanti, jalacarā sattā tasanti, jalavīci yuganaddho vattati, vīcinādo pavattati, ghorā bubbuḷā utṭhahanti, phenamālā bhavanti, uttarati mahāsamuddo, disāvidisaṃ dhāvati udakaṃ, uddhamṣotapaṭisotamukhā sandanti saliladhārā, tasanti asurā garuḷā nāgā yakkhā, ubbijjanti ‘kim nu kho, kathaṃ nu kho, sāgaro viparivattatī’ti, gamanapathamesanti bhītacittā,

khubhite luḷite jaladhāre pakampati mahāpathavī sanagā sasāgarā, parivattati sinerugiri kūṭaselasikharo vinamamāno hoti, vimanā honti ahinakulabīlārakoṭṭhukasūkaramigapakkhino, rudanti yakkhā appesakkhā, hasanti yakkhā mahesakkhā kampamānāya mahāpathaviyā.

“Yathā, mahārāja, mahati mahāpariyoge uddhanagate udakasampunṇe ākiṇṇataṇḍule heṭṭhato aggi jalamāno paṭhamam tāva pariyogaṃ santāpeti, pariyogo santatto udakaṃ santāpeti, udakaṃ santattaṃ taṇḍulaṃ santāpeti, taṇḍulaṃ santattaṃ ummujjati nimujjati, bubbulakajātaṃ hoti, pheṇamālā uttarati; evameva kho, mahārāja, vessantaro rājā yaṃ loke duccajaṃ, taṃ caji, tassa taṃ duccajaṃ cajantassa dānassa sabhāvanissandena heṭṭhā mahāvātā dhāretuṃ na visahantā parikuppiṃsu , mahāvātesu parikupitesu udakaṃ kampi, udake kampite mahāpathavī kampi, iti tadā mahāvātā ca udakañca mahāpathavī cāti ime tayo ekamanā viya ahesuṃ mahādānanissandena vipulabalavīriyena natthediso, mahārāja, aññassa dānānubhāvo, yathā vessantarassa rañño mahādānānubhāvo. Yathā, mahārāja, mahiyā bahuvadhā maṇayo vijjanti. Seyyathīdaṃ, indanīlo mahānīlo jotiraso veḷuriyo ummāpuppho sirīsapuppho manoharo sūriyakanto candakanto vajiro khajjopanako phussarāgo lohitaṅgo masāragalloti, ete sabbe atikkamma cakkavattimaṇi aggamakkhāyati, cakkavattimaṇi, mahārāja, samantā yojanaṃ obhāseti. Evameva kho, mahārāja, yaṃ kiñci mahiyā dānaṃ vijjati apī asadisadānaṃ paramaṃ, taṃ sabbaṃ atikkamma vessantarassa rañño mahādānaṃ aggamakkhāyati, vessantarassa, mahārāja, rañño mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitā”ti.

“Acchariyaṃ, bhante nāgasena, buddhānaṃ, abbhutaṃ, bhante nāgasena, buddhānaṃ, yaṃ tathāgato bodhisatto samāno asamo lokena evaṃkhanti evaṃcitto evaṃadhimutti evaṃadhippāyo, bodhisattānaṃ, bhante nāgasena, parakkamo dakkhāpito, pāramī ca jinānaṃ bhiyyo obhāsītā, cariyaṃ caratopi tāva tathāgatassa sadevake loke seṭṭhabhāvo anudassito. Sādhu, bhante nāgasena, thomitaṃ jinasānaṃ, jotitā jinapāramī, chinno titthiyānaṃ vādagaṇṭhi, bhinno parāpavādakumbho , pañho gambhīro uttānīkato, gahanaṃ agahanaṃ kataṃ, sammā laddhaṃ jinaputtānaṃ nibbāhanaṃ , evametam gaṇivarapavara tathā sampatīcchāmā”ti.

Pathavicalanapañho catuttho.

5. Sivirājacakkhudānapañho

5. “Bhante nāgasena, tumhe evaṃ bhaṇatha ‘sivirājena yācakassa

cakkhūni dinnāni, andhassa sato puna dibbacakkhūni uppannānī’ti, etampi vacanaṃ sakasaṃ saniggahaṃ sadosaṃ ‘hetusamuggahāte ahetusmiṃ avatthusmiṃ natthi dibbacakkhussa uppādo’ti sutte vuttaṃ, yadi, bhante nāgasena, sivrājena yācakassa cakkhūni dinnāni, tena hi ‘puna dibbacakkhūni uppannānī’ti yaṃ vacanaṃ, taṃ micchā; yadi dibbacakkhūni uppannāni, tena hi ‘sivrājena yācakassa cakkhūni dinnānī’ti yaṃ vacanaṃ, tampi micchā. Ayampi ubhato koṭiko pañho gaṇṭhitopi gaṇṭhitaro veṭhatopi veṭhataro gahanatopi gahanataro, so tavānuppatto, tattha chandamabhijanehi nibbāhanāya paravādānaṃ niggahāyā’ti.

“Dinnāni, mahārāja, sivrājena yācakassa cakkhūni, tattha mā vimatiṃ uppādehi, puna dibbāni ca cakkhūni uppannāni, tatthāpi mā vimatiṃ janehī’ti. “Api nu kho, bhante nāgasena, hetusamuggahāte ahetusmiṃ avatthusmiṃ dibbacakkhu uppajjati’ti? “Na hi, mahārāja’ti. “Kiṃ pana, bhante, ettha kāraṇaṃ, yena kāraṇena hetusamuggahāte ahetusmiṃ avatthusmiṃ dibbacakkhu uppajjati, iṅgha tāva kāraṇena maṃ saññāpehi’ti?

“Kiṃ pana, mahārāja, atthi loke saccaṃ nāma, yena saccavādino saccakiriyaṃ karonti’ti? “Āma, bhante, atthi loke saccaṃ nāma, saccena, bhante nāgasena, saccavādino saccakiriyaṃ katvā devaṃ vassāpentī, aggim nibbāpentī, visaṃ paṭihananti, aññampi vividhaṃ kattabbaṃ karonti’ti. “Tena hi, mahārāja, yujjati sameti sivrājassa saccabalena dibbacakkhūni uppannānīti, saccabalena, mahārāja, avatthusmiṃ dibbacakkhu uppajjati, saccaṃ yeva tattha vatthu bhavati dibbacakkhussa uppādāya.

“Yathā, mahārāja, ye keci sattā saccamanugāyanti ‘mahāmegho pavassatū’ti, tesam saha saccamanugītena mahāmegho pavassati, api nu kho, mahārāja, atthi ākāse vassahetu sannicito ‘yena hetunā mahāmegho pavassati’ti? “Na hi, bhante, saccaṃ yeva tattha hetu bhavati mahato megghassa pavassanāyā’ti. “Evameva kho, mahārāja, natthi tassa pakatihetu, saccaṃ yevettha vatthu bhavati dibbacakkhussa uppādāyāti.

“Yathā vā pana, mahārāja, ye keci sattā saccamanugāyanti ‘jalitapajjalitamahāaggikkhandho paṭinivattatū’ti, tesam saha saccamanugītena jalitapajjalitamahāaggikkhandho khaṇena paṭinivattati. Api nu kho, mahārāja, atthi tasmim jalitapajjalite mahāaggikkhandhe hetu sannicito ‘yena hetunā jalitapajjalitamahāaggikkhandho khaṇena paṭinivattati’ti? “Na hi, bhante, saccaṃ yeva tattha vatthu hoti tassa jalitapajjalitassa mahāaggikkhandhassa khaṇena paṭinivattanāyā’ti. “Evameva kho, mahārāja, natthi tassa pakatihetu, saccaṃ yevettha vatthu

bhavati dibbacakkhussa uppādāyāti.

“Yathā vā pana, mahārāja, ye keci sattā saccamanugāyanti ‘visaṃ halāhalaṃ agadaṃ bhavatū’ ti. Tesaṃ saha saccamanugītena visaṃ halāhalaṃ khaṇena agadaṃ bhavati, api nu kho, mahārāja, atthi tasmim̐ halāhalavise hetu sannicito ‘yena hetunā visaṃ halāhalaṃ khaṇena agadaṃ bhavatī’” ti? “Na hi, bhante, saccam̐ yeva tattha hetu bhavati visassa halāhalassa khaṇena paṭighātāyā” ti. “Evameva kho, mahārāja, vinā pakatihetuṃ saccam̐ yevettha vatthu bhavati dibbacakkhussa uppādāyāti.

“Catunnampi, mahārāja, ariyasaccānaṃ paṭivedhāya natthaññaṃ vatthu, saccam̐ vatthum̐ katvā cattāri ariyasaccāni paṭivijjhantīti. Atthi, mahārāja, cīnavisaye cīnarājā, so mahāsamudde kīḷitukāmo catumāse catumāse saccakiriyaṃ katvā saha rathena antomahāsamudde yojanaṃ pavisati, tassa rathasīsassa purato purato mahāvārikkhandho paṭikkamati, nikkhantassa puna ottharati, api nu kho, mahārāja, so mahāsamuddo sadevamanussenapi lokena pakatikāyabalena sakkā paṭikkamāpetu” nti? “Atiparittakepi, bhante, talāke udakaṃ na sakkā sadevamanussenapi lokena pakatikāyabalena paṭikkamāpetuṃ, kim̐ pana mahāsamudde udaka” nti? “Imināpi, mahārāja, kāraṇena saccabalaṃ ñātappaṃ ‘natthi taṃ ṭhānaṃ, yaṃ saccena na pattappa’ nti.

“Nagare, mahārāja, pāṭaliputte asoko dhammarājā sanegamajānapadaamaccabhaṭṭabalamahāmattehi parivuto gaṅgaṃ nadim̐ navasalilasampunṇaṃ samatitthikaṃ sambharitaṃ pañcayojanasatāyāmaṃ yojanaputhulaṃ sandamānaṃ disvā amacce evamāha ‘atthi koci, bhāṇe, samattho, yo imaṃ mahāgaṅgaṃ paṭisotaṃ sandāpetu’ nti. Amaccā āhaṃsu ‘dukkaraṃ devā’ ti.

“Tasmim̐ yeva gaṅgākūle ṭhitā bandhumatī nāma gaṇikā assosi rañña kira evaṃ vuttaṃ ‘sakkā nu kho imaṃ mahāgaṅgaṃ paṭisotaṃ sandāpetu’ nti, sā evamāha ‘ahañhi nagare pāṭaliputte gaṇikā rūpūpajīvinī antimajīvikā, mama tāva rājā saccakiriyaṃ passatū’ ti. Atha sā saccakiriyaṃ akāsi, saha tassā saccakiriyaṃ khaṇena sā mahāgaṅgā gaḷagaḷāyanti paṭisotaṃ sandittha mahato janakāyassa passato.

“Atha rājā gaṅgāya āvaṭṭaūmivegajanitaṃ halāhalasaddaṃ sutvā vimhito acchariyabbhutaḷāto amacce evamāha ‘kissāyaṃ, bhāṇe, mahāgaṅgā paṭisotaṃ sandatī’ ti? ‘Bandhumatī, mahārāja, gaṇikā tava vacanaṃ sutvā saccakiriyaṃ akāsi, tassā saccakiriyaṃ mahāgaṅgā uddhammukhā

sandatī'ti.

“Atha samviggahadayo rājā turitaturito sayam gantvā tam ganikaṃ pucchi ‘saccaṃ kira, je, tayā saccakiriyāya ayaṃ gaṅgā paṭisotaṃ sandāpitā’ti? ‘Āma devā’ti. Rājā āha ‘kiṃ te tattha balaṃ atthi, ko vā te vacanaṃ ādiyati anummatto, kena tvaṃ balena imaṃ mahāgaṅgaṃ paṭisotaṃ sandāpesī’ti? Sā āha ‘saccabalenāhaṃ, mahārāja, imaṃ mahāgaṅgaṃ paṭisotaṃ sandāpesi’nti. Rājā āha ‘kiṃ te saccabalaṃ atthi coriyā dhuttiyā asatiyā chinnikāya pāpiyā bhinnasīlāya hiriaticcantikāya andhajanapalobhikāyā’ti. ‘Saccaṃ, mahārāja, tādisikā ahaṃ, tādisikāyapi me, mahārāja, saccakiriyā atthi, yāyāhaṃ icchamānā sadevakampi lokaṃ parivatteyya’nti. Rājā āha ‘katamā pana sā hoti saccakiriyā, iṅgha maṃ sāvehi’ti. ‘Yo me, mahārāja, dhanam deti khattiyo vā brāhmaṇo vā vesso vā suddo vā añño vā koci, tesam samakaṃ ye va upaṭṭhahāmi, “khattiyo”ti viseso natthi, “suddo”ti atimaññanā natthi, anunayappaṭiḡhaviṃpamuttā dhanassāmikam paricarāmi, esā me deva saccakiriyā, yāyāhaṃ imaṃ mahāgaṅgaṃ paṭisotaṃ sandāpesi’nti.

“Itipi, mahārāja, sacce ṭhitā na kiñci atthaṃ na vindanti. Dinnāni ca, mahārāja, sivrājena yācakassa cakkhūni, dibbacakkhūni ca uppannāni, tañca saccakiriyāya. Yaṃ pana sutte vuttaṃ ‘maṃsacakkhusmiṃ naṭṭhe ahetusmiṃ avatthusmiṃ natthi dibbacakkhussa uppādo’ti. Taṃ bhāvanāmayam cakkhum sandhāya vuttaṃ, evametam, mahārāja, dhārehi”ti. “Sādhu, bhante nāgasena, sunibbethito pañho, suniddiṭṭho niggaho, sumadditā paravādā, evametam tathā sampaṭicchāmi”ti.

Sivrājacakkhudānapañho pañcama.

6. Gabbhāvakkantipañho

6. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘tiṇṇam kho pana, bhikkhave, sannipātā gabbhassa avakkanti hoti, idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti, imesam kho, bhikkhave, tiṇṇam sannipātā gabbhassa avakkanti hoti’ti, asesavacanametam, nissesavacanametam, nipariyāyavacanametam, arahassavacanametam, sadevamanussānam majjhe nisīditvā bhaṇitam, ayañca dvinnam sannipātā gabbhassa avakkanti dissati, dukūlena tāpasena pārīkāya tāpasīyā utunikāle dakkhiṇena hatthaṅguṭṭhena nābhi parāmaṭṭhā, tassa tena nābhiparāmasanena sāmakumāro nibbatto. Mātāṅgenāpi isinā brāhmaṇakaññāya utunikāle dakkhiṇena hatthaṅguṭṭhena nābhi parāmaṭṭhā,

tassa tena nābhiparāmasanena maṇḍabyo nāma māṇavako nibbattoti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassa avakkanti hotī’ti. Tena hi sāmo ca kumāro maṇḍabyo ca māṇavako ubhopi te nābhiparāmasanena nibbattāti yaṃ vacanaṃ, taṃ micchā. Yadi, bhante, tathāgatena bhaṇitaṃ ‘sāmo ca kumāro maṇḍabyo ca māṇavako nābhiparāmasanena nibbattā’ti, tena hi ‘tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassa avakkanti hotī’ti yaṃ vacanaṃ, tampi micchā. Ayampi ubhato koṭiko pañho sugambhīro sunipuṇo visayo buddhimantānaṃ, so tavānuppatto, chinda vimatipathaṃ, dhārehi ñāṇavarappajjota”nti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā ‘tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassa avakkanti hoti, idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti, evaṃ tiṇṇaṃ sannipātā gabbhassa avakkanti hotī’ti. Bhaṇitaṅca ‘sāmo ca kumāro maṇḍabyo ca māṇavako nābhiparāmasanena nibbattā’ti. “Tena hi, bhante nāgasena, yena kāraṇena pañho suvinicchito hoti, tena kāraṇena maṃ saññāpehī”ti.

“Sutapubbaṃ pana tayā, mahārāja, saṃkicco ca kumāro isisiṅgo ca tāpaso thero ca kumārakassapo ‘iminā nāma te nibbattā’ti? “Āma, bhante, suyyati, abbhuggatā tesam jāti, dve migadhenuyo tāva utunikāle dvinnaṃ tāpasānaṃ passāvaṭṭhānaṃ āgantvā sasambhavaṃ passāvaṃ pivimsu, tena passāvasambhavena saṃkicco ca kumāro isisiṅgo ca tāpaso nibbattā. Therassa udāyissa bhikkhunupassayaṃ upagatassa rattacittena bhikkhuniyā aṅgajātaṃ upanijjhāyantaṃ sambhavaṃ kāsāve mucci. Atha kho āyasmā udāyi taṃ bhikkhuniṃ etadavoca ‘gaccha bhagini, udakaṃ āhara antaravāsakaṃ dhovissāmī’ti. ‘Āharayya ahameva dhovissāmī’ti. Tato sā bhikkhunī utunisamaye taṃ sambhavaṃ ekadesaṃ mukhena aggahesi, ekadesaṃ aṅgajāte pakkhipi, tena thero kumārakassapo nibbattoti etaṃ jano āhā”ti.

“Api nu kho tvaṃ, mahārāja, saddahasi taṃ vacana”nti? “Āma bhante, balavaṃ tattha mayaṃ kāraṇaṃ upalabhāma, yena mayaṃ kāraṇena saddahāma ‘iminā kāraṇena nibbattā’ti. “Kiṃ panettha, mahārāja, kāraṇa”nti? “Suparikammakate, bhante, kalale bījaṃ nipatitvā khippaṃ saṃviruhatī”ti. “Āma mahārājā”ti. “Evameva kho, bhante, sā bhikkhunī utunī samānā saṅṭhite kalale ruhire pacchinnavege ṭhitāya dhātuyā taṃ sambhavaṃ gahetvā tasmim kalale pakkhipi, tena tassā gabbho saṅṭhāsi, evaṃ tattha kāraṇaṃ paccema tesam nibbattiyā”ti. “Evametam, mahārāja, tathā sampaṭicchāmi, yonippavesena gabbho sambhavatīti. Sampāṭicchasi

pana, tvaṃ mahārāja, therassa kumārakassapassa gabbhāvakkamana”nti? “Āma bhante”ti. “Sādhu, mahārāja, paccāgatosi mama visayaṃ, ekavidhenapi gabbhāvakkantiṃ kathayanto mamānubalaṃ bhavissasi, atha yā pana tā dve migadhenuyo passāvaṃ pivitvā gabbhaṃ paṭilabhiṃsu, tāsam tvaṃ saddahasi gabbhassāvakkamana”nti? “Āma, bhante, yaṃ kiñci bhuttaṃ pītaṃ khāyitaṃ lehitaṃ, sabbaṃ taṃ kalalaṃ osarati, ṭhānagataṃ vuḍḍhimāpajjati. Yathā, bhante nāgasena, yā kāci saritā nāma, sabbā tā mahāsamuddaṃ osaranti, ṭhānagatā vuḍḍhimāpajjanti. Evameva kho, bhante nāgasena, yaṃ kiñci bhuttaṃ pītaṃ khāyitaṃ lehitaṃ, sabbaṃ taṃ kalalaṃ osarati, ṭhānagataṃ vuḍḍhimāpajjati, tenāhaṃ kāraṇena saddahāmi mukhagatenapi gabbhassa avakkanti hotī”ti. “Sādhu, mahārāja, gāhataṃ upagatosi mama visayaṃ, mukhapānenapi dvayasannipāto bhavati. Saṃkiccassa ca, mahārāja, kumārassa isisiṅgassa ca tāpasassa therassa ca kumārakassapassa gabbhāvakkamanaṃ sampaṭicchasi”ti? “Āma, bhante, sannipāto osarati”ti.

“Sāmopi, mahārāja, kumāro maṇḍabyopi māṇavako tīsu sannipātesu antogadhā, ekarasā yeva purimena, tattha kāraṇaṃ vakkhāmi. Dukūlo ca, mahārāja, tāpaso pārikā ca tāpasī ubhopi te araṇṇavāsā ahesuṃ pavivekādhimuttā uttamattagavesakā, tapatejena yāva brahmalokaṃ santāpesuṃ. Tesam tadā sakko devānamindo sāyaṃ pātaṃ upaṭṭhānaṃ āgacchati. Sotesaṃ garukatamettaṭāya upadhārento addasa anāgatamaddhāne dvinnampi tesam cakkhūnaṃ antaradhānaṃ, disvā te evamāha ‘ekaṃ me, bhonto, vacanaṃ karotha, sādhu ekaṃ puttaṃ janeyyātha, so tumhākaṃ upaṭṭhāko bhavissati ālambano cā’ti. ‘Alaṃ, kosiya, mā evaṃ bhaṇī’ti. Te tassa taṃ vacanaṃ na sampāṭicchimsu. Anukampako atthakāmo sakko devānamindo dutiyampi...pe... tatiyampi te evamāha ‘ekaṃ me, bhonto, vacanaṃ karotha, sādhu ekaṃ puttaṃ janeyyātha, so tumhākaṃ upaṭṭhāko bhavissati ālambano cā’ti. Tatiyampi te āhaṃsu ‘alaṃ, kosiya, mā tvaṃ kho amhe anathe niyojehi, kadāyaṃ kāyo na bhijjissati, bhijjatu ayaṃ kāyo bhedanadhammo, bhijjantiyāpi dharaṇiyā patantepi selasikhare phalantepi ākāse patantepi candimasūriye neva mayaṃ lokadhammehi missayissāma, mā tvaṃ amhākaṃ sammukhabhāvaṃ upagaccha, upagatassa te eso vissāso, anattacaro tvaṃ maññe’ti.

Tato sakko devānamindo tesam manam alabhamāno garukato pañjaliko puna yāci ‘yadi me vacanaṃ na ussahatha kātum, yadā tāpasī utunī hoti pupphavatī, tadā tvaṃ, bhante, dakkhiṇena hatthaṅguṭṭhena nābhiṃ parāmaseyyāsi, tena sā gabbhaṃ lacchati, sannipāto yevesa gabbhāvakkantiyā’ti. ‘Sakkomahaṃ, kosiya, taṃ vacanaṃ kātum, na

tāvatakena ambhākaṃ tapo bhijjati, hotū'ti sampatiṇchimsu. Tāya ca pana velāya devabhavane atthi devaputto ussannakusalamūlo khīṇāyuko āyukkhayappatto yadicchakaṃ samattho okkamituṃ api cakkavattikulepi. Atha sakko devānamindo taṃ devaputtaṃ upasaṅkamitvā evamāha 'ehi kho, mārisa, supabhāto te divaso, atthasiddhi upagatā, yamaṃ te upaṭṭhānamāgamaṃ, ramaṇīye te okāse vāso bhavissati, patirūpe kule paṭisandhi bhavissati, sundarehi mātāpitūhi vaḍḍhetabbo, ehi me vacanaṃ karohī'ti yāci. Dutiyampi...pe... tatiyampi yāci sirasi pañjalikato.

Tato so devaputto evamāha 'katamaṃ taṃ, mārisa, kulaṃ, yaṃ tvaṃ abhikkhaṇaṃ kittayasi punappuna'nti. 'Dukūlo ca tāpaso pārikā ca tāpasī'ti. So tassa vacanaṃ sutvā tuṭṭho sampatiṇchi 'sādhu, mārisa, yo tava chando, so hotu, ākaṅkhamāno ahaṃ, mārisa, patthite kule uppajjeyyaṃ, kimhi kule uppajjāmi aṇḍaje vā jalābujje vā saṃsedaje vā opapātike vā'ti? 'Jalābujjāya, mārisa, yoniyā uppajjāhī'ti. Atha sakko devānamindo uppattidivasāṃ viganetvā dukūlassa tāpasassa ārocesi 'asukasmiṃ nāma divase tāpasī utunī bhavissati pupphavatī, tadā tvaṃ, bhante, dakkhiṇena hatthaṅguṭṭhena nābhiṃ parāmasēyyāsī'ti. Tasmim, mahārāja, divase tāpasī ca utunī pupphavatī ahosi, devaputto ca tatthūpago paccupaṭṭhito ahosi, tāpaso ca dakkhiṇena hatthaṅguṭṭhena tāpasīyā nābhiṃ parāmasi, iti te tayo sannipātā ahesuṃ, nābhiparāmasanena tāpasīyā rāgo udapādi, so panassā rāgo nābhiparāmasanaṃ paṭicca mā tvaṃ sannipātāṃ ajjhācārameva maññi, ūhasanampi sannipāto, ullapanampi sannipāto, upanijjhāyanampi sannipāto, pubbhāgabhāvato rāgassa uppādāya āmasanena sannipāto jāyati, sannipātā okkamaṇaṃ hotīti.

"Anajjhācārepi, mahārāja, parāmasanena gabbhāvakkanti hoti. Yathā, mahārāja, aggi jalamāno aparāmasanopi upagatassa sītaṃ byapahanti, evameva kho, mahārāja, anajjhācārepi parāmasanena gabbhāvakkanti hoti.

"Catunnaṃ, mahārāja, vasena sattānaṃ gabbhāvakkanti hoti kammavasena yonivasena kulavasena āyācanavasena, api ca sabbepe te sattā kammāsambhavā kammāsamuṭṭhānā.

"Kathaṃ, mahārāja, kammavasena sattānaṃ gabbhāvakkanti hoti? Ussannakusalamūlā, mahārāja, sattā yadicchakaṃ uppajjanti khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā devesu vā aṇḍajjāya vā yoniyā jalābujjāya vā yoniyā saṃsedajjāya vā yoniyā opapātikāya vā yoniyā. Yathā, mahārāja, puriso aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño

pahūtañātipakkho dāsiṃ vā dāsaṃ vā khettaṃ vā vatthum vā gāmaṃ vā nigamaṃ vā janapadaṃ vā yaṃ kiñci manasā abhipatthitaṃ, yadicchakaṃ dviguṇatiguṇampi dhanam datvā kiṇāti, evameva kho, mahārāja, ussannakusalamūlā sattā yadicchakaṃ uppajjanti khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā deveṣu vā aṇḍajāya vā yoniyā jalābujāya vā yoniyā saṃsedajaya vā yoniyā opapātikāya vā yoniyā. Evaṃ kammavasena sattānaṃ gabbhāvakkanti hoti.

“Kathaṃ yonivasena sattānaṃ gabbhāvakkanti hoti? Kukkuṭānaṃ, mahārāja, vātena gabbhāvakkanti hoti. Balākānaṃ meghasaddena gabbhāvakkanti hoti. Sabbepi devā agabbhaseyyakā sattā yeva, tesam nānāvaṇṇena gabbhāvakkanti hoti. Yathā, mahārāja, manussā nānāvaṇṇena mahiyā caranti, keci purato paṭicchādentī, keci pacchato paṭicchādentī, keci naggā hontī, keci bhaṇḍū hontī setapaṭadharā, keci moḷibaddhā hontī, keci bhaṇḍū kāsāvavasanā hontī, keci kāsāvavasanā moḷibaddhā hontī, keci jaṭiṇo vākaṭradharā hontī, keci cammavasanā hontī, keci rasmiyo nivāsentī, sabbepete manussā nānāvaṇṇena mahiyā caranti, evameva kho, mahārāja, sattā yeva te sabbe, tesam nānāvaṇṇena gabbhāvakkanti hoti. Evaṃ yonivasena sattānaṃ gabbhāvakkanti hoti.

“Kathaṃ kulavasena sattānaṃ gabbhāvakkanti hoti? Kulaṃ nāma, mahārāja, cattāri kulāni aṇḍajaṃ jalābujam saṃsedajam opapātikaṃ. Yadi tattha gandhabbo yato kutoci āgantvā aṇḍaje kule uppajjati, so tattha aṇḍajo hoti...pe... jalābujē kule...pe... saṃsedaje kule...pe... opapātike kule uppajjati, so tattha opapātikaṃ hoti. Tesu tesu kulesu tādisā yeva sattā sambhavanti. Yathā, mahārāja, himavati nerupabbataṃ ye keci migapakkhino upenti, sabbe te sakavaṇṇam vijahitvā suvaṇṇavaṇṇā hontī, evameva kho, mahārāja, yo koci gandhabbo yato kutoci āgantvā aṇḍajam yoniṃ upagantvā sabhāvavaṇṇam vijahitvā aṇḍajo hoti...pe... jalābujam... pe... saṃsedajam...pe... opapātikaṃ yoniṃ upagantvā sabhāvavaṇṇam vijahitvā opapātikaṃ hoti, evaṃ kulavasena sattānaṃ gabbhāvakkanti hoti.

“Kathaṃ āyācanavasena sattānaṃ gabbhāvakkanti hoti? Idha, mahārāja, kulaṃ hoti aputtakam bahusāpateyyam saddham pasannaṃ sīlavantaṃ kalyāṇadhammaṃ tapanissitaṃ, devaputto ca ussannakusalamūlo cavanadhammo hoti. Atha sakko devānamindo tassa kulassa anukampāya taṃ devaputtaṃ āyācati ‘paṇidhehi, mārisa, asukassa kulassa mahesiyā kucchi’nti. So tassa āyācanaṃ hetuṃ taṃ kulaṃ paṇidheti. Yathā, mahārāja, manussā puññakāmā samaṇam manobhāvanīyam āyācitvā geham upanenti, ayam upagantvā sabbassa kulassa sukhāvaho bhavissatīti. Evameva kho,

mahārāja, sakko devānamindo taṃ devaputtaṃ āyācitvā taṃ kulaṃ upaneti. Evaṃ āyācanavasena sattānaṃ gabbhāvakkanti hoti.

“Sāmo, mahārāja, kumāro sakkena devānamindena āyācito pārikāya tāpasīyā kucchiṃ okkanto. Sāmo, mahārāja, kumāro katapuñño, mātāpitāro sīlavanto kalyāṇadhammā, āyācako sakko, tiṇṇaṃ cetopaṇidhiyā sāmo kumāro nibbatto. Idha, mahārāja, nayakusalo puriso sukaṭṭhe anūpakhette bījaṃ ropeyya, api nu tassa bījassa antarāyaṃ vivajjentassa vuḍḍhiyā koci antarāyo bhavyeyā”ti? “Na hi, bhante, nirupaghātaṃ bījaṃ khippaṃ saṃviruheyā”ti. “Evameva kho, mahārāja, sāmo kumāro mutto uppanantarāyehi tiṇṇaṃ cetopaṇidhiyā nibbatto.

“Api nu kho, mahārāja, sutapubbaṃ tayā isīnaṃ manopadosena iddho phīto mahājanapado sajano samucchinno”ti? “Āma, bhante, suyati. Mahiyā daṇḍakāraññaṃ majjhāraññaṃ kāliṅgāraññaṃ mātaṅgāraññaṃ, sabbaṃ taṃ araññaṃ araññaḥhūtaṃ, sabbepete janapadā isīnaṃ manopadosena khayāṃ gatā”ti. “Yadi, mahārāja, tesāṃ manopadosena susamiddhā janapadā ucchijjanti, api nu kho tesāṃ manopasādena kiñci nibbatteyyā”ti? “Āma bhante”ti. “Tena hi, mahārāja, sāmo kumāro tiṇṇaṃ balavantānaṃ cetopasādena nibbatto isinimmito devanimmito puññanimmito. Evameva, mahārāja, dhārehi.

“Tayome, mahārāja, devaputtā sakkena devānamindena āyācitā kulaṃ uppanā. Katame tayo? Sāmo kumāro mahāpanādo kusarājā, tayopete bodhisattā”ti. “Suniddiṭṭhā, bhante nāgasena, gabbhāvakkanti, sukathitaṃ kāraṇaṃ, andhakāro āloko kato, jaṭā vijaṭṭhā, nicchuddhā paravādā, evameva tathā sampañcchāmī”ti.

Gabbhāvakkantipaṇho chaṭṭho.

7. Saddhammantaradhānapaṇho

7. “Bhante nāgasena, bhāsitaṃpetāṃ bhagavatā ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī”ti. Puna ca parinibbānasamaye subhaddena paribbājakena pañhaṃ puṭṭhena bhagavatā bhaṇitaṃ ‘ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā’ti, asesavacanametāṃ, nissesavacanametāṃ, nippariyāyavacanametāṃ. Yadi, bhante nāgasena, tathāgatena bhaṇitaṃ ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti, tena hi ‘asuñño loko arahantehi assā’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘asuñño loko arahantehi assā’ti,

tena hi ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho gahanatopi gahanataro balavatopi balavataro gaṇṭhitopi gaṇṭhitaro, so tavānuppatto, tattha te ñāṇabalavipphāraṃ dassehi makaro viya sāgarabbhantaragato”ti.

“Bhāsitampetam, mahārāja, bhagavatā ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti. Parinibbānasamaye ca subhaddassa paribbājakassa bhaṇitaṃ ‘ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā’ti. Tañca pana, mahārāja, bhagavato vacanaṃ nānatthañceva hoti nānābyañjanañca, ayaṃ sāsanaparicchedo, ayaṃ paṭipatti paridīpanāti dūraṃ vivajjitā te ubho aññamaññaṃ. Yathā, mahārāja, nabhaṃ pathavito dūraṃ vivajjitaṃ, nirayaṃ saggato dūraṃ vivajjitaṃ, kusalaṃ akusalato dūraṃ vivajjitaṃ, sukhaṃ dukkhato dūraṃ vivajjitaṃ. Evameva kho, mahārāja, te ubho aññamaññaṃ dūraṃ vivajjitā.

“Api ca, mahārāja, mā te pucchā moghā assa , rasato te samsanditvā kathayissāmi ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti yaṃ bhagavā āha, taṃ khayam paridīpayanto sesakaṃ paricchindi, vassasahassaṃ, ānanda, saddhammo tiṭṭheyya, sace bhikkhuniyo na pabbājeyyūṃ. Pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatīti. Api nu kho, mahārāja, bhagavā evaṃ vadanto saddhammassa antaradhānaṃ vā vadeti abhisamayam vā paṭikkosati”ti? “Na hi bhante”ti. “Naṭṭhaṃ, mahārāja, parikittayanto sesakaṃ paridīpayanto paricchindi. Yathā, mahārāja, puriso naṭṭhāyiko sabbasesakaṃ gahetvā janassa paridīpeyya ‘ettakaṃ me bhaṇḍaṃ naṭṭhaṃ, idaṃ sesaka’nti. Evameva kho, mahārāja, bhagavā naṭṭhaṃ paridīpayanto sesakaṃ devamanussānaṃ kathesi ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti. Yaṃ pana, mahārāja, bhagavatā bhaṇitaṃ ‘pañceva dāni, ānanda, vassasatāni saddhammo ṭhassatī’ti, sāsanaparicchedo eso.

“Yaṃ pana parinibbānasamaye subhaddassa paribbājakassa samaṇe parikittayanto āha ‘ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā’ti, paṭipattiparidīpanā esā, tvaṃ pana taṃ paricchedaṇca paridīpanaṇca ekarasaṃ karosi. Yadi pana te chando, ekarasaṃ katvā kathayissāmi, sādhuḃkaṃ suṇohi manasikarohi avikkhittamānaso .

“Idha, mahārāja, taḷāko bhavēyya navasalilasampunṇo sammukhamuttariyamāno paricchinno parivaṭumakato, aperiyaḍiṇṇe yeva tasmim taḷāke udakūpari mahāmegho aparāparaṃ anuppabandho abhivasseyya, api nu kho, mahārāja, tasmim taḷāke udakaṃ

parikkhayam pariyādānam gaccheyyā”ti? “Na hi bhante”ti. “Kena kāraṇena mahārājā”ti? “Meghassa, bhante, anuppabandhatāyā”ti. “Evameva kho, mahārāja, jinasāsanavarasaddhammataḷāko ācārasīlaguṇavattapaṭipattivimalanavasalilasampunṇo uttariyamāno bhavaggaṃ abhibhavitvā ṭhito. Yadi tatha buddhaputtā ācārasīlaguṇavattapaṭipattimeghavassapaṭipattimānuppabandhāpeyyum abhivassāpeyyum. Evamidam jinasāsanavarasaddhammataḷāko ciraṃ dīghamaddhānam tiṭṭheyya, arahantehi loko asuñño bhaveyya, imamattam bhagavatā sandhāya bhāsitaṃ ‘ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assā’ti.

“Idha pana, mahārāja, mahati mahāaggikkhandhe jalamāne aparāparam sukkhataṇakattāgomaṇi upasaṃhareyyum, api nu kho so, mahārāja, aggikkhandho nibbāyeyyā”ti? “Na hi, bhante, bhiyyo bhiyyo so aggikkhandho jaleyya, bhiyyo bhiyyo pabhāseyyā”ti. “Evameva kho, mahārāja, dasasahassiyā lokadhātuyā jinasāsanavarampi ācārasīlaguṇavattapaṭipattiyā jalati pabhāsati. Yadi pana, mahārāja, taduttariṃ buddhaputtā pañcahi padhāniyaṅgehi samannāgatā satatamappamattā padaheyyum, tīsu sikkhāsu chandajātā sikkheyyum, cārītañca sīlam samattam paripūreyyum, evamidam jinasāsanavaram bhiyyo bhiyyo ciraṃ dīghamaddhānam tiṭṭheyya, asuñño loko arahantehi assāti imamattam bhagavatā sandhāya bhāsitaṃ ‘ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assā’ti.

“Idha pana, mahārāja, siniddhasamasumajjitasappabhāsavimalādāsam saṅhasukhumagerukacuṇṇena aparāparam majjeyyum, api nu kho, mahārāja, tasmim ādāse malakaddamarajojallam jāyeyyā”ti? “Na hi, bhante, aññadatthu vimalataram yeva bhaveyyā”ti. “Evameva kho, mahārāja, jinasāsanavaram pakatinimmalam byapagatakilesamalarajojallam, yadi tam buddhaputtā ācārasīlaguṇavattapaṭipattisallekhadhutaguṇena jinasāsanavaram sallakkheyyum, evamidam jinasāsanavaram ciraṃ dīghamaddhānam tiṭṭheyya, asuñño ca loko arahantehi assāti imamattam bhagavatā sandhāya bhāsitaṃ ‘ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assā’ti. Paṭipattimūlakam, mahārāja, satthusāsanam paṭipattikāraṇam paṭipattiyā anantarahitāya tiṭṭhatī”ti.

“Bhante nāgasena, ‘saddhammantaradhāna’nti yaṃ vadesi, katamam tam saddhammantaradhāna”nti? “Tīṇimāni, mahārāja, sāsanantaradhānāni. Katamāni tīṇi? Adhigamantaradhānam paṭipattantaradhānam liṅgantantaradhānam, adhigame, mahārāja, antarahite suppaṭipannassāpi

dhammābhisamayo na hoti, paṭipattiyā antarahitāya sikkhāpadapaññatti antarahāyati, līṅgaṃyeva tiṭṭhati, līṅge antarahite paveṇupacchedo hoti, imāni kho, mahārāja, tīṇi antarahānānī”ti.

“Suvīññāpito, bhante nāgasena, pañho, gambhīro uttānīkato, gaṇṭhi bhinno, natṭhā paravādā bhaggā nippabhā katā, tvam gaṇivaravasabhamāsajjāti.

Saddhammantaradhānapañho sattamo.

8. Akusalacchedanapañho

8. “Bhante nāgasena, tathāgato sabbam akusalam jhāpetvā sabbaññutam patto, udāhu sāvasese akusale sabbaññutam patto”ti? “Sabbam, mahārāja, akusalam jhāpetvā bhagavā sabbaññutam patto, natthi bhagavato sesekaṃ akusala”nti.

“Kiṃ pana, bhante, dukkhā vedanā tathāgatassa kāye uppannapubbā”ti? “Āma, mahārāja, rājagahe bhagavato pādo sakalikāya khato, lohitapakkhandikābādho uppanno, kāye abhisanne jīvakena vireko kārito, vātābādhe uppanne upaṭṭhākena therena uṇhodakaṃ pariyiṭṭha”nti.

“Yadi, bhante nāgasena, tathāgato sabbam akusalam jhāpetvā sabbaññutam patto, tena hi bhagavato pādo sakalikāya khato, lohitapakkhandikā ca ābādho uppannoti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatassa pādo sakalikāya khato, lohitapakkhandikā ca ābādho uppanno, tena hi tathāgato sabbam akusalam jhāpetvā sabbaññutam pattoti tampi vacanaṃ micchā. Natthi, bhante, vinā kamma vedayitam, sabbam taṃ vedayitam kammamūlakam, taṃ kammeneva vedayati, ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti .

“Na hi, mahārāja, sabbam taṃ vedayitam kammamūlakam. Aṭṭhahi, mahārāja, kāraṇehi vedayitāni uppajjanti, yehi kāraṇehi puthū sattā vedanā vediyanti. Katamehi aṭṭhahi? Vātasamuṭṭhānānīpi kho, mahārāja, idhekaccāni vedayitāni uppajjanti, pittasamuṭṭhānānīpi kho, mahārāja...pe... semhasamuṭṭhānānīpi kho, mahārāja...pe... sannipātikānīpi kho, mahārāja...pe... utupariṇāmānīpi kho, mahārāja...pe... visamaparihārajānīpi kho, mahārāja...pe... opakamīkānīpi kho, mahārāja...pe... kammavipākānīpi kho, mahārāja, idhekaccāni vedayitāni uppajjanti. Imehi kho, mahārāja, aṭṭhahi kāraṇehi puthū sattā vedanā vediyanti. Tattha ye te puggalā ‘satte

kammaṃ vibādhatī'ti vadeyyuṃ, te ime puggalā sattakāraṇaṃ paṭibāhanti. Tesam taṃ vacanaṃ micchā'ti. “Bhante nāgasena, yañca vātikaṃ yañca pittikaṃ yañca semhikaṃ yañca sannipātikaṃ yañca utupariṇāmajam yañca visamaparihārajam yañca opakamikaṃ, sabbete kammaṃ samuṭṭhānā yeva, kammeneva te sabbe sambhavanti'ti.

“Yadi, mahārāja, tepi sabbe kammaṃ samuṭṭhānāva ābādha bhaveyyuṃ, na tesam koṭṭhāsato lakkhaṇāni bhaveyyuṃ. Vāto kho, mahārāja, kuppamāno dasavidhena kuppati sītena uñhena jighacchāya vipāsāya atibhuttana thānena padhānena ādhāvanena upakkamena kammavipākena. Tatra ye te nava vidhā, na te atīte, na anāgate, vattamānake bhava uppajjanti, tasmā na vattabbā ‘kammaṃ sambhavā sabbā vedanā’ti. Pittam, mahārāja, kuppamānam tividhena kuppati sītena uñhena visamabhojanena. Semham, mahārāja, kuppamānam tividhena kuppati sītena uñhena annapānena. Yo ca, mahārāja, vāto yañca pittam yañca semham, tehi tehi kopehi kuppitvā missī hutvā sakaṃ sakaṃ vedanaṃ ākaḍḍhati. Utupariṇāmajā, mahārāja, vedanā utupariyāmena uppajjati. Visamaparihārajā vedanā visamaparihārena uppajjati. Opakkamikā, mahārāja, vedanā atthi kiriyā, atthi kammavipākā, kammavipākajā vedanā pubbe katena kammaṃ uppajjati. Iti kho, mahārāja, appam kammavipākajam, bahutaram avasesam. Tattha bālā ‘sabbam kammavipākajam yevā’ti atidhāvanti. Tam kammaṃ na sakkā vinā buddhaññena vavatthānam katum.

“Yam pana, mahārāja, bhagavato pādo sakalikāya khato, tam vedayitam neva vātasamuṭṭhānam, na pittasamuṭṭhānam, na semhasamuṭṭhānam, na sannipātikaṃ, na utupariṇāmajam, na visamaparihārajam, na kammavipākajam, opakamikaṃ yeva. Devadatto hi, mahārāja, bahūni jātisatasahassāni tathāgate āghātam bandhi, so tena āghātena mahatim garuṃ silam gahetvā ‘matthake pātesāmī’ti muñci, athaññe dve selā āgantvā tam silam tathāgataṃ asampattam yeva sampaticchimsu, tāsam pahārena papaṭikā bhijjivā bhagavato pāde patitvā ruhiram uppādesi, kammavipākato vā, mahārāja, bhagavato esā vedanā nibbattā kiriyato vā, tatuddham natthaññā vedanā.

“Yathā, mahārāja, khettauṭṭhatāya vā bījam na sambhavati bījaduṭṭhatāya vā. Evameva kho, mahārāja, kammavipākato vā bhagavato esā vedanā nibbattā kiriyato vā, tatuddham natthaññā vedanā.

“Yathā vā pana, mahārāja, koṭṭhaduṭṭhatāya vā bhojanam visamam pariṇamati āhāraduṭṭhatāya vā, evameva kho, mahārāja, kammavipākato

vā bhagavato esā vedanā nibbattā kiriyato vā, tatuddham natthaññā vedanā. Api ca, mahārāja, natthi bhagavato kammavipākajā vedanā, natthi visamaparihārajā vedanā, avasesehi samuṭṭhānehi bhagavato vedanā uppajjati, tāya ca pana vedanāya na sakkā bhagavantam jīvitā voropetum.

“Nipatanti, mahārāja, imasmiṃ cātumahābhūtike kāye itthāniṭṭhā subhāsubhavedanā. Idha, mahārāja, ākāse khitto leḍḍu mahāpathaviyā nipatati, api nu kho so, mahārāja, leḍḍu pubbe katena mahāpathaviyā nipatī”ti? “Na hi, bhante, natthi so, bhante, hetu mahāpathaviyā, yena hetunā mahāpathavī kusalākusalavipākaṃ paṭisaṃvedeyya, paccuppanna, bhante, akammakena hetunā so leḍḍu mahāpathaviyaṃ nipatati. Yathā, mahārāja, mahāpathavī, evaṃ tathāgato daṭṭhabbo. Yathā leḍḍu pubbe akatena mahāpathaviyaṃ nipatati, evameva kho, mahārāja, tathāgatassa pubbe akatena sā sakalikāpāde nipatitā.

“Idha pana, mahārāja, manussā mahāpathaviṃ bhindanti ca khaṇanti ca, api nu kho, mahārāja, te manussā pubbe katena mahāpathaviṃ bhindanti ca khaṇanti cā”ti? “Na hi bhante”ti. “Evameva kho, mahārāja, yā sā sakalikā bhagavato pāde nipatitā, na sā sakalikā pubbe katena bhagavato pāde nipatitā. Yopi, mahārāja, bhagavato lohitapakkhandikābādho uppanno, sopi ābādho na pubbe katena uppanno, sannipātikeneva uppanno, ye keci, mahārāja, bhagavato kāyikā ābādhā uppannā, na te kammābhiniḥḥattā, channaṃ etesaṃ samuṭṭhānānaṃ aññatarato nibbattā.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena samyuttanikāyavaralañchake molīyasīvake veyyākaraṇe –

“Pittasamuṭṭhānānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti. Sāmampi kho etaṃ, sīvaka, veditabbaṃ, yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti. Lokassapi kho etaṃ, sīvaka, saccasammataṃ, yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti. Tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetū”ti. Yañca sāmaṇāññaṃ, tañca atidhāvanti, yañca loke saccasammataṃ, tañca atidhāvanti. Tasmā tesam samaṇabrāhmaṇānaṃ micchāti vadāmi.

“Semhasamuṭṭhānānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti. Vātasamuṭṭhānānipi kho, sīvaka...pe... sannipātikānipi kho, sīvaka...pe... utupariṇāmajānipi kho, sīvaka...pe... visamaparihārajānipi kho, sīvaka...

pe... opakkamikānīpi kho, sīvaka...pe... kammavipākajānīpi kho, sīvaka, idhekaccāni vedayitāni uppajjanti. Sāmampi kho etaṃ, sīvaka, veditabbaṃ, yathā kammavipākajānīpi idhekaccāni vedayitāni uppajjanti. Lokassapi kho etaṃ, sīvaka, saccasammataṃ, yathā kammavipākajānīpi idhekaccāni vedayitāni uppajjanti. Tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino “yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetū”ti. Yañca sāmaṃ ñātaṃ, tañca atidhāvanti, yañca loke saccasammataṃ, tañca atidhāvanti. Tasmā tesāṃ samaṇabrāhmaṇānaṃ micchāti vadāmi”ti.

“Itipi, mahārāja, na sabbā vedanā kammavipākajā, sabbaṃ, mahārāja, akusalaṃ jhāpetvā bhagavā sabbaññutaṃ pattoti evametaṃ dhārehī”ti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmi”ti.

Akusalacchedanapañho aṭṭhāmo.

9. Uttarakaraṇīyapañho

9. “Bhante nāgasena, tumhebhānatha ‘yaṃ kiñci karaṇīyaṃ tathāgatassa, sabbaṃ taṃ bodhiyā yeva mūle pariniṭṭhitaṃ, natthi tathāgatassa uttariṃ karaṇīyaṃ, katassa vā patīcayo’ti, idañca temāsaṃ paṭisallānaṃ dissati. Yadi, bhante nāgasena, yaṃ kiñci karaṇīyaṃ tathāgatassa, sabbaṃ taṃ bodhiyā yeva mūle pariniṭṭhitaṃ, natthi tathāgatassa uttariṃ karaṇīyaṃ, katassa vā patīcayo, tena hi ‘temāsaṃ paṭisallāno’ti yaṃ vacanaṃ, taṃ micchā. Yadi temāsaṃ paṭisallāno, tena hi ‘yaṃ kiñci karaṇīyaṃ, tathāgatassa, sabbaṃ taṃ bodhiyā yeva mūle pariniṭṭhita’nti tampi vacanaṃ micchā. Natthi katakaraṇīyassa paṭisallānaṃ, sakaraṇīyasappa paṭisallānaṃ yathā nāma byādhitasappa bhesajjena karaṇīyaṃ hoti, abyādhitassa kiṃ bhesajjena. Chātasappa bhojanena karaṇīyaṃ hoti, achātasappa kiṃ bhojanena. Evameva kho, bhante nāgasena, natthi katakaraṇīyassa paṭisallānaṃ, sakaraṇīyasappa paṭisallānaṃ. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Yaṃ kiñci, mahārāja, karaṇīyaṃ tathāgatassa, sabbaṃ taṃ bodhiyā yeva mūle pariniṭṭhitaṃ, natthi tathāgatassa uttariṃ karaṇīyaṃ, katassa vā patīcayo, bhagavā ca temāsaṃ paṭisallāno, paṭisallānaṃ kho, mahārāja, bahugunaṃ, sabbepi tathāgatā paṭisallīyitvā sabbaññutaṃ pattā, taṃ te sukataḡaṇaṃ sevanti. Yathā, mahārāja, puriso rañño santikā laddhavarō paṭiladdhabhogo taṃ sukataḡaṇaṃ sevanto aparāparaṃ rañño upaṭṭhānaṃ eti. Evameva kho, mahārāja, sabbepi

tathāgatā paṭisallīyivā sabbaññutam pattā, taṃ te sukataguṇamanussarantā paṭisallānaṃ sevanti.

“Yathā vā pana, mahārāja, puriso āturo dukkhito bāḷhagilāno bhisakkamupasevitvā sotthimanupatto taṃ sukataguṇamanussaranto aparāparaṃ bhisakkamupasevati. Evameva kho, mahārāja, sabbepi tathāgatā paṭisallīyivā sabbaññutam pattā, taṃ te sukataguṇamanussarantā paṭisallānaṃ sevanti.

“Aṭṭhavīsati kho panime, mahārāja, paṭisallānaguṇā, ye guṇe samanussarantā tathāgatā paṭisallānaṃ sevanti. Katame aṭṭhavīsati? Idha, mahārāja, paṭisallānaṃ paṭisallīyamānaṃ attānaṃ rakkhati, āyuṃ vaḍḍheti, balaṃ deti, vajjaṃ pidahati, ayasamapaneti, yasamupaneti, aratiṃ vinodeti, ratimupadahati, bhayamapaneti, vesārajjam karoti, kosajjamapaneti, vīriyamabhijaneti, rāgamapaneti, dosamapaneti, mohamapaneti, mānaṃ nihanti, vitakkaṃ bhañjati, cittaṃ ekaggaṃ karoti, mānaṃ snehayati, hāsaṃ janeti, garukaṃ karoti, lābhamuppādayati, namassiyaṃ karoti, pītiṃ pāpeti, pāmojjaṃ karoti, saṅkhārānaṃ sabhāvaṃ dassayati, bhavappaṭisandhim ugghāṭeti, sabbasāmaññaṃ deti. Ime kho, mahārāja, aṭṭhavīsati paṭisallānaguṇā, ye guṇe samanussarantā tathāgatā paṭisallānaṃ sevanti.

“Api ca kho, mahārāja, tathāgatā santaṃ sukhaṃ samāpattiratim anubhavitukāmā paṭisallānaṃ sevanti pariyositasankappā. Catūhi kho, mahārāja, kāraṇehi tathāgatā paṭisallānaṃ sevanti. Katamehi catūhi? Vihārapphāsutāyapi, mahārāja, tathāgatā paṭisallānaṃ sevanti, anavajjagūṇabahulatāyapi tathāgatā paṭisallānaṃ sevanti, asesariyavīthitopi tathāgatā paṭisallānaṃ sevanti, sabbabuddhānaṃ thutathomitavaṇṇitapasatthatopi tathāgatā paṭisallānaṃ sevanti. Imehi kho, mahārāja, catūhi kāraṇehi tathāgatā paṭisallānaṃ sevanti. Iti kho, mahārāja, tathāgatā paṭisallānaṃ sevanti na sakaraṇīyatāya, na katassa vā paticayāya, atha kho guṇavisesadassāvītāya tathāgatā paṭisallānaṃ sevanti”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Uttarikaṇṭyapañho navamo.

10. Iddhibaladassanapañho

10. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā ‘tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā

paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyyakappāvesesaṃvā’ti. Punacabhaṇitaṃ ‘itotiṇṇaṃmāsānaṃaccayena tathāgato parinibbāyissatī’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā...pe... kappāvesesaṃ vā’ti, tena hi temāsaparicchedo micchā. Yadi, bhante, tathāgatena bhaṇitaṃ ‘ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’ti, tena hi “tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā...pe... kappāvesesaṃ vā’ti tampi vacanaṃ micchā. Natthi tathāgatānaṃ aṭṭhāne gajjitaṃ. Amoghavacanā buddhā bhagavanto tathavacanā advejjhavacanā. Ayampi ubhato koṭiko pañho gambhīro sunipuṇo dunnijjhāpayo tavānuppatto, bhindetaṃ diṭṭhijālaṃ, ekamaṣe ṭhapaya, bhinda paravāda”nti.

“Bhāsitaṃpettaṃ, mahārāja, bhagavatā ‘tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā...pe... kappāvesesaṃ vā’ti, temāsaparicchedo ca bhaṇito, so ca pana kappo āyukappo vuccati. Na, mahārāja, bhagavā attano balaṃ kittayamāno evamāha, iddhibalaṃ pana mahārāja, bhagavā parikittayamāno evamāha ‘tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā...pe... kappāvesesaṃ vā’ti.

“Yathā, mahārāja, rañño assājānīyo bhavēyya sīghagati anilajavo, tassa rājā javabalaṃ parikittayanto sanegamaajānapadabhaṭṭabalabrāhmaṇagahapatikaamaccājanamajjhe evaṃ vadeyya ‘ākaṅkhamāno me, bho, ayaṃ hayavaro sāgarajalariyantaṃ mahiṃ anuvicariṭvā khaṇena idhāgaccheyyā’ti, na ca taṃ javagatiṃ tassaṃ parisāyaṃ dasseyya, vijjati ca so javo tassa, samattho ca so khaṇena sāgarajalariyantaṃ mahiṃ anuvicariṭtaṃ. Evameva kho, mahārāja, bhagavā attano iddhibalaṃ parikittayamāno evamāha, tampi tevijjānaṃ chaḷabhiññānaṃ arahantānaṃ vimalakhīṇāsavānaṃ devamanussānaṃca majjhe nisīditvā bhaṇitaṃ ‘tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvesesaṃ vā’ti. Vijjati ca taṃ, mahārāja, iddhibalaṃ bhagavato, samattho ca bhagavā iddhibalena kammaṃ vā thātuṃ kappāvesesaṃ vā, na ca bhagavā taṃ iddhibalaṃ tassaṃ parisāyaṃ dasseti, anattiko, mahārāja, bhagavā sabbabhavēhi, garahitā ca tathāgatassa sabbabhavā. Bhāsitaṃpettaṃ, mahārāja, bhagavatā ‘seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti. Evameva kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi antamaso accharāsaṅghātamattampī’ti api nu kho, mahārāja, bhagavā sabbabhavagatiyoniyo gūthasamaṃ disvā iddhibalaṃ nissāya bhavesu chandarāgaṃ kareyyā’ti? “Na hi bhante”ti.

“Tena hi, mahārāja, bhagavā iddhibalaṃ parikkittayamāno evarūpaṃ buddhasīhanādamabhinadī”ti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmi”ti.

Iddhibaladassanapañho dasamo.

Iddhibalavaggo paṭhamo.

Imasmim vagge dasa pañhā.

2. Abhejjavaggo

1. Khuddānukhuddakapañho

1. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi no anabhiññāyā’ti. Puna ca vinayapaññattiyā evaṃ bhaṇitaṃ ‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū’ti. Kiṃ nu kho, bhante nāgasena, khuddānukhuddakāni sikkhāpadāni duppaññattāni, udāhu avatthusmim ajānitvā paññattāni, yaṃ bhagavā attano accayena khuddānukhuddakāni sikkhāpadāni samūhanāpeti? Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi no anabhiññāyā’ti, tena hi ‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgate vinayapaññattiyā evaṃ bhaṇitaṃ ‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū’ti tena hi ‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi no anabhiññāyā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho sukhumo nipuṇo gambhīro sugambhīro dunnijjhāpayo, so tavānuppatto, tattha te ñāṇabalavipphāraṃ dassēhi”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi no anabhiññāyā’ti, vinayapaññattiyāpi evaṃ bhaṇitaṃ ‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū’ti, taṃ pana, mahārāja, tathāgato bhikkhū vīmamsamāno āha ‘ukkalessanti nu kho mama sāvaka mayā vissajjāpīyamānā mamaccayena khuddānukhuddakāni sikkhāpadāni, udāhu ādiyissanti’ti.

“Yathā, mahārāja, cakkavattī rājā putte evaṃ vadeyya ‘ayaṃ kho, tātā, mahājanapado sabbadisāsu sāgarapariyanto, dukkaro, tātā, tāvatakena balena

dhāretuṃ, ethatumhe, tātā, mamaccayenapaccantepaccante desepajahathā'ti. Api nu kho te, mahārāja, kumārā pituaccayena hatthagate janapade sabbe te paccante paccante dese muñceyyu"nti? "Na hi bhante, rājato , bhante, luddhatarā kumārā rajjalobhena taduttariṃ diguṇatiguṇaṃ janapadaṃ pariggaṇheyyuṃ , kiṃ pana te hatthagataṃ janapadaṃ muñceyyu"nti? "Evameva kho, mahārāja, tathāgato bhikkhū vīmaṃsamāno evamāha 'ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū'ti. Dukkhaparimuttīyā, mahārāja, buddhaputtā dhammalobhena aññampi uttariṃ diyaddhasikkhāpadasataṃ gopeyyuṃ, kiṃ pana pakatipaññattaṃ sikkhāpadaṃ muñceyyu"nti?

"Bhante nāgasena, yaṃ bhagavā āha 'khuddānukhuddakāni sikkhāpadānī'ti, etthāyaṃ jano sammūlho vimatijāto adhikato saṃsayapakkhando. Katamāni tāni khuddakāni sikkhāpadāni, katamāni anukhuddakāni sikkhāpadānīti? Dukkaṭaṃ, mahārāja, khuddakaṃ sikkhāpadaṃ, dubbhāsitaṃ anukhuddakaṃ sikkhāpadaṃ, imāni dve khuddānukhuddakāni sikkhāpadāni, pubbakehipi, mahārāja, mahātherehi ettha vimati uppādītā, tehipi ekajjhaṃ na kato dhammasaṅgṭhitipariyāye bhagavatā eso pañho upadiṭṭhoti. Ciraṇikkhittaṃ, bhante nāgasena, jīnarahassaṃ ajjetarahi loke vivaṭaṃ pākataṃ kata"nti.

Khuddānukhuddakapañho paṭhamo.

2. Abyākaraṇīyapañho

2. "Bhante nāgasena, bhāsitaṃpetam bhagavatā 'natthānanda tathāgatassa dhammesu ācariyaṃuttḥī'ti, puna ca therena mālukyaṃputtena pañhaṃ puṭṭho na byākāsi. Eso kho, bhante nāgasena, pañho dvayanto ekantanissito bhavissati ajānanena vā gūyhaṅkaṅkena vā. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ 'natthānanda tathāgatassa dhammesu ācariyaṃuttḥī'ti, tena hi therassa mālukyaṃputtassa ajānantena na byākataṃ. Yadi jānantena na byākataṃ, tena hi atthi tathāgatassa dhammesu ācariyaṃuttḥī. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo"nti.

"Bhāsitaṃpetam, mahārāja, bhagavatā 'natthānanda tathāgatassa dhammesu ācariyaṃuttḥī'ti, abyākato ca therena mālukyaṃputtena pucchito pañho, tañca pana na ajānantena na gūyhaṅkaṅkena. Cattārimāni, mahārāja, pañhabyākaraṇāni. Katamāni cattāri? Ekaṃsabyākaraṇīyo pañho vibhajjabyākaraṇīyo pañho paṭipucchābyākaraṇīyo pañho ṭhapanīyo

pañhoti.

“Katamo ca, mahārāja, ekaṃsabyākaraṇīyo pañho? ‘Rūpaṃ anicca’nti ekaṃsabyākaraṇīyo pañho, ‘vedanā aniccā’ti...pe... ‘saññā aniccā’ti...pe... ‘saṅkhārā aniccā’ti...pe... ‘viññānaṃ anicca’nti ekaṃsabyākaraṇīyo pañho, ayaṃ ekaṃsabyākaraṇīyo pañho.

“Katamo vibhajjabyākaraṇīyo pañho? ‘Aniccaṃ pana rūpa’nti vibhajjabyākaraṇīyo pañho, ‘aniccā pana vedanā’ti...pe... ‘aniccā pana saññā’ti...pe... ‘aniccā pana saṅkhārā’ti...pe... ‘aniccaṃ pana viññāna’nti vibhajjabyākaraṇīyo pañho, ayaṃ vibhajjabyākaraṇīyo pañho.

“Katamo paṭipucchābyākaraṇīyo pañho? ‘Kiṃ nu kho cakkhunā sabbam vijānātī’ti ayaṃ paṭipucchābyākaraṇīyo pañho.

“Katamo ṭhapanīyo pañho? ‘Sassato loko’ti ṭhapanīyo pañho, ‘asassato loko’ti. ‘Antavā loko’ti. ‘Anantavā loko’ti. ‘Antavā ca anantavā ca loko’ti. ‘Nevantavā nānantavā loko’ti. ‘Taṃ jīvaṃ taṃ sarīra’nti. ‘Aññaṃ jīvaṃ aññaṃ sarīra’nti. ‘Hoti tathāgato paraṃ maraṇā’ti. ‘Na hoti tathāgato paraṃ maraṇā’ti. ‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti. ‘Neva hoti na na hoti tathāgato paraṃ maraṇā’ti ṭhapanīyo pañho, ayaṃ ṭhapanīyo pañho.

“Bhagavā, mahārāja, therassa mālukyaputtassa taṃ ṭhapanīyaṃ pañhaṃ na byākāsi. So pana pañho kiṃ kāraṇā ṭhapanīyo? Na tassa dīpanāya hetu vā kāraṇaṃ vā atthi, tasmā so pañho ṭhapanīyo. Natthi buddhānaṃ bhagavantānaṃ akāraṇamahetukaṃ giramudīraṇa’nti. “Sādhu, bhante nāgasena, evametam tathā sampañchāmī”ti.

Abyākaraṇīyapañho dutiyo.

3. Maccubhāyanābhāyanapañho

3. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno’ti, puna bhaṇitaṃ ‘arahā sabbabhayamatikkanto’ti. Kiṃ nu kho, bhante nāgasena, arahā daṇḍabhayā tasati, niraye vā nerayikā sattā jalitā kuthitā tattā santattā tamhā jalitaggijālakā mahānirayā cavamānā maccuno bhāyanti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno’ti, tena hi ‘arahā sabbabhayamatikkanto’ti yaṃ vacanaṃ, taṃ micchā. Yadi bhagavatā bhaṇitaṃ ‘arahā sabbabhayamatikkanto’ti, tena hi ‘sabbe tasanti daṇḍassa,

sabbe bhāyanti maccuno'ti tampi vacanaṃ micchā. Ayaṃ ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo'ti.

“Netam, mahārāja, vacanaṃ bhagavatā arahante upādāya bhaṇitaṃ ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno'ti. Tḥapito arahā tasmim vatthusmim, samūhato bhayahetu arahato. Ye te, mahārāja, sattā sakilesā, yesaṅca adhimattā attānudiṭṭhi, ye ca sukhadukkesu unnatāvanatā, te upādāya bhagavatā bhaṇitaṃ ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno'ti. Arahato, mahārāja, sabbagati upacchinnā, yoni viddhamsitā, paṭisandhi upahatā, bhaggā phāsukā, samūhatā sabbabhavālayā, samucchinnā sabbasaṅkhārā, hatam kusalākusalam, vihatā avijjā, abhijam viññānam kataṃ, daḍḍhā sabbakilesā, ativattā lokadhammā, tasmā arahā na tasati sabbabhayehi.

“Idha, mahārāja, rañño cattāro mahāmattā bhavyeyyūṃ anurakkhā laddhayaṣā viśāsikā tḥapitā mahati issariye tḥāne. Atha rājā kismiṅci deva karaṇiye samuppanne yāvātā sakavijite sabbajanassa āṅapeyya ‘sabbeva me baliṃ karontu, sādhettha tumhe cattāro mahāmattā taṃ karaṇiya'nti. Api nu kho, mahārāja, tesam catunnam mahāmattānam balibhayā santāso uppajjeyyā'ti? “Na hi bhante”ti. “Kena karaṇena mahārājā”ti. “Tḥapitā te, bhante, raññā uttamaṭṭhāne, natthi tesam bali, samatikkantabalino te, avasese upādāya raññā āṅapitaṃ ‘sabbeva me baliṃ karontū'ti. “Evameva kho, mahārāja, netam vacanaṃ bhagavatā arahante upādāya bhaṇitaṃ, tḥapito arahā tasmim vatthusmim, samūhato bhayahetu arahato, ye te, mahārāja, sattā sakilesā, yesaṅca adhimattā attānudiṭṭhi, ye ca sukhadukkesu unnatāvanatā, te upādāya bhagavatā bhaṇitaṃ ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno'ti. Tasmā arahā na tasati sabbabhayehi”ti.

“Netam, bhante nāgasena, vacanaṃ sāvasesam, niravasesa vacana metam ‘sabbe'ti. Tattha me uttariṃ karaṇam brūhi taṃ vacanaṃ patiṭṭhāpetu”nti.

“Idha, mahārāja, gāme gāmassāmiko āṅapakam āṅapeyya ‘ehi, bho āṅapaka, yāvātā gāme gāmikā, te sabbe sīgham mama santike sannipātehi'ti. So ‘sādhu sāmī'ti sampaticchitvā gāmamajjhe tḥatvā tikkhattuṃ saddamanussāveyya ‘yāvātā gāme gāmikā, te sabbe sīghasīgham sāmīno santike sannipatantū'ti. Tato te gāmikā āṅapakassa vacanena turitaturitā sannipatitvā gāmassāmikassa ārocenti ‘sannipatitā, sāmī, sabbe gāmikā, yaṃ te karaṇiyaṃ taṃ karohī'ti. Iti so, mahārāja, gāmassāmiko kuṭipurise sannipātento sabbe gāmike āṅāpeti, te ca āṅattā na sabbe sannipatanti, kuṭipurisā yeva sannipatanti, ‘ettakā yeva me gāmikā'ti gāmassāmiko ca

tathā sampatiṇchati, aññe bahutarā anāgatā itthipurisā dāsīdāsā bhatakā kammakarā gāmikā gilānā gomahimsā ajeḷakā suvānā, ye anāgatā, sabbe te agañitā, kuṭipurise yeva upādāya āṇāpitattā ‘sabbe sannipatantū’ti. Evameva kho, mahārāja, netam vacanam bhagavatā arahante upādāya bhaṇitam, ṭhapito arahā tasmim vatthusmim, samūhato bhayahetu arahato, ye te, mahārāja, sattā sakilesā, yesañca adhimattā attānudiṭṭhi, ye ca sukhadukkesu unnatāvanatā, te upādāya bhagavatā bhaṇitam ‘sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno’ti. Tasmā arahā na tasati sabbabhayehi.

“Atthi, mahārāja, sāvasesam vacanam sāvaseso attho, atthi sāvasesam vacanam niravaseso attho, atthi niravasesam vacanam sāvaseso attho, atthi niravasesam vacanam niravaseso attho. Tena tena attho sampatiṇchitabbo.

“Pañcavidhehi, mahārāja, kāraṇehi attho sampatiṇchitabbo āhaccapadena rasena ācariyavaṃsena adhippāyā kāraṇuttariyatāya. Ettha hi **āhaccapadanti** suttaṃ adhippetam. **Rasoti** suttanulomaṃ. **Ācariyavaṃsoti** ācariyavādo. **Adhippāyoti** attano mati. **Kāraṇuttariyatāti** imehi catūhi samentam kāraṇam. Imehi kho, mahārāja, pañcahi kāraṇehi attho sampatiṇchitabbo. Evameso pañho suvinicchito hoti”ti.

“Hotu, bhante nāgasena, tathā tam sampatiṇchāmi. Ṭhapito hotu arahā tasmim vatthusmim, tasantu avasesā sattā, niraye pana nerayikā sattā dukkhā tibbā kaṭukā vedanā vedayamānā jalitapajjalitasabbaṅgapaccāṅgā ruṇṇakaruṇṇakanditaparidevitalālappitamukhā asayhatibbadukkhābhībhūtā atāṇā asaraṇā asaraṇībhūtā anappasokāturā antimapacchimāgatikā ekantasokaparāyaṇā uṇhatikhiṇacaṇḍakharatapanatejavanto bhīmabhayajanakaninādamahāsaddā saṃsibbitachabbidhajālāmālākulā samantā satayojanānupharaṇaccivegā kadariyā tapanā mahānirayā cavamānā maccuno bhāyanti”ti? “Āma, mahārājā”ti.

“Nanu, bhante nāgasena, nirayo ekantadukkhavedanīyo, kissa pana te nerayikā sattā ekantadukkhavedanīyā nirayā cavamānā maccuno bhāyanti, kissa niraye ramanti”ti? “Na te, mahārāja, nerayikā sattā niraye ramanti, muñcitukāmāva te nirayā. Maraṇasseva so , mahārāja, ānubhāvo, yena tesam santāso uppajjati”ti. “Etam kho, bhante nāgasena, na saddahāmi, yaṃ muccitukāmānam cutiyā santāso uppajjati, hāsanīyaṃ, bhante nāgasena, tam thānam, yaṃ te patthitam labhanti, kāraṇena maṃ saññāpehi”ti.

“Maraṇanti kho, mahārāja, etam adiṭṭhasaccānam tāsaniyatthānam, etthāyaṃ jano tasati ca ubbijjati ca. Yo ca, mahārāja, kaṇhasappassa bhāyati,

so maraṇassa bhāyanto kaṇhasappassa bhāyati. Yo ca hatthissa bhāyati... pe... sīhassa...pe... byagghassa...pe... dīpissa...pe... acchassa...pe... taracchassa...pe... mahimsassa...pe... gavayassa...pe... aggissa...pe... udakassa...pe... khāṇukassa...pe... kaṇṭakassa bhāyati. Yo ca sattiyā bhāyati, so maraṇassa bhāyanto sattiyā bhāyati. Maraṇasseva so , mahārāja, sarasasabhāvatejo , tassa sarasasabhāvatejena sakilesā sattā maraṇassa tasanti bhāyanti, muccitukāmāpi, mahārāja, nerayikā sattā maraṇassa tasanti bhāyanti.

“Idha, mahārāja, purisassa kāye medo gaṇṭhi uppajjeyya. So tena rogena dukkhito upaddavā parimuccitukāmo bhisakkaṃ sallakattaṃ āmantāpeyya. Tassa vacanaṃ so bhisakko sallakatto sampatiçchitvā tassa rogassa uddharaṇāya upakaraṇaṃ upaṭṭhāpeyya, satthakaṃ tikhīnaṃ kareyya, yamakasalākā aggimhi pakkhipeyya, khāralavaṇaṃ nisadāya pisāpeyya, api nu kho, mahārāja, tassa āturassa tikhīnasatthakacchedanena yamakasalākādahanena khāraloṇappavesanena tāso uppajjeyyā”ti? “Āma bhante”ti. “Iti, mahārāja, tassa āturassa rogā muccitukāmāssāpi vedanābhayā santāso uppajjati. Evameva kho, mahārāja, nirayā muccitukāmānampi nerayikānaṃ sattānaṃ maraṇabhayā santāso uppajjati.

“Idha, mahārāja, puriso issarāparādhiko baddho saṅkhalikabandhanena gabbhe pakkhito parimuccitukāmo assa, tamenāṃ so issaro mocetukāmo pakkosāpeyya. Api nu kho, mahārāja, tassa issarāparādhikassa purisassa ‘katadoso aha’nti jānantassa issaradassanena santāso uppajjeyyā”ti? “Āma bhante”ti. “Iti, mahārāja, tassa issarāparādhikassa purisassa parimuccitukāmāssāpi issarabhayā santāso uppajjati. Evameva kho, mahārāja, nirayā muccitukāmānampi nerayikānaṃ sattānaṃ maraṇabhayā santāso uppajjati”ti.

“Aparampi, bhante, uttarim kāraṇaṃ brūhi, yenāhaṃ kāraṇena okappeyya”nti. “Idha, mahārāja, puriso daṭṭhavisena āsīvisena daṭṭho bhavēyya, so tena visavikārena pateyya uppateyya vaṭṭeyya pavaṭṭeyya, athaññataro puriso balavanteṇa mantapadeṇa taṃ daṭṭhaviṣaṃ āsīviṣaṃ ānetvā taṃ daṭṭhaviṣaṃ paccācamāpeyya, api nu kho, mahārāja, tassa visagatassa purisassa tasmim daṭṭhaviṣe sappe sotthihetu upagacchante santāso uppajjeyyā”ti? “Āma bhante”ti. Iti, mahārāja, tathārūpe ahimhi sotthihetupi upagacchante tassa santāso uppajjati. Evameva kho, mahārāja, nirayā muccitukāmānampi nerayikānaṃ santānaṃ maraṇabhayā santāso uppajjati. Anitṭhaṃ, mahārāja, sabbasattānaṃ maraṇaṃ, tasmā nerayikā sattā nirayā parimuccitukāmāpi maccuno bhāyanti”ti. “Sādhu, bhante

nāgasena, evametam tathā sampañicchāmī”ti.

Maccubhāyanābhāyanapañho tatiyo.

4. Maccupāsamuttipañho

4. “Bhante nāgasena, bhāsitampetam bhagavatā –

“Na antalikkhe na samuddamajjhe, na pabbatānam vivaram pavissa;

Na vijjatī so jagatippadeso, yatthaṭṭhito mucceyya maccupāsā”ti.

“Puna bhagavatā parittā ca uddiṭṭhā. Seyyathidaṃ, ratanasuttaṃ mettasuttaṃ khandhaparittaṃ moraparittaṃ dhajaggaparittaṃ ātānāṭiyaparittaṃ aṅgulimālaparittaṃ. Yadi, bhante nāgasena, ākāsagatopi samuddamajjhagatopi pāsādakuṭileṇaguhāpabbhāradaribilagiri vivarapabbatantaragatopi na muccati maccupāsā, tena hi parittakammaṃ micchā. Yadi parittakaraṇena maccupāsā parimutti bhavati, tena hi ‘na antalikkhe...pe... maccupāsā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho gaṇṭhitopi gaṇṭhitaro tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetam, mahārāja, bhagavatā ‘na antalikkhe...pe... maccupāsā’ti, parittā ca bhagavatā uddiṭṭhā, tañca pana sāvasesāyukassa vayasampannassa apetakammāvaraṇassa, natthi, mahārāja, khīṇāyukassa ṭhitiyā kiriyā vā upakkamo vā.

“Yathā mahārāja matassa rukkassa sukkassa koḷāpassa nisnehassa uparuddhajīvitassa gatāyusānkhārassa kumbhasahassenapi udae ākirante allattaṃ vā pallavitaharita bhāvo vā na bhavēyya. Evameva kho, mahārāja, bhesajjaparittakammaena natthi khīṇāyukassa ṭhitiyā kiriyā vā upakkamo vā, yāni tāni, mahārāja, mahiyā osadhāni bhesajjāni, tānipi khīṇāyukassa akiccarāni bhavanti. Sāvasesāyukaṃ, mahārāja, vayasampannaṃ apetakammāvaraṇaṃ parittaṃ rakkhati gopeti, tassatthāya bhagavatā parittā uddiṭṭhā.

“Yathā, mahārāja, kassako paripakke dhaññe mate sassanāḷe udakappavesanaṃ vāreyya, yaṃ pana sassaṃ taruṇaṃ meghasannibhaṃ vayasampannaṃ, taṃ udakavaḍḍhiyā vaḍḍhati. Evameva kho, mahārāja, khīṇāyukassa bhesajjaparittakiriyā ṭhapitā paṭikkhittā, ye pana te manussā

sāvasesāyukā vayasampannā, tesam atthāya parittabhesajjāni bhaṇitāni, te parittabhesajjehi vaḍḍhantī”ti.

“Yadi, bhante nāgasena, khīṇāyuko marati, sāvasesāyuko jīvati, tena hi parittabhesajjāni niratthakāni hontī”ti? “Diṭṭhapubbo pana tayā, mahārāja, koci rogo bhesajjehi paṇinivattito”ti? “Āma, bhante, anekasatāni diṭṭhānī”ti. “Tena hi, mahārāja, ‘parittabhesajjakiriyā niratthakā’ti yaṃ vacanaṃ, taṃ micchā bhavati”ti.

“Dissanti, bhante nāgasena, vejjānaṃ upakkamā bhesajjapānānulepā, tena tesam upakkamena rogo paṇinivattati”ti. “Parittānampi, mahārāja, pavattiyamānānaṃ saddo suyyati, jivhā sukkhati, hadayaṃ byāvattati, kaṅṭho āturati. Tena tesam pavattena sabbe byādhayo vūpasamanti, sabbā itīyo apagacchantīti.

“Diṭṭhapubbo pana tayā, mahārāja, koci ahinā datṭho mantapadena visaṃ pātīyamāno visaṃ cikkhassanto uddhamadho ācamayamāno”ti? “Āma, bhante, ajjetarahipi taṃ loke vattati”ti. “Tena hi, mahārāja, ‘parittabhesajjakiriyā niratthakā’ti yaṃ vacanaṃ, taṃ micchā bhavati. Kataparittañhi, mahārāja, purisaṃ ḍaṃsitukāmo ahi na ḍaṃsati, vivaṭaṃ mukhaṃ pidahati, corānaṃ ukkhittalagulaṃ na sambhavati, te lagulaṃ muñcitvā pemaṃ karonti, kupitopi hatthināgo samāgantvā uparamati, pajjalitamahāaggikkhandhopi upagantvā nibbāyati, visaṃ halāhalampi khāyitaṃ agadaṃ sampajjati, āhāratthaṃ vā pharati, vadhakā hantukāmā upagantvā dāsabhūtā sampajjanti, akkantopi pāso na saṃvarati .

“Sutapubbaṃ pana tayā, mahārāja, ‘morassa kataparittassa sattavassasatāni luddako nāsakkhi pāsaṃ upanetuṃ, akataparittassa taṃ yeva divasaṃ pāsaṃ upanesī”ti? “Āma, bhante, suyyati, abbhuggato so saddo sadevake loke”ti. “Tena hi, mahārāja ‘parittabhesajjakiriyā niratthakā’ti yaṃ vacanaṃ, taṃ micchā bhavati.

“Sutapubbaṃ pana tayā, mahārāja, ‘dānavo bhariyaṃ parirakkhanto samugge pakkhipitvā gilitvā kucchinā pariharati, atheke vijjādharo tassa dānavassa mukhena pavisitvā tāya saddhiṃ abhiramati, yadā so dānavo aññasi, atha samuggaṃ vamtivā vivari, saha samugge vivate vijjādharo yathākāmaṃ pakkāmi”ti? “Āma, bhante, suyyati, abbhuggato sopi saddo sadevake loke”ti. “Nanu so, mahārāja, vijjādharo parittabalena gahaṇā mutto”ti. “Āma bhante”ti. “Tena hi, mahārāja, atthi parittabalaṃ.

“Sutapubbaṃ pana tayā, mahārāja, ‘aparopi vijjādharo bārāṇasirañño antepure mahesiyā saddhiṃ sampaduṭṭho gahaṇappatto samāno khaṇena adassanaṃ gato mantabalenā”ti. “Āma, bhante, suyyatī”ti. “Nanu so, mahārāja, vijjādharo parittabaleṇa gahaṇā mutto”ti? “Āma bhante”ti. “Tena hi, mahārāja, atthi parittabala”nti.

“Bhante nāgasena, ‘kiṃ sabbe yeva parittaṃ rakkhatī”ti? “Ekacce, mahārāja, rakkhati, ekacce na rakkhatī”ti. “Tena hi, bhante nāgasena, parittaṃ na sabbatthika”nti? “Api nu kho, mahārāja, bhojanaṃ sabbesaṃ jīvitāṃ rakkhatī”ti? “Ekacce, bhante, rakkhati, ekacce na rakkhatī”ti. “Kiṃ kāraṇā”ti. “Yato, bhante, ekacce taṃ yeva bhojanaṃ atibhuñjivā visūcikāya maranti”ti. “Tena hi, mahārāja, bhojanaṃ na sabbesaṃ jīvitāṃ rakkhatī”ti? “Dvīhi, bhante nāgasena, kāraṇehi bhojanaṃ jīvitāṃ harati atibhuttena vā usmādubbalatāya vā, āyudadaṃ, bhante nāgasena, bhojanaṃ durupacārena jīvitāṃ harati”ti. “Evameva kho, mahārāja, parittaṃ ekacce rakkhati, ekacce na rakkhati.

“Tīhi, mahārāja, kāraṇehi parittaṃ na rakkhati kammāvaraṇena, kilesāvaraṇena, asaddahanatāya. Sattānurakkhaṇaṃ, mahārāja, parittaṃ attanā katena ārakkhaṃ jahati, yathā, mahārāja, mātā puttāṃ kucchigataṃ poseti, hitena upacārena janeti, janayivā asucimalasiṅghāṇikamapanetvā uttamavarasugandhaṃ upalimpati, so aparena samayena paresaṃ putte akkosante vā paharante vā pahāraṃ deti. Te tassa kujjhitvā parisāya ākaḍḍhitvā taṃ gahetvā sāmīno upanenti, yadi pana tassā putto aparaddho hoti velātivatto. Atha naṃ sāmīno manussā ākaḍḍhayamānā daṇḍamuggarajāṇumutṭhīhi tāḷenti pothenti, api nu kho, mahārāja, tassa mātā labhati ākaḍḍhanaparikaḍḍhanaṃ gāhaṃ sāmīno upanayanaṃ kātu”nti? “Na hi bhante”ti. “Kena kāraṇena, mahārājā”ti. “Attano, bhante, aparādhenā”ti. “Evameva kho, mahārāja, sattānaṃ ārakkhaṃ parittaṃ attano aparādheṇa vañjhaṃ karotī”ti. “Sādhu, bhante nāgasena, suvicchito pañho, gahaṇaṃ agahaṇaṃ kataṃ, andhakāro āloko kato, vinivēṭhitaṃ diṭṭhijālaṃ, tvaṃ gaṇivarapavaramāsajjā”ti.

Maccupāsamuttipaṇho catuttho.

5. Buddhalābhantarāyapaṇho

5. “Bhante nāgasena, tumhe bhaṇatha ‘lābhī tathāgato cīvarapiṇḍapātasenaṇāsanagilānappaccayabhesajjaparikkhārāna’nti. Puna ca tathāgato pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pavisitvā kiñcīdeva

alabhitvā yathādhoteṇa pattena nikkhantoti. Yadi, bhante nāgasena, tathāgato lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, tena hi pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pavisitvā kiñcideva alabhitvā yathādhoteṇa pattena nikkhantoti yaṃ vacanaṃ, taṃ micchā. Yadi pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pavisitvā kiñcideva alabhitvā yathādhoteṇa pattena nikkhanto, tena hi lābhī tathāgato cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānanti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho sumahanto dunnibbeṭho tavānuppatto, so tayā nibbāhitabbo”ti.

“Lābhī, mahārāja, tathāgato cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, pañcasālaṅca brāhmaṇagāmaṃ piṇḍāya pavisitvā kiñcideva alabhitvā yathādhoteṇa pattena nikkhanto, tañca pana mārasa pāpimato kāraṇā”ti. “Tena hi, bhante nāgasena, bhagavato gaṇanapathaṃ vītivattakappe abhisāṅkhatam kusalam kinti niṭṭhitam, adhunuttṭhitena mārena pāpimatā tassa kusalassa balavegam kinti pihitam, tena hi, bhante nāgasena, tasmim vatthusmim dvīsu ṭhānesu upavādo āgacchati, kusalatopi akusalam balavataram hoti, buddhabalatopi mārabalam balavataram hotīti, tena hi rukkhassa mūlatopi aggama bhārataram hoti, guṇasamparikinnatopi pāpiyam balavataram hoti”ti. “Na, mahārāja, tāvatakena kusalatopi akusalam balavataram nāma hoti, na buddhabalatopi mārabalam balavataram nāma hoti. Api cettha kāraṇam icchitabbam.

“Yathā, mahārāja, puriso rañño cakkavattissa madhum vā madhupiṇḍikam vā aññaṃ vā upāyanaṃ abhihareyya, tamenam rañño dvārapālo evam vadeyya ‘akālo, bho, ayam rañño dassanāya, tena hi, bho, tava upāyanaṃ gahetvā sīghasīgham paṭinivatta, pure tava rājā daṇḍam dhāressatī”ti . Tato so puriso daṇḍabhayā tasito ubbiggo tam upāyanaṃ ādāya sīghasīgham paṭinivatteyya, api nu kho so, mahārāja, rājā cakkavattī tāvatakena upāyanavikalammattakena dvārapālato dubbalataro nāma hoti, aññaṃ vā pana kiñci upāyanaṃ na labheyyā”ti? “Na hi, bhante, issāpakato so, bhante, dvārapālo upāyanaṃ nivāresi, aññaṇa pana dvārena satasahassaguṇampi rañño upāyanaṃ upetī”ti. “Evameva kho, mahārāja, issāpakato māro pāpimā pañcasālake brāhmaṇagahapatike anvāvisi, aññāni pana anekāni devatāsatasahassāni amataṃ dibbam ojam gahetvā upagatāni ‘bhagavato kāye ojam odahissāmā”ti bhagavantaṃ namassamānāni pañjalikāni ṭhitāni”ti.

“Hotu, bhante nāgasena, sulabhā bhagavato cattāro paccayā loke

uttamapurisassa, yācitova bhagavā devamanussohi cattāro paccaye paribhuñjati, apī ca kho pana mārassa yo adhippāyo, so tāvatakena siddho, yaṃ so bhagavato bhojanassa antarāyamakāsi. Ettha me, bhante, kañkhā na chijjati, vimatijātohaṃ tattha saṃsayapakkhando. Na me tattha mānasam pakkhandati, yaṃ tathāgatassa arahato sammāsambuddhassa sadevake loke aggapuggalavarassa kusalavarapuññasambhavassa asamasamassa anupamassa appaṭisamassa chavakaṃ lāmakaṃ parittaṃ pāpaṃ anariyaṃ vipannaṃ māro lābhantarāyamakāsi”ti.

“Cattāro kho, mahārāja, antarāyā adiṭṭhantarāyo uddissa katantarāyo upakkhaṭantarāyo paribhogantarāyoti. Tattha katamo adiṭṭhantarāyo? Anodissa adassanena anabhisañkhatam koci antarāyaṃ karoti ‘kiṃ parassa dinnenā’ti, ayaṃ adiṭṭhantarāyo nāma.

“Katamo uddissa katantarāyo? Idhekaccaṃ puggalaṃ upadisitvā uddissa bhojanaṃ paṭiyattam hoti, tam koci antarāyaṃ karoti, ayaṃ uddissa katantarāyo nāma.

“Katamo upakkhaṭantarāyo? Idha yaṃ kiñci upakkhaṭam hoti appaṭiggahitam, tattha koci antarāyaṃ karoti, ayaṃ upakkhaṭantarāyo nāma.

“Katamo paribhogantarāyo? Idha yaṃ kiñci paribhogaṃ, tattha koci antarāyaṃ karoti, ayaṃ paribhogantarāyo nāma. Ime kho, mahārāja, cattāro antarāyā.

“Yaṃ pana māro pāpimā pañcasālake brāhmaṇagahapatike anvāvisi, tam neva bhagavato paribhogaṃ na upakkhaṭam na uddissakatam, anāgatam asampattam adassanena antarāyaṃ katam, tam pana nekassa bhagavato yeva, atha kho ye te tena samayena nikkhantā abbhāgatā, sabbepi te tam divasaṃ bhojanaṃ na labhiṃsu, nāham tam, mahārāja, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo tassa bhagavato uddissa katam upakkhaṭam paribhogaṃ antarāyaṃ kareyya. Sace koci issāya uddissa katam upakkhaṭam paribhogaṃ antarāyaṃ kareyya, phaleyya tassa muddhā satadhā vā sahassadhā vā.

“Cattārome, mahārāja, tathāgatassa kenaci anāvaraṇīyā guṇā. Katame cattāro? Lābho, mahārāja, bhagavato uddissa kato upakkhaṭo na sakkā kenaci antarāyaṃ kātum; sarīrānugatā, mahārāja, bhagavato byāmapabhā na sakkā kenaci antarāyaṃ kātum; sabbaññutam, mahārāja, bhagavato ñānaratanam na sakkā kenaci antarāyaṃ kātum; jīvitam, mahārāja,

bhagavato na sakkā kenaci antarāyaṃ kātum. Ime kho, mahārāja, cattāro tathāgatassa kenaci anāvarenaṅgā guṇā, sabbepe, mahārāja, guṇā ekarasā arogā akuppā aparūpakkaṃ aphusāni kiriyāni. Adassanena, mahārāja, māro pāpimā nilīyitvā pañcasālake brāhmaṇagahapatike anvāvisi.

“Yathā, mahārāja, rañño paccante dese visame adassanena nilīyitvā corā panthaṃ dūsentī. Yadi pana rājā te core passeyya, api nu kho te corā sotthiṃ labheyyu”nti? “Na hi, bhante, pharasunā phālāpeyya satadhā vā sahasadhā vā”ti. “Evameva kho, mahārāja, adassanena māro pāpimā nilīyitvā pañcasālake brāhmaṇagahapatike anvāvisi.

“Yathā vā pana, mahārāja, itthī sapatikā adassanena nilīyitvā parapuriṣaṃ sevati, evameva kho, mahārāja, adassanena māro pāpimā nilīyitvā pañcasālake brāhmaṇagahapatike anvāvisi. Yadi, mahārāja, itthī sāmikassa sammukhā parapuriṣaṃ sevati, api nu kho sā itthī sotthiṃ labheyyā”ti? “Na hi, bhante, haneyyāpi taṃ, bhante, sāmiko vadheyyāpi bandheyyāpi dāsitaṃ vā upaneyyā”ti. “Evameva kho, mahārāja, adassanena māro pāpimā nilīyitvā pañcasālake brāhmaṇagahapatike anvāvisi. Yadi, mahārāja, māro pāpimā bhagavato uddissa kataṃ upakkhaṭaṃ paribhogaṃ antarāyaṃ kareyya, phaleyya tassa muddhā satadhā vā sahasadhā vā”ti. “Evametam, bhante nāgasena, corikāya kataṃ mārena pāpimatā, nilīyitvā māro pāpimā pañcasālake brāhmaṇagahapatike anvāvisi. Sace so, bhante, māro pāpimā bhagavato uddissa kataṃ upakkhaṭaṃ paribhogaṃ antarāyaṃ kareyya, muddhā vāssa phaleyya satadhā vā sahasadhā vā, kāyo vāssa bhusamuṭṭhi viya vikireyya, sādhu, bhante nāgasena, evametam tathā sampañicchāmi”ti.

Buddhalābhantarāyapañho pañcamao.

6. Apuññaapañho

6. “Bhante nāgasena, tumhe bhaṇatha ‘yo ajānanto pāṇātipātaṃ karoti, so balavataraṃ apuññaṃ pasavati’ti. Puna ca bhagavatā vinayapaññattiyā bhaṇitaṃ ‘anāpatti ajānantassā’ti. Yadi, bhante nāgasena, ajānitvā pāṇātipātaṃ karonto balavataraṃ apuññaṃ pasavati, tena hi ‘anāpatti ajānantassā’ti yaṃ vacanaṃ, taṃ micchā. Yadi anāpatti ajānantassa, tena hi ‘ajānitvā pāṇātipātaṃ karonto balavataraṃ apuññaṃ pasavati’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho duruttaro duratikkaṃ tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetaṃ, mahārāja, bhagavatā ‘yo ajānanto pāṇātipātaṃ karoti, so balavataraṃ apuññaṃ pasavati’ti. Puna ca vinayapaññattiyā bhagavatā bhaṇitaṃ ‘anāpatti ajānantassā’ti. Tattha atthantaraṃ atthi. Katamaṃ atthantaraṃ? Atthi, mahārāja, āpatti saññāvimokkhā, atthi āpatti nosaññāvimokkhā. Yāyaṃ, mahārāja, āpatti saññāvimokkhā, taṃ āpattiṃ ārabha bhagavatā bhaṇitaṃ ‘anāpatti ajānantassā’ti. “Sādhu, bhante nāgasena, evameṭaṃ tathā sampaṭicchāmi”ti.

Apuññaapañho chaṭṭho.

7. Bhikkhusaṅghapariharaṇapañho

7. “Bhante nāgasena, bhāsitampetaṃ bhagavatā ‘tathāgatassa kho, ānanda, na evaṃ hoti “ahaṃ bhikkhusaṅghaṃ pariharissāmi”ti vā, “mamuddesiko bhikkhusaṅgho”ti vā’ti. Puna ca metteyyassa bhagavato sabhāvaguṇaṃ paridīpayamānena bhagavatā evaṃ bhaṇitaṃ “so anekasahassaṃ bhikkhusaṅghaṃ pariharissati, seyyathāpi ahaṃ etarahi anekasataṃ bhikkhusaṅghaṃ pariharāmi”ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘tathāgatassa kho, ānanda, na evaṃ hoti “ahaṃ bhikkhusaṅghaṃ pariharissāmi”ti vā, “mamuddesiko bhikkhusaṅgho”ti vā’ti, tena hi anekasataṃ bhikkhusaṅghaṃ pariharāmiṃti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘so anekasahassaṃ bhikkhusaṅghaṃ pariharissati, seyyathāpi ahaṃ etarahi anekasataṃ bhikkhusaṅghaṃ pariharāmi’ti, tena hi tathāgatassa kho, ānanda, na evaṃ hoti ‘ahaṃ bhikkhusaṅghaṃ pariharissāmi’ti vā, ‘mamuddesiko bhikkhusaṅgho’ti vāti tampi vacanaṃ micchā, ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetaṃ, mahārāja, bhagavatā ‘tathāgatassa kho, ānanda, na evaṃ hoti “ahaṃ bhikkhusaṅghaṃ pariharissāmi”ti vā, “mamuddesiko bhikkhusaṅgho”ti vā’ti. Puna ca metteyyassāpi bhagavato sabhāvaguṇaṃ paridīpayamānena bhagavatā bhaṇitaṃ ‘so anekasahassaṃ bhikkhusaṅghaṃ pariharissati, seyyathāpi ahaṃ etarahi anekasataṃ bhikkhusaṅghaṃ pariharāmi’ti. Etasmiñca, mahārāja, pañhe eko attho sāvaseso, eko attho niravaseso. Na, mahārāja, tathāgato parisāya anugāmiko, parisā pana tathāgatassa anugāmikā. Sammuti, mahārāja, esā ‘aha’nti ‘mamā’ti, na paramattho eso, vigataṃ, mahārāja, tathāgatassa pemaṃ, vigato sineho, ‘mayha’ntipi tathāgatassa gahaṇaṃ natthi, upādāya pana avassayo hoti.

“Yathā, mahārāja, pathavī bhūmaṭṭhānaṃ sattānaṃ patiṭṭhā hoti

upassayam, pathaviṭṭhā cete sattā, na ca mahāpathaviyā ‘mayhete’ti apekkhā hoti, evameva kho, mahārāja, tathāgato sabbasattānaṃ patiṭṭhā hoti upassayam, tathāgataṭṭhā cete sattā, na ca tathāgatassa ‘mayhete’ti apekkhā hoti. Yathā vā pana, mahārāja, mahatimahāmegho abhivassanto tiṇarukkhasumanussānaṃ vuḍḍhiṃ deti santatiṃ anupāleti. Vuṭṭhūpajīvino cete sattā sabbe, na ca mahāmeghassa ‘mayhete’ti apekkhā hoti. Evameva kho, mahārāja, tathāgato sabbasattānaṃ kusaladhamme janeti anupāleti, satthūpajīvino cete sattā sabbe, na ca tathāgatassa ‘mayhete’ti apekkhā hoti. Taṃ kissa hetu? Attānudiṭṭhiyā pahīnattā”ti.

“Sādhu, bhante nāgasena, sunibbēṭhito pañho bahuvidhehi kāraṇehi, gambhīro uttānīkato, gaṇṭhi bhinno, gahanaṃ agahanaṃ kataṃ, andhakāro āloko kato, bhaggā paravādā, jinaputtānaṃ cakkhuṃ uppādita”nti.

Bhikkhusaṅghapariharaṇapañho sattamo.

8. Abhejjaparisaṇṇa

8. “Bhante nāgasena, tumhe bhaṇatha ‘tathāgato abhejjapariso’ti, puna ca bhaṇatha ‘devadattena ekappahāraṃ pañca bhikkhusatāni bhinnāni’ti. Yadi, bhante nāgasena, tathāgato abhejjapariso, tena hi devadattena ekappahāraṃ pañca bhikkhusatāni bhinnāniṭi yaṃ vacanaṃ, taṃ micchā. Yadi devadattena ekappahāraṃ pañca bhikkhusatāni bhinnāni, tena hi ‘tathāgato abhejjapariso’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, gambhīro dunniveṭhiyo, gaṇṭhitopi gaṇṭhitaro, etthāyaṃ jano āvaṇo nivuto ovuto pihito pariyonaddho, ettha tava ñāṇabalaṃ dassehi paravādesū”ti.

“Abhejjapariso, mahārāja, tathāgato, devadattena ca ekappahāraṃ pañca bhikkhusatāni bhinnāni, tañca pana bhedaṃ balena, bhedaṃ vijjamaṇe natthi, mahārāja, abhejjaṃ nāma. Bhedaṃ sati mātaṃ putte bhijjati, puttapi mātarā bhijjati, pitāpi putte bhijjati, puttapi pitarā bhijjati, bhātāpi bhaginiyā bhijjati, bhaginīpi bhātārā bhijjati, sahāyopi sahāyena bhijjati, nāvāpi nānādārusaṅghaṭṭitā ūmivegasampahārena bhijjati, rukkhopi madhukappasampannaphalo anilabalavegābhīhato bhijjati, suvaṇṇampi jātimantaṃ lohena bhijjati. Api ca, mahārāja, neso adhippāyo viññūnaṃ, nesā buddhānaṃ adhimutti, neso paṇḍitānaṃ chando ‘tathāgato abhejjapariso’ti. Api cettha kāraṇaṃ atthi, yena kāraṇena tathāgato vuccati ‘abhejjapariso’ti. Katamaṃ ettha kāraṇaṃ? Tathāgatassa, mahārāja, katena adānena vā appiyavacanena vā anattacariyāya vā asamānattatāya vā yato

kutoci cariyaṃ carantassapi parisā bhinnāti na sutapubbaṃ, tena kāraṇena tathāgato vuccati ‘abhejjapariso’ti. Tayāpetam, mahārāja, ñātabbaṃ ‘atthi kiñci navaṅge buddhavacane suttāgataṃ, iminā nāma kāraṇena bodhisattassa katena tathāgatassa parisā bhinnā’ti? “Natthi bhante, no cetam loke dissati nopi suyayati. Sādhu, bhante nāgasena, evametam tathā sampatiṇchāmī”ti.

Abhejjaparisapañho aṭṭhamo.

Abhejjavaggo dutiyo.

Imasmim vagge aṭṭha pañhā.

3. Paṇāmitavaggo

1. Setṭhadhammapañho

1. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘dhammo hi, vāsetṭha, setṭho janetasmim diṭṭhe ceva dhamme abhisamparāye cā’ti. Puna ca ‘upāsako gihī sotāpanno pihitāpāyo diṭṭhippatto viññātasāsano bhikkhuṃ vā sāmaṇeraṃ vā puthujjanaṃ abhivādeti paccuṭṭheti’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘dhammo hi, vāsetṭha, setṭho janetasmim diṭṭhe ceva dhamme abhisamparāye cā’ti, tena hi ‘upāsako gihī sotāpanno pihitāpāyo diṭṭhippatto viññātasāsano bhikkhuṃ vā sāmaṇeraṃ vā puthujjanaṃ abhivādeti paccuṭṭheti’ti yaṃ vacanaṃ, taṃ micchā. Yadi ‘upāsako gihī sotāpanno pihitāpāyo diṭṭhippatto viññātasāsano bhikkhuṃ vā sāmaṇeraṃ vā puthujjanaṃ abhivādeti paccuṭṭheti’, tena hi ‘dhammo hi, vāsetṭha, setṭho janetasmim diṭṭhe ceva dhamme abhisamparāye cāti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘dhammo hi, vāsetṭha, setṭho janetasmim diṭṭhe ceva dhamme abhisamparāye cā’ti, ‘upāsako ca gihī sotāpanno pihitāpāyo diṭṭhippatto viññātasāsano bhikkhuṃ vā sāmaṇeraṃ vā puthujjanaṃ abhivādeti paccuṭṭheti’. Tattha pana kāraṇam atthi. Katamaṃ taṃ kāraṇam?

“Vīsati kho panime, mahārāja, samaṇassa samaṇakaraṇā dhammā dve ca liṅgāni, yehi samaṇo abhivādanapaccuṭṭhānasamānanapūjanāraho hoti. Katame vīsati samaṇassa samaṇakaraṇā dhammā dve ca liṅgāni? Setṭho dhammārāmo, aggo niyamo, cāro vihāro saṃyamo saṃvaro khanti

soraccam ekattacariyā ekattābhirati paṭisallānam hiriyattappam vīriyam appamādo sikkhāsamādānam uddeso paripucchā sīlādiabhirati nirālayatā sikkhāpadapāripūritā, kāśāvadhāraṇam, bhaṇḍubhāvo. Ime kho, mahārāja, vīsati samaṇassa samaṇakaraṇā dhammā dve ca liṅgāni. Ete guṇe bhikkhu samādāya vattati, so tesam dhammānam anūnattā paripuṇṇattā sampannattā samannāgatattā asekkhabhūmiṃ arahantabhūmiṃ okkamati, seṭṭham bhūmantaram okkamati, arahattāsannagatoti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Khīṇāsavehi so sāmaññaṃ upagato, natthi me so samayo’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Aggaparisaṃ so upagato, nāham taṃ thānam upagato’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Labhati so pātīmokkhuddesaṃ sotum, nāham taṃ labhāmi sotu’nti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“So aññe pabbājeti upasampādeti jinasāsanam vaḍḍheti, ahametaṃ na labhāmi kātu’nti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Appamāṇesu so sikkhāpadesu samattakārī, nāham tesu vattāmī’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Upagato so samaṇaliṅgam, buddhādhippāye thito, tenāham liṅgena dūramapagato’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Parūlhakacchalomo so anañjitaamaṇḍito anulittasīlagandho, aham pana maṇḍanavibhūsanābhirato’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Api ca, mahārāja, ‘ye te vīsati samaṇakaraṇā dhammā dve ca liṅgāni, sabbepe te dhammā bhikkhussa saṃvijjanti, so yeva te dhamme dhāreti, aññepi tattha sikkhāpeti, so me āgamo sikkhāpanaṅca natthī’ti arahati upāsako sotāpanno bhikkhum puthujjanam abhivādetum paccuṭṭhātum.

“Yathā, mahārāja, rājakumāro purohitassa santike vijjam adhīyati, khattiyadhammaṃ sikkhati, so aparena samayena abhisitto ācariyaṃ abhivādeti paccuṭṭheti ‘sikkhāpako me aya’nti, evameva kho, mahārāja, ‘bhikkhu sikkhāpako vaṃsadharo’ti arahati upāsako sotāpanno bhikkhuṃ puthujjanaṃ abhivādetuṃ paccuṭṭhātuṃ.

“Api ca, mahārāja, imināpetam pariāyena jānāhi bhikkhubhūmiyā mahantataṃ asamavipulabhāvaṃ. Yadi, mahārāja, upāsako sotāpanno arahattaṃ sacchikaroti, dveva tassa gatiyo bhavanti anañña tasmim yeva divase parinibbāyeyya vā, bhikkhubhāvaṃ vā upagaccheyya. Acalā hi sā, mahārāja, pabbajjā, mahatī accuggatā, yadidaṃ bhikkhubhūmī”ti. “Nānagato, bhante nāgasena, pañho sunibbeṭhito balavatā atibuddhinā tayā, na yimaṃ pañhaṃ samattho añño evaṃ viniveṭhetuṃ aññatra tavādisena buddhimatā”ti.

Seṭṭhadhammapañho paṭhamo.

2. Sabbasattahitapharaṇapañho

2. “Bhante nāgasena, tumhe bhaṇatha ‘tathāgato sabbasattānaṃ ahitamapanetvā hitamupadahatī’ti. Puna ca bhaṇatha **aggikkhandhūpame** dhammapariyāye bhaññamāne ‘saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggata’nti. Aggikkhandhūpamaṃ, bhante, dhammapariyāyaṃ desentena tathāgatena saṭṭhimattānaṃ bhikkhūnaṃ hitamapanetvā ahitamupadahitaṃ. Yadi, bhante nāgasena, tathāgato sabbasattānaṃ ahitamapanetvā hitamupadahati, tena hi aggikkhandhūpame dhammapariyāye bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggatanti yaṃ vacanaṃ, taṃ micchā. Yadi aggikkhandhūpame dhammapariyāye bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggataṃ, tena hi tathāgato sabbasattānaṃ ahitamapanetvā hitamupadahatīti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Tathāgato, mahārāja, sabbasattānaṃ ahitamapanetvā hitamupadahati, aggikkhandhūpame dhammapariyāye bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggataṃ, tañca pana na tathāgatassa katena, tesam yeva attano katenā”ti.

“Yadi, bhante nāgasena, tathāgato aggikkhandhūpamaṃ dhammapariyāyaṃ na bhāseyya, api nu tesam uṇhaṃ lohitaṃ mukhato

uggaccheyyāti, na hi, mahārāja, micchāpaṭipannānaṃ tesaṃ bhagavato dhammapariyāyaṃ sutvā pariḷāho kāye uppajji, tena tesaṃ pariḷāhena uṇhaṃ lohitaṃ mukhato uggata”nti. “Tena hi, bhante nāgasena, tathāgatasseva katena tesaṃ uṇhaṃ lohitaṃ mukhato uggataṃ, tathāgato yeva tattha adhikāro tesaṃ nāsanāya, yathā nāma, bhante nāgasena, ahi vammikaṃ paviseyya, athaññataro paṃsukāmo puriso vammikaṃ bhinditvā paṃsum hareyya, tassa paṃsuharaṇena vammikassa susiraṃ pidaheyya, atha tattheva so assāsaṃ alabhamāno mareyya, nanu so, bhante, ahi tassa purisassa katena maraṇappatto”ti. “Āma mahārājā”ti. “Evameva kho, bhante nāgasena, tathāgato yeva tattha adhikāro tesaṃ nāsanāya”ti.

“Tathāgato, mahārāja, dhammaṃ desayamāno anumayappaṭiḡhaṃ na karoti, anumayappaṭiḡhavippamutto dhammaṃ deseti, evaṃ dhamme desīyamāne ye tattha sammāpaṭipannā, te bujjhanti. Ye pana micchāpaṭipannā, te patanti. Yathā, mahārāja, purisassa ambaṃ vā jambuṃ vā madhukaṃ vā cālayamānassa yāni tattha phalāni sārāni dalhabandhanāni, tāni tattheva accutāni tiṭṭhanti, yāni tattha phalāni pūtivaṇṭamūlāni dubbalabandhanāni, tāni patanti. Evameva kho, mahārāja, tathāgato dhammaṃ desayamāno anumayappaṭiḡhaṃ na karoti, anumayappaṭiḡhavippamutto dhammaṃ deseti, evaṃ dhamme desīyamāne ye tattha sammāpaṭipannā, te bujjhanti. Ye pana micchāpaṭipannā, te patanti.

“Yathā vā pana, mahārāja, kassako dhaññaṃ ropetukāmo khettaṃ kasati, tassa kasantassa anekasatasahassāni tiṇāni maranti. Evameva kho, mahārāja, tathāgato paripakkamānase satte bodhento anumayappaṭiḡhavippamutto dhammaṃ deseti, evaṃ dhamme desīyamāne ye tattha sammāpaṭipannā, te bujjhanti. Ye pana micchāpaṭipannā, te tiṇāni viya maranti.

“Yathā vā pana, mahārāja, manussā rasahetu yantena ucchuṃ pīlayanti, tesaṃ ucchuṃ pīlayamānānaṃ ye tattha yantamukhagatā kimayo, te pīḷiyanti. Evameva kho, mahārāja, tathāgato paripakkamānase satte bodhento dhammayantamabhipīlayati, ye tattha micchāpaṭipannā, te kimī viya maranti”ti.

“Nanu, bhante nāgasena, te bhikkhū tāya dhammadesanāya patitā”ti? “Āpi nu kho, mahārāja, tacchako rukkaṃ tacchanto ujukaṃ parisuddhaṃ karotī”ti? “Na hi, bhante, vajjanīyaṃ apanetvā tacchako rukkaṃ ujukaṃ parisuddhaṃ karotī”ti. “Evameva kho, mahārāja, tathāgato parisam rakkhanto na sakkoti bodhaneyye satte bodhetuṃ, micchāpaṭipanne pana satte apanetvā bodhaneyye satte bodheti, attakatena pana te, mahārāja,

micchāpaṭipannā patanti.

“Yathā, mahārāja, kadalī veḷu assatarī attajena haññati, evameva kho, mahārāja, ye te micchāpaṭipannā, te attakatena haññanti patanti.

“Yathā, mahārāja, corā attakatena cakkhuppāṭanaṃ sūlāropanaṃ sīsacchedanaṃ pāpuṇanti, evameva kho, mahārāja, ye te micchāpaṭipannā, te attakatena haññanti patanti . Yesaṃ, mahārāja, saṭṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggataṃ, tesāṃ taṃ neva bhagavato katena, na paresāṃ katena, atha kho attano yeva katena.

“Yathā, mahārāja, puriso sabbajanassa amataṃ dadeyya, te taṃ amataṃ asitvā arogā dīghāyukā sabbītito parimucceyyuṃ, athaññataro puriso durupacārena taṃ asitvā maraṇaṃ pāpuṇeyya, api nu kho so, mahārāja, amataḍāyako puriso tatonidānaṃ kiñci apuññaṃ āpajjeyyā”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, tathāgato dasasahassiyā lokadhātuyā devamanussānaṃ amataṃ dhammadānaṃ deti, ye te sattā bhabbā, te dhammāmatena bujjhanti. Ye pana te sattā abhabbā, te dhammāmatena haññanti patanti. Bhojanaṃ, mahārāja, sabbasattānaṃ jīvitaṃ rakkhati, tamekacce bhuñjitvā visūcikāya maranti, api nu kho so, mahārāja, bhojanadāyako puriso tatonidānaṃ kiñci apuññaṃ āpajjeyyā”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, tathāgato dasasahassiyā lokadhātuyā devamanussānaṃ amataṃ dhammadānaṃ deti, ye te sattā bhabbā, te dhammāmatena bujjhanti. Ye pana te sattā abhabbā, te dhammāmatena haññanti patanti”ti. “Sādhu, bhante nāgasena, evametāṃ tathā sampaṭicchāmi”ti.

Sabbasattahitapharaṇapañho dutiyo.

3. Vatthaguyhanidassanapañho

3. “Bhante nāgasena, bhāsitaṃpetāṃ tathāgatena –

“Kāyena saṃvaro sādhu , sādhu vācāya saṃvaro;

Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro”ti.

“Puna ca tathāgato catunnaṃ parisānaṃ majjhe nisīditvā purato devamanussānaṃ selassa brāhmaṇassa kosohitaṃ vatthaguyhaṃ dassesi. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘kāyena saṃvaro sādhu’ti, tena

hi selassa brāhmaṇassa kosohitaṃ vatthaguyhaṃ dassesīti yaṃ vacanaṃ, taṃ micchā. Yadi selassa brāhmaṇassa kosohitaṃ vatthaguyhaṃ dasseti, tena hi ‘kāyena saṃvaro sādhu’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘kāyena saṃvaro sādhu’ti, selassa ca brāhmaṇassa kosohitaṃ vatthaguyhaṃ dassitaṃ. Yassa kho, mahārāja, tathāgate kaṅkhā uppanā, tassa bodhanatthāya bhagavā iddhiyā tappaṭibhāgaṃ kāyaṃ dasseti, so yeva taṃ pāṭihāriyaṃ passatī”ti.

“Ko panetaṃ, bhante nāgasena, saddahissati, yaṃ parisagato eko yeva taṃ guyhaṃ passati, avasesā tattheva vasantā na passantīti. Ingha me tvaṃ tattha kāraṇaṃ upadisa, kāraṇena maṃ saññāpehī”ti. “Diṭṭhapubbo pana tayā, mahārāja, koci byādhitō puriso parikiṇṇo ñātimittehī”ti. “Āma bhante”ti. “Api nu kho sā, mahārāja, parisā passatetaṃ vedanaṃ, yāya so puriso vedanāya vedayati”ti. “Na hi bhante, attanā yeva so, bhante, puriso vedayati”ti. “Evameva kho, mahārāja, yasseva tathāgate kaṅkhā uppanā, tasseva tathāgato bodhanatthāya iddhiyā tappaṭibhāgaṃ kāyaṃ dasseti, so yeva taṃ pāṭihāriyaṃ passati.

“Yathā vā pana, mahārāja, kañcīdeva purisaṃ bhūto āviseyya, api nu kho sā, mahārāja, parisā passati taṃ bhūtāgamana”nti? “Na hi, bhante, so yeva āturo tassa bhūtassa āgamaṃ passatī”ti. “Evameva kho, mahārāja, yasseva tathāgate kaṅkhā uppanā, tasseva tathāgato bodhanatthāya iddhiyā tappaṭibhāgaṃ kāyaṃ dasseti, so yeva taṃ pāṭihāriyaṃ passatī”ti.

“Dukkaraṃ, bhante nāgasena, bhagavatā kataṃ, yaṃ ekassapi adassanīyaṃ, taṃ dassentaṃ”ti. “Na, mahārāja, bhagavā guyhaṃ dassesi, iddhiyā pana chāyaṃ dassesī”ti. “Chāyāyapi, bhante, diṭṭhāya diṭṭhaṃ yeva hotī guyhaṃ, yaṃ disvā niṭṭhaṃ gato”ti. “Dukkarañcāpi, mahārāja, tathāgato karoti bodhaneyye satte bodhetuṃ. Yadi, mahārāja, tathāgato kiriyāṃ hāpeyya, bodhaneyyā sattā na bujjheyyuṃ. Yasmā ca kho, mahārāja, yogaññū tathāgato bodhaneyye satte bodhetuṃ, tasmā tathāgato yena yena yogena bodhaneyyā bujjhanti, tena tena yogena bodhaneyye bodheti.

“Yathā, mahārāja, bhisakko sallakatto yena yena bhesajjena āturo arogo hoti, tena tena bhesajjena āturaṃ upasaṅkamati, vamanīyaṃ vameṭi, virecanīyaṃ vireceti, anulepanīyaṃ anulimpeṭi, anuvāsānīyaṃ anuvāseti. Evameva kho, mahārāja, tathāgato yena yena yogena bodhaneyyā sattā bujjhanti, tena tena yogena bodheti.

“Yathā vā pana, mahārāja, itthī mūlḥagabbhā bhisakkassa adassanīyaṃ guyaṃ dasseti, evameva kho, mahārāja, tathāgato bodhaneyye satte bodhetuṃ adassanīyaṃ guyaṃ iddhiyā chāyaṃ dassesi. Natthi, mahārāja, adassanīyo nāma okāso puggalaṃ upādāya. Yadi, mahārāja, koci bhagavato hadayaṃ disvā bujḥeyya, tassapi bhagavā yogena hadayaṃ dasseyya, yogaññū, mahārāja, tathāgato desanākusalo.

“Nanu, mahārāja, tathāgato therassa nandassa adhimuttiṃ jānitvā taṃ devabhavanaṃ netvā devakaññāyo dassesi ‘imināyaṃ kulaputto bujḥissatī’ti, tena ca so kulaputto bujḥi. Iti kho, mahārāja, tathāgato anekapariyāyena subhanimittam hīlento garahanto jigucchanto tassa bodhanahetu kakuṭapādinīyo accharāyo dassesi. Evampi tathāgato yogaññū desanākusalo.

“Puna caparaṃ, mahārāja, tathāgato therassa cūlapanthakassa bhātarā nikkadḍhitassa dukkhitassa dummanassa upagantvā sukhumaṃ colakhaṇḍaṃ adāsi ‘imināyaṃ kulaputto bujḥissatī’ti, so ca kulaputto tena kāraṇena jinasāsane vasībhāvaṃ pāpuṇi. Evampi, mahārāja, tathāgato yogaññū desanākusalo.

“Puna caparaṃ, mahārāja, tathāgato brāhmaṇassa mogharājassa yāva tatiyaṃ pañhaṃ puṭṭho na byākāsi ‘evamimassa kulaputtassa māno upasamissati, mānūpasamā abhisamayo bhavissatī’ti, tena ca tassa kulaputtassa māno upasami, mānūpasamā so brāhmaṇo chasu abhiññāsu vasībhāvaṃ pāpuṇi. Evampi, mahārāja, tathāgato yogaññū desanākusalo”ti.

“Sādhu, bhante nāgasena, sunibbeḥhito pañho bahuvidhehi kāraṇehi, gahanaṃ agahanaṃ kataṃ, andhakāro āloko kato, gaṇṭhi bhinno, bhaggā paravādā, jinaputtānaṃ cakkhuṃ tayā uppāditaṃ, nippaṭibhānā titthiyā, tvaṃ gaṇivarapavaramāsajjā”ti.

Vatthaguyhanidassanapañho tatiyo.

4. Pharusavācābhāvapañho

4. “Bhante nāgasena, bhāsitaṃpetam therena sārīputtena dhammasenāpatinā ‘parisuddhavacīsamācāro āvuso tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya ‘mā me idaṃ paro aññāsī’ti. Puna ca tathāgato therassa sudinnassa kalandaṃputtassa aparādhe pārājikaṃ pañnapento pharusāhi vācāhi moghapurisavādena

samudācari, tena ca so thero moghapurisavādena maṅkucittavasena rundhitattā vipphaṭṭhāyā nāsakkhi ariyamaggaṃ paṭivijjhitaṃ. Yadi, bhante nāgasena, parisuddhavaśīsamācāro tathāgato, natthi tathāgatassa vacīduccaritaṃ, tena hi tathāgatena therassa sudinnassa kalandaputtassa aparādhe moghapurisavādena samudāciṅṅanti yaṃ vacanaṃ, taṃ micchā. Yadi bhagavatā therassa sudinnassa kalandaputtassa aparādhe moghapurisavādena samudāciṅṅaṃ, tena hi parisuddhavaśīsamācāro tathāgato, natthi tathāgatassa vacīduccaritaṃ tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, therena sārīputtana dhammasenāpatinā ‘parisuddhavaśīsamācāro āvuso tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya ‘mā me idaṃ paro aññāsī’ti. Āyasmato ca sudinnassa kalandaputtassa aparādhe pārajikaṃ paññāpenta bhagavatā moghapurisavādena samudāciṅṅaṃ, tañca pana aduṭṭhacittena asārambhena yāthāvalakkhaṇena. Kiñca tattha yāthāvalakkhaṇaṃ, yassa, mahārāja, puggalassa imasmiṃ attabhāve catusaccābhisaṃmayo na hoti, tassa purisattaṇaṃ moghaṃ aññaṃ kayiramaṇaṃ aññena sambhavati, tena vuccati ‘moghapuriso’ti. Iti, mahārāja, bhagavatā āyasmato sudinnassa kalandaputtassa satāvavacanaṃ samudāciṅṅaṃ, no abhūtavādenā”ti.

“Sabhāvampi, bhante nāgasena, yo akkosanto bhaṇati, tassa mayaṃ kahāpaṇaṃ daṇḍaṃ dhāreṃ, aparādho yeva so vatthum nissāya viṣuṃ vohāraṃ ācaranto akkosatī”ti. “Atthi pana, mahārāja, sutapubbaṃ tayā khalitassa abhivādanaṃ vā pacuṭṭhānaṃ vā sakkāraṃ vā upāyanānuppadānaṃ vā”ti? “Na hi, bhante, yato kutoci yattha katthaci khalito, so paribhāsanāraho hoti tajanāraho, uttamaṅgampissa chindanti hanantipi bandhantipi ghātentipi jhāpentipi”ti . “Tena hi, mahārāja, bhagavatā kiriyā yeva katā, no akiriyā”ti.

“Kiriyaṃpampi, bhante nāgasena, kurumaṇena patirūpena kātabbaṃ anucchavikena, savanena, bhante nāgasena, tathāgatassa sadevako loko ottappati hiriyati bhīyyo dassanaṃ tatuttariṃ upasaṅkamaṇena payirupāsanaṃ”ti. “Api nu kho, mahārāja, tikicchako abhisanna kāye kupite dose sinehanīyāni bhesajjāni detī”ti? “Na hi, bhante, tiṅhāni lekhanīyāni bhesajjāni detī”ti. “Evameva kho, mahārāja, tathāgato sabbakilesabyādhivūpasamāya anusitṭhimaṃ deti, pharusāpi, mahārāja, tathāgatassa vācā satte sinehayati, muduke karoti. Yathā, mahārāja, uṇhampi udakaṃ yaṃ kiñci sinehanīyaṃ sinehayati, mudukaṃ karoti, evameva kho, mahārāja, pharusāpi tathāgatassa vācā atthavatī hoti

karuṇāsahagatā. Yathā, mahārāja, pituvacanam puttānam atthavantam hoti karuṇāsahagatam, evameva kho, mahārāja, pharusāpi tathāgatassa vācā atthavatī hoti karuṇāsahagatā. Pharusāpi, mahārāja, tathāgatassa vācā sattānam kilesappahānā hoti. Yathā, mahārāja, duggandhampi gomuttam pītam virasampi agadam khāyitam sattānam byādhiṃ hanati, evameva kho, mahārāja, pharusāpi tathāgatassa vācā atthavatī karuṇāsahagatā. Yathā, mahārāja, mahantopi tūlapuñjo parassa kāye nipatitvā rujam na karoti, evameva kho, mahārāja, pharusāpi tathāgatassa vācā na kassaci dukkham uppādetī”ti. “Suvinicchito, bhante nāgasena, paṇho bahūhi kāraṇehi, sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Pharusavācābhāvapaṇho catuttho.

5. Rukkhaacetanābhāvapaṇho

5. “Bhante nāgasena, bhāsitampetam tathāgatena –

“Acetanam brāhmaṇa assuṇantam, jāno ajānantamimam palāsam;

Āraddhavīriyo dhuvam appamatto, sukhasseyyam pucchasi kissa hetū’ti .

Puna ca bhaṇitam –

“Iti phandanarukkhopi, tāvade ajjhabhāsatha;

Mayhampi vacanam atthi, bhāradvāja suṇohi me’ti .

“Yadi, bhante nāgasena, rukkho acetano, tena hi phandanena rukkkena bhāradvājena saha sallapitanti yam vacanam, tam micchā. Yadi phandanena rukkkena bhāradvājena saddhiṃ sallapitam, tena hi rukkho acetanoti tampi vacanam micchā. Ayampi ubhato koṭiko paṇho tavānuppato, so tayā nibbāhitabbo”ti.

“Bhāsitampetam, mahārāja, bhagavatā ‘rukkho acetano’ti, phandanena ca rukkkena bhāradvājena saddhiṃ sallapitam, tañca pana vacanam lokasamaññāya bhaṇitam. Natthi, mahārāja, acetanassa rukkhasa sallāpo nāma, api ca, mahārāja, tasmim rukkhe adhivatthāya devatāyetaṃ adhivacanam rukkhoti, rukkho sallapatīti cesā lokapaṇṇatti, yathā, mahārāja, sakaṭam dhaññassa paripūritam dhaññasakaṭanti jano voharati, na ca tam dhaññamayam sakaṭam, rukkhamayam sakaṭam, tasmim sakaṭe dhaññassa

pana ākiritattā dhaññasakaṭanti jano voharati, evameva kho, mahārāja, na rukkho sallapati, rukkho acetano, yā pana tasmim rukkhe adhivatthā devatā, tassā yeva taṃ adhivacanaṃ rukkhoti, rukkho sallapatīti cesā lokapaṇṇatti.

“Yathā vā pana, mahārāja, dadhim manthayamāno takkaṃ manthemīti voharati, na taṃ takkaṃ, yaṃ so mantheti, dadhim yeva so manthento takkaṃ manthemīti voharati, evameva kho, mahārāja, na rukkho sallapati, rukkho acetano. Yā pana tasmim rukkhe adhivatthā devatā, tassāyeva taṃ adhivacanaṃ rukkhoti, rukkho sallapatīti cesā lokapaṇṇatti.

“Yathā vā pana, mahārāja, asantaṃ sādhetukāmo santaṃ sādhemīti voharati, asiddhaṃ siddhanti voharati, evamesā lokasamaññā, evameva kho, mahārāja, na rukkho sallapati, rukkho acetano. Yā pana tasmim rukkhe adhivatthā devatā, tassāyeva taṃ adhivacanaṃ rukkhoti, rukkho sallapatīti cesā lokapaṇṇatti, yāya, mahārāja, lokasamaññāya jano voharati, tathāgatopi tāyeva lokasamaññāya sattānaṃ dhammaṃ deseti”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Rukkhaacetanābhāvapaṇho pañcamo.

6. Piṇḍapātamahapphalapaṇho

6. “Bhante nāgasena, bhāsitaṃpetam dhammasaṅgītikārahehi therehi

—
“Cundassa bhattam bhuñjitvā, kammārassāti me sutam;

Ābādham samphusī dhīro, pabāḷham māraṇantika’nti .

“Puna ca bhagavatā bhaṇitaṃ ‘dveme, ānanda, piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca. Katame dve? Yañca piṇḍapātam paribhuñjitvā tathāgato anuttaram sammāsambodhim abhisambujjhi, yañca piṇḍapātam paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā’ti. Yadi, bhante nāgasena, bhagavato cundassa bhattam bhuttāvissa kharo ābādho uppanno, pabāḷhā ca vedanā pavattā māraṇantikā, tena hi ‘dveme, ānanda, piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā’ti yaṃ vacanam, taṃ micchā. Yadi dveme piṇḍapātā

samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca, tena hi bhagavato cundassa bhattaṃ bhuttāvissa kharo ābādho uppanno, pabāḷhā ca vedanā pavattā māraṇantikāti tampi vacanaṃ micchā. Kiṃnu kho, bhante nāgasena, so piṇḍapāto visagatatāya mahapphalo, roguppādatāya mahapphalo, āyuvīnāsakatāya mahapphalo, bhagavato jīvitaharaṇatāya mahapphalo? Tattha me kāraṇaṃ brūhi paravādānaṃ niggaḥāya, etthāyaṃ jano sammūḷho lobhavasena atibahuṃ khāyitena lohitapakkhandikā uppannāti. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, dhammasaṅgītikārahehi therehi –

“Cundassa bhattaṃ bhuñjivā, kammārassāti me suttaṃ;

Ābādhaṃ samphusī dhīro, pabāḷhaṃ māraṇantika’nti.

“Bhagavatā ca bhaṇitaṃ ‘dveme, ānanda, piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca. Katame dve? Yañca piṇḍapātaṃ paribhuñjivā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhi, yañca piṇḍapātaṃ paribhuñjivā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā’ti.

“So pana piṇḍapāto bahugūṇo anekānisamsa. Devatā, mahārāja, haṭṭhā pasannamānasā ‘ayaṃ bhagavato pacchimo piṇḍapāto’ti dibbaṃ ojaṃ sūkaramaddave ākiriṃsu. Tañca pana sammāpākaṃ lahupākaṃ manuññaṃ bahurasam jaṭṭharaggitejassa hitaṃ. Na, mahārāja, tatonidānaṃ bhagavato koci anuppanno rogo uppanno, api ca, mahārāja, bhagavato pakatidubbale sarīre khīṇe āyusaṅkhāre uppanno rogo bhiyyo abhivaḍḍhi.

“Yathā, mahārāja, pakatiyā jalamāno aggī aññasmim upādāne dinne bhiyyo pajjalati, evameva kho, mahārāja, bhagavato pakatidubbale sarīre khīṇe āyusaṅkhāre uppanno rogo bhiyyo abhivaḍḍhi.

“Yathā vā pana, mahārāja, soto pakatiyā sandamāno abhivutṭhe mahāmeghe bhiyyo mahogho udakavāhako hoti, evameva kho, mahārāja, bhagavato pakatidubbale sarīre khīṇe āyusaṅkhāre uppanno rogo bhiyyo abhivaḍḍhi.

“Yathā vā pana, mahārāja, pakatiyā abhisannadhātu kucchi aññasmiṃ ajjhoharite bhiiyo āyameyya , evameva kho, mahārāja, bhagavato pakatidubbale sarīre khīṇe āyusankhāre uppanno rogo bhiiyo abhivaḍḍhi, natthi, mahārāja, tasmim piṇḍapāte doso, na ca tassa sakkā dosam āropetu”nti.

“Bhante nāgasena, kena kāraṇena te dve piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā”ti? “Dhammānumajjanasamāpattivāsena, mahārāja, te dve piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā”ti.

“Bhante nāgasena, katamesam dhammānam anumajjanasamāpattivāsena te dve piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā”ti? “Navannaṃ, mahārāja, anupubbavihārasamāpattīnaṃ anulomappaṭilomasamāpajjanavasena te dve piṇḍapātā samasamaphalā samavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisamsatarā cā”ti.

“Bhante nāgasena, dvīsu yeva divasesu adhimattaṃ tathāgato navānupubbavihārasamāpattiyo anulomappaṭilomaṃ samāpajjī”ti? “Āma, mahārājā”ti. “Acchariyaṃ, bhante nāgasena, abbhutaṃ bhante nāgasena. Yaṃ imasmim buddhakkhette asadisam paramadānaṃ, tampi imehi dvīhi piṇḍapātehi agaṇitaṃ. Acchariyaṃ, bhante nāgasena, abbhutaṃ, bhante nāgasena. Yāva mahantā navānupubbavihārasamāpattiyo, yatra hi nāma navānupubbavihārasamāpattivāsena dānaṃ mahapphalataram hoti mahānisamsataraṇca. Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmi”ti.

Piṇḍapātamahapphalapañho chaṭṭho.

7. Buddhapūjanapañho

7. “Bhante nāgasena, bhāsitaṃpetam tathāgatena ‘abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāyā”ti. Puna ca bhaṇitaṃ –

“Pūjetha naṃ pūjaniiyassa dhātum;

Evaṃ karā saggamito gamissathā”ti.

“Yadi, bhante nāgasena, tathāgatena bhaṇitaṃ ‘abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāyā’ti, tena hi ‘pūjetha naṃ pūjaniyassa dhātuṃ, evaṃ karā saggamito gamissathā’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘pūjetha naṃ pūjaniyassa dhātuṃ, evaṃ karā saggamito gamissathā’ti, tena hi ‘abyāvaṭā tumhe ānanda, hotha tathāgatassa sarīrapūjāyā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāyā’ti, puna ca bhaṇitaṃ ‘pūjetha naṃ pūjaniyassa dhātuṃ, evaṃ karā saggamito gamissathā’ti, tañca pana na sabbesaṃ jinaputtānaṃ yeva ārabba bhaṇitaṃ ‘abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāyā’ti. Akammaṃ hetam, mahārāja, jinaputtānaṃ yadidaṃ pūjā, sammasanaṃ saṅkhārānaṃ, yoniso manasikāro, satipaṭṭhānānupassanā, ārammaṇasāraggāho, kilesayuddhaṃ, sadatthamanuyuñjanā, etaṃ jinaputtānaṃ karaṇīyaṃ, avasesānaṃ devamanussānaṃ pūjā karaṇīyā.

“Yathā, mahārāja, mahiyā rājaputtānaṃ hatthiassarathadhanutharulekhamuddāsikkhākhaggamantasutisammutiyuddhayujjhāpanakiriyā karaṇīyā, avasesānaṃ puthuvasasuddānaṃ kasi vaṇijjā gorakkhā karaṇīyā, evameva kho, mahārāja, akammaṃ hetam jinaputtānaṃ yadidaṃ pūjā, sammasanaṃ saṅkhārānaṃ, yoniso manasikāro, satipaṭṭhānānupassanā, ārammaṇasāraggāho, kilesayuddhaṃ, sadatthamanuyuñjanā, etaṃ jinaputtānaṃ karaṇīyaṃ, avasesānaṃ devamanussānaṃ pūjā karaṇīyā.

“Yathā vā pana, mahārāja, brāhmaṇamāṇavakānaṃ iruvedaṃ yajurvedaṃ sāmavedaṃ athabbaṇavedaṃ lakkhaṇaṃ itihāsaṃ purāṇaṃ nighaṇḍu ketubhaṃ akkharappabhedam padam veyyākaraṇam bhāsamaggaṃ uppātam supinaṃ nimittaṃ chaḷaṅgaṃ candaggāhaṃ sūriyaggāhaṃ sukkaṛāhucaritaṃ uluggahayuddhaṃ devadundubhissaram okkanti ukkāpātam bhūmikammaṃ disādāhaṃ bhummantalikkham jotisaṃ lokāyatikaṃ sācakkam migacakkam antaracakkam missakuppādam sakuṇarutaravitaṃ sikkhā karaṇīyā, avasesānaṃ puthuvasasuddānaṃ kasi vaṇijjā gorakkhā karaṇīyā, evameva kho, mahārāja, akammaṃ hetam jinaputtānaṃ yadidaṃ pūjā, sammasanaṃ saṅkhārānaṃ, yoniso manasikāro, satipaṭṭhānānupassanā, ārammaṇasāraggāho, kilesayuddhaṃ, sadatthamanuyuñjanā, etaṃ jinaputtānaṃ karaṇīyaṃ, avasesānaṃ devamanussānaṃ pūjā karaṇīyā, tasmā, mahārāja, tathāgato ‘mā ime

akamme yuñjantu, kamme ime yuñjantū'ti āha 'abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāyā'ti. Yadetam, mahārāja, tathāgato na bhaṇeyya, pattacīvarampi attano pariyādāpetvā bhikkhū buddhapūjaṃ yeva kareyyu"nti. "Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi"ti.

Buddhapūjanapañho sattamo.

8. Pādasakalikāhatapañho

8. "Bhante nāgasena, tumhe bhaṇatha 'bhagavato gacchantassa ayaṃ acetanā mahāpathavī ninnam unnamati, unnatam onamati'ti, puna ca bhaṇatha 'bhagavato pādo sakalikāya khato'ti. Yā sā sakalikā bhagavato pāde patitā, kissa pana sā sakalikā bhagavato pādā na nivattā. Yadi, bhante nāgasena, bhagavato gacchantassa ayaṃ acetanā mahāpathavī ninnam unnamati, unnatam onamati, tena hi 'bhagavato pādo sakalikāya khato'ti yaṃ vacanam, tam micchā. Yadi bhagavato pādo sakalikāya khato, tena hi 'bhagavato gacchantassa ayaṃ acetanā mahāpathavī ninnam unnamati unnatam onamati'ti tampi vacanam micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo"ti.

"Saccam, mahārāja, atthetam bhagavato gacchantassa ayaṃ acetanā mahāpathavī ninnam unnamati unnatam onamati, bhagavato ca pādo sakalikāya khato, na ca pana sā sakalikā attano dhammatāya patitā, devadattassa upakkamena patitā. Devadatto, mahārāja, bahūni jātisatasahassāni bhagavati āghātam bandhi, so tena āghātena 'mahantam kūṭāgārappamāṇam pāsāṇam bhagavato upari pātesāmi'ti muñci. Atha dve selā pathavito uṭṭahitvā tam pāsāṇam sampaṭicchimsu, atha nesam sampahārena pāsāṇato papaṭikā bhijjivā yena vā tena vā patantī bhagavato pāde patitā"ti.

"Yathā ca, bhante nāgasena, dve selā pāsāṇam sampaṭicchimsu, tatheva papaṭikāpi sampaṭicchitabbā"ti? "Sampaṭicchitampi, mahārāja, idhekaccam paggharati pasavati na ṭhānamupagacchati, yathā, mahārāja, udakam pāṇinā gahitam aṅgulantarikāhi paggharati pasavati na ṭhānamupagacchati, khīram takkam madhum sappi tesam maccharasam maṃsarasam pāṇinā gahitam aṅgulantarikāhi paggharati pasavati na ṭhānamupagacchati, evameva kho, mahārāja, sampaṭicchanaṭṭham upagatānam dvinnam selānam sampahārena pāsāṇato papaṭikā bhijjivā yena vā tena vā patantī bhagavato pāde patitā.

"Yathā vā pana, mahārāja, saṃhasukhumaṇurajasamam puḷinaṃ

mutṭhinā gahitaṃ aṅgulantarikāhi paggharati pasavati na ṭhānamupagacchati, evameva kho, mahārāja, sampatiṅghanatthaṃ upagatānaṃ dvinnāṃ selānaṃ sampahārena pāsāṇato papaṭikā bhijjitvā yena vā tena vā patantī bhagavato pāde patitā.

“Yathā vā pana, mahārāja, kabaḷo mukhena gahito idhekaccassa mukhato mucchitvā paggharati pasavati na ṭhānamupagacchati, evameva kho, mahārāja, sampatiṅghanatthaṃ upagatānaṃ dvinnāṃ selānaṃ sampahārena pāsāṇato papaṭikā bhijjitvā yena vā tena vā patantī bhagavato pāde patitā”ti.

“Hotu, bhante nāgasena, selehi pāsāṇo sampatiṅghito, atha papaṭikāyapi apaciti kātubbā yatheva mahāpathaviyā”ti? “Dvādasime, mahārāja, apacitiṃ na karonti. Katame dvādasā? Ratto rāgavasena apacitiṃ na karoti, duṭṭho dosavasena, mūḷho mohavasena, unnato mānavasena, nigguṇo avisesatāya, atithaddho anisedhanatāya, hīno hīnasabhāvatāya, vacanakaro anissaratāya, pāpo kadariyatāya, dukkhāpito paṭidukkhāpanatāya, luddho lobhābhībhūtatāya, āyūhito atthasādhanaṭāya apacitiṃ na karoti. Ime kho mahārāja dvādasā apacitiṃ na karonti. Sā ca pana papaṭikā pāsāṇasampahārena bhijjitvā animittakatadisā yena vā tena vā patamānā bhagavato pāde patitā.

“Yathā vā pana, mahārāja, saṅhasukhumaṇurajo anilabalasamāhato animittakatadiso yena vā tena vā abhikirati, evameva kho, mahārāja, sā papaṭikā pāsāṇasampahārena bhijjitvā animittakatadisā yena vā tena vā patamānā bhagavato pāde patitā. Yadi pana, mahārāja, sā papaṭikā pāsāṇato visuṃ na bhavēyya, tampi te selā pāsāṇapapaṭikaṃ uppativā gaṇṭheyyuṃ. Esā pana, mahārāja, papaṭikā na bhūmatṭhā na ākāsaṭṭhā, pāsāṇasampahārevena bhijjitvā animittakatadisā yena vā tena vā patamānā bhagavato pāde patitā.

“Yathā vā pana, mahārāja, vātamaṇḍalikāya ukkhittaṃ purāṇapaṇṇaṃ animittakatadisāṃ yena vā tena vā patati, evameva kho, mahārāja, esā papaṭikā pāsāṇasampahārevena animittakatadisā yena vā tena vā patamānā bhagavato pāde patitā. Api ca, mahārāja, akataññussa kadariyassa devadattassa dukkhānubhavanāya papaṭikā bhagavato pāde patitā”ti. “Sādhu, bhante nāgasena, evametāṃ tathā sampatiṅghāmi”ti.

Pādasakalikāhatapaṇho aṭṭhamo.

9. Aggaggasamaṇapaṇho

9. “Bhante nāgasena, bhāsītampetaṃ bhagavatā ‘āsavānaṃ khayā samaṇo hotī’ti. Puna ca bhaṇitaṃ –

“Catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇaṃ āhu loke’ti.

Tatime cattāro dhammā khanti appāhāratā rativippahānaṃ ākiñcaññaṃ. Sabbāni panetāni aparikkhīṇāsavassa sakilesasseva honti. Yadi, bhante nāgasena, āsavānaṃ khayā samaṇo hoti, tena hi ‘catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇaṃ āhu loke’ti yaṃ vacanaṃ, taṃ micchā. Yadi catubbhi dhammehi samaṅgibhūto samaṇo hoti, tena hi ‘āsavānaṃ khayā samaṇo hotī’ti tampi vacanaṃ micchā, ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo’”ti.

“Bhāsītampetaṃ, mahārāja, bhagavatā ‘āsavānaṃ khayā samaṇo hotī’ti. Puna ca bhaṇitaṃ ‘catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇaṃ āhu loke’ti. Tadidaṃ, mahārāja, vacanaṃ tesam tesam puggalānaṃ guṇavasena bhaṇitaṃ ‘catubbhi dhammehi samaṅgibhūtaṃ, taṃ ve naraṃ samaṇaṃ āhu loke’ti, idaṃ pana niravasesavacanaṃ ‘āsavānaṃ khayā samaṇo hotī’ti.

“Api ca, mahārāja, ye keci kilesūpasamāya paṭipannā, te sabbe upādāyupādāya samaṇo khīṇāsavo aggamakkhāyati. Yathā, mahārāja, yāni kānici jalajathalajapupphāni, vassikaṃ tesam aggamakkhāyati, avasesāni yāni kānici vividhāni pupphajātāni, sabbāni tāni pupphāni yeva, upādāyupādāya pana vassikaṃ yeva pupphaṃ janassa patthitaṃ pihayitaṃ. Evameva kho, mahārāja, ye keci kilesūpasamāya paṭipannā, te sabbe upādāyupādāya samaṇo khīṇāsavo aggamakkhāyati.

“Yathā vā pana, mahārāja, sabbadhaññaṃ sālī aggamakkhāyati, yā kāci avasesā vividhā dhaññajātiyo, tā sabbā upādāyupādāya bhojanāni sarīrayāpanāya, sālī yeva tesam aggamakkhāyati. Evameva kho, mahārāja, ye keci kilesūpasamāya paṭipannā, te sabbe upādāyupādāya samaṇo khīṇāsavo aggamakkhāyatī’”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī’”ti.

Aggaggasamaṇapañho navamo.

10. Vaṇṇabhaṇanapañho

10. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā ‘mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando, na somanassaṃ, na cetaso uppilāvitattaṃ karaṇīya’nti puna ca tathāgato selassa brāhmaṇassa yathābhucce vaṇṇe bhañṇamāne ānandito sumano uppilāvito bhiyyo uttariṃ sakaguṇaṃ pakittesi –

“Rājāhamasmi selāti, dhammarājā anuttaro;

Dhammena cakkamaṃ vattemi, cakkamaṃ appaṭivattiya’nti .

“Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando, na somanassaṃ, na cetaso uppilāvitattaṃ karaṇīya’nti, tena hi selassa brāhmaṇassa yathābhucce vaṇṇe bhañṇamāne ānandito sumano uppilāvito bhiyyo uttariṃ sakaguṇaṃ pakittesīti yaṃ vacanaṃ, taṃ micchā. Yadi selassa brāhmaṇassa yathābhucce vaṇṇe bhañṇamāne ānandito sumano uppilāvito bhiyyo uttariṃ sakaguṇaṃ pakittesi, tena hi ‘mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando, na somanassaṃ, na cetaso uppilāvitattaṃ karaṇīya’nti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā ‘mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando, na somanassaṃ, na cetaso uppilāvitattaṃ karaṇīya’nti. Selassa ca brāhmaṇassa yathābhucce vaṇṇe bhañṇamāne bhiyyo uttariṃ sakaguṇaṃ pakittitaṃ –

“Rājāhamasmi selāti, dhammarājā anuttaro;

Dhammena cakkamaṃ vattemi, cakkamaṃ appaṭivattiya’nti.

“Paṭhamaṃ, mahārāja, bhagavatā dhammassa sabhāvasarasalakkhaṇaṃ sabhāvaṃ avitathaṃ bhūtaṃ tacchaṃ tathatthaṃ paridīpayamānena bhaṇitaṃ ‘mamaṃ vā bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando, na somanassaṃ, na cetaso uppilāvitattaṃ karaṇīya’nti. Yaṃ pana bhagavatā selassa brāhmaṇassa yathābhucce vaṇṇe bhañṇamāne bhiyyo uttariṃ sakaguṇaṃ pakittitaṃ ‘rājāhamasmi selāti, dhammarājā anuttaro’ti taṃ na lābhahetu, na yasahetu, na attahetu, na pakkhahetu, na antevāsikamyatāya, atha kho

anukampāya kārūññaena hitavasena evaṃ imassa dhammābhisamayo bhavissati tiṇṇaṅga māṇavakasatānanti, evaṃ bhiyyo uttariṃ sakaguṇaṃ bhaṇitaṃ ‘rājāhamasmi selāti, dhammarājā anuttaro’ti. “Sādhu, bhante nāgasena, evametam tathā sampañchāmi”ti.

Vaṇṇabhaṇanapaṇho dasamo.

11. Ahimsāniggahapaṇho

11. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘ahiṃsayam paraṃ loke, piyo hohisi māmakoti. Puna ca bhaṇitaṃ ‘niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhāraha’nti. Niggaho nāma, bhante nāgasena, hatthacchedo pādacchedo vadho bandhanaṃ kārāṇā māraṇaṃ santativikopanaṃ, na etaṃ vacanaṃ bhagavato yuttaṃ, na ca bhagavā arahati etaṃ vacanaṃ vattum. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘ahiṃsayam paraṃ loke, piyo hohisi māmakoti, tena hi “niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhāraha”nti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ “niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhāraha”nti, tena hi “ahiṃsayam paraṃ loke, piyo hohisi māmakoti”ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘ahiṃsayam paraṃ loke, piyo hohisi māmakoti, bhaṇitaṅga ‘niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhāraha’nti. ‘Ahiṃsayam paraṃ loke, piyo hohisi māmakoti sabbesaṃ, mahārāja, tathāgatānaṃ anumataṃ etaṃ, esā anusitṭhi, esā dhammadesanā, dhammo hi, mahārāja, ahiṃsālakkhaṇo, sabhāvavacanaṃ etaṃ. Yaṃ pana, mahārāja, tathāgato āha ‘niggaṇhe niggahārahaṃ, paggaṇhe paggaṇhāraha’nti, bhāsā esā, uddhataṃ, mahārāja, cittaṃ niggahetabbaṃ, līnaṃ cittaṃ paggaṇhetabbaṃ. Akusalaṃ cittaṃ niggahetabbaṃ, kusalaṃ cittaṃ paggaṇhetabbaṃ. Ayoniso manasikāro niggahetabbo, yoniso manasikāro paggaṇhetabbo. Micchāpaṭipanno niggahetabbo, sammāpaṭipanno paggaṇhetabbo. Anariyo niggahetabbo ariyo paggaṇhetabbo. Coro niggahetabbo, acoro paggaṇhetabbo”ti.

“Hotu, bhante nāgasena, idāni tvaṃ paccāgatosi mama visayaṃ, yamaṃ pucchāmi, so me attho upagato. Coro pana, bhante nāgasena, niggaṇhantena kathaṃ niggahetabbo”ti? “Coro, mahārāja, niggaṇhantena evaṃ niggahetabbo, paribhāsaniyo paribhāsitaṃ, daṇḍaniyo daṇḍetabbo, pabbājanīyo pabbājetabbo, bandhanīyo bandhitabbo, ghātaniyo ghātetabbo”ti. “Yaṃ pana, bhante nāgasena, corānaṃ ghātanaṃ, taṃ

tathāgatānaṃ anumata”nti? “Na hi, mahārāja”ti. “Kissa pana coro anusāsānīyo anumato tathāgatāna”nti? “Yo so, mahārāja, ghātīyati, na so tathāgatānaṃ anumatiyā ghātīyati, sayamkatena so ghātīyati, api ca dhammānusiṭṭhiyā anusāsīyati, sakkā pana, mahārāja, tayā purisaṃ akārakaṃ anaparādhaṃ vīthiyaṃ carantaṃ gahetvā ghātayitu”nti? “Na sakkā, bhante”ti. “Kena kāraṇena, mahārāja”ti? “Akārakattā, bhante”ti. “Evameva kho, mahārāja, na coro tathāgatānaṃ anumatiyā haññati, sayamkatena so haññati, kiṃ panettha anusāsako kiñci dosaṃ āpajjati”ti? “Na hi bhante”ti. “Tena hi, mahārāja, tathāgatānaṃ anusīṭṭhi sammānusiṭṭhi hoti”ti. “Sādhu, bhante nāgasena, evametam tathā sampañcchāmi”ti.

Ahiṃsāniggahapaṇho ekādasamo.

12. Bhikkhupaṇāmitapaṇho

12. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā ‘akkodhano vigatakhilohamasmi”ti, puna ca tathāgato there sārīputtamoggallāne sapaṛise paṇāmesi, kiṃ nu kho, bhante nāgasena, tathāgato kupito paṛisaṃ paṇāmesi, udāhu tuṭṭho paṇāmesi, etaṃ tāva jānāhi imaṃ nāmāti? Yadi, bhante nāgasena, kupito paṛisaṃ paṇāmesi, tena hi tathāgatassa kodho appaṭivattito, yadi tuṭṭho paṇāmesi, tena hi avatthusmiṃ aṅānantena paṇāmitā. Ayampi ubhato koṭiko paṇho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā ‘akkodhano vigatakhilohamasmi”ti, paṇāmitā ca therā sārīputtamoggallānā sapaṛisā, taṅca pana na kopena, idha, mahārāja, kocideva puriso mahāpathaviyā mūle vā khāṇuke vā pāsāṇe vā kaṭhale vā visame vā bhūmibhāge khalitvā patati, api nu kho, mahārāja, mahāpathavī kupitā taṃ pāteṭi”ti? “Na hi, bhante, natthi mahāpathaviyā kopō vā pasādo vā, anunayappaṭiḡhavippamuttā mahāpathavī, sayameva so alaso khalitvā patitoti. Evameva kho, mahārāja, natthi tathāgatānaṃ kopō vā pasādo vā, anunayappaṭiḡhavippamuttā tathāgatā arahanto sammāsambuddhā, atha kho sayam kateneva te attano aparādheṇa paṇāmitā.

“Idha pana, mahārāja, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva nicchubhati thalaṃ ussāreti. Api nu kho, mahārāja, mahāsamuddo kupito taṃ kuṇapaṃ nicchubhati”ti? “Na hi, bhante, natthi mahāsamuddassa kopō vā pasādo vā, anunayappaṭiḡhavippamutto mahāsamuddo”ti. “Evameva kho, mahārāja, natthi tathāgatānaṃ kopō vā pasādo vā, anunayappaṭiḡhavippamuttā

tathāgatā arahanto sammāsambuddhā, atha kho sayam kateneva te attano aparādhena paṇāmitā.

“Yathā, mahārāja, pathaviyā khalito patīyati, evaṃ jinasāsanavare khalitopaṇāmīyati. Yathā, mahārāja, samudde matam kuṇapaṇ nicchubhīyati, evaṃ jinasāsanavare khalito paṇāmīyati. Yaṃ pana te, mahārāja, tathāgato paṇāmesi, tesam atthakāmo hitakāmo sukhakāmo visuddhikāmo ‘evaṃ ime jātijarābyādhimaraṇehi parimuccissanti’ti paṇāmesi”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

Bhikkhupaṇāmitapaṇho dvādasamo.

Paṇāmitavaggo tatiyo.

Imasmiṃ vagge dvādasa paṇhā.

4. Sabbaññutañāṇavaggo

1. Iddhikammavipākapaṇho

1. “Bhante nāgasena, bhāsitampeṭam bhagavatā ‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmogallāno’ti. Puna ca kira so laḷehi paripothito bhinnasīso sañcuṇṇitaṭṭhimaṃsadhamanichinnaparigatto parinibbuto . Yadi, bhante nāgasena, thero mahāmogallāno iddhiyā koṭiṃ gato, tena hi laḷehi pothito parinibbutoti yaṃ vacanaṃ, taṃ micchā. Yadi laḷehi paripothito parinibbuto, tena hi iddhiyā koṭiṃ gatoti tampi vacanaṃ micchā. Kiṃ na samattho iddhiyā attano upaghātaṃ apanayituṃ, sadevakassapi lokassa paṭisaraṇaṃ bhavituṃ arahoti? Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampeṭam, mahārāja, bhagavatā ‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmogallāno’ti. Āyasmā ca mahāmogallāno laḷahato parinibbuto, tañca pana kammādhiggahitena”ti.

“Nanu, bhante nāgasena, iddhimato iddhivisayopi kammavipākopi dve acintiyā, acintiyena acintiyaṃ apanayitabbaṃ. Yathā nāma, bhante, keci phalakāmā kapitthena kapitthaṃ pothenti, ambena ambaṃ pothenti, evameva kho, bhante nāgasena, acintiyena acintiyaṃ pothayitvā apanetabba”nti?

“Acintiyānampi, mahārāja, ekaṃ adhimattaṃ balavataraṃ, yathā, mahārāja, mahiyā rājāno honti samajaccā, samajaccānampi tesam eko sabbe abhibhavivā āṇaṃ pavatteti. Evameva kho, mahārāja, tesam acintiyānaṃ kammavipākaṃ yeva adhimattaṃ balavataraṃ, kammavipākaṃ yeva sabbe abhibhaviya āṇaṃ pavatteti, kammādhiggahitassa avasesā kiriyā okāsaṃ na labhanti.

“Idha pana, mahārāja, koci puriso kismiñcideva pakaraṇe aparajjhati, na tassa mātā vā pitā vā bhaginī vā bhātaro vā sakhī vā sahāyakā vā tāyanti, atha kho rājā yeva tattha abhibhaviya āṇaṃ pavatteti. Kiṃ tattha kāraṇaṃ? Aparādhikatā. Evameva kho, mahārāja, tesam acintiyānaṃ kammavipākaṃ yeva adhimattaṃ balavataraṃ, kammavipākaṃ yeva sabbe abhibhaviya āṇaṃ pavatteti, kammādhiggahitassa avasesā kiriyā okāsaṃ na labhanti.

“Yathā vā pana, mahārāja, mahiyā davaḍāhe samuṭṭhite ghaṭasahassampi udakaṃ na sakkoti nibbāpetuṃ, atha kho aggi yeva tattha abhibhaviya āṇaṃ pavatteti. Kiṃ tattha kāraṇaṃ? Balavatā tejassa. Evameva kho, mahārāja, tesam acintiyānaṃ kammavipākaṃ yeva adhimattaṃ balavataraṃ, kammavipākaṃ yeva sabbe abhibhaviya āṇaṃ pavatteti, kammādhiggahitassa avasesā kiriyā okāsaṃ na labhanti, tasmā, mahārāja, āyasmato mahāmoggallānassa kammādhiggahitassa lagulehi pothiyamānassa iddhiyā samannāhāro nāhosī”ti. “Sādhu, bhante nāgasena, evametam tathā sampañicchāmi”ti.

Iddhikammavipākapañho paṭhamo.

2. Dhammavinayaṭṭhannāpaṭṭhannapañho

2. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘tathāgatappavedito, bhikkhave, dhammavinayo vivaṭo virocati no paṭṭhanno’ti. Puna ca pātimokkhuḍdeso kevalaṅca vinayaṭṭhakaṃ pihitaṃ paṭṭhannaṃ. Yadi, bhante nāgasena, jinasāsane yuttaṃ vā pattaṃ vā samayaṃ labhetha, vinayaṭṭhanti vivaṭā sobheyya. Kena kāraṇena? Kevalam tattha sikkhā saṃyamo niyamo sīlaguṇācārappaṇṭatti attharaso dhammaraso vimuttirasō. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘tathāgatappavedito, bhikkhave, dhammavinayo vivaṭo virocati no paṭṭhanno’ti, tena hi ‘pātimokkhuḍdeso kevalaṅca vinayaṭṭhakaṃ pihitaṃ paṭṭhanna’nti yaṃ vacanaṃ, taṃ micchā. Yadi pātimokkhuḍdeso kevalaṅca vinayaṭṭhakaṃ pihitaṃ paṭṭhannaṃ, tena hi ‘tathāgatappavedito, bhikkhave, dhammavinayo vivaṭo virocati no paṭṭhanno’ti tampi vacanaṃ micchā. Ayampi ubhato

koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetam, mahārāja, bhagavatā ‘tathāgatappavedito, bhikkhave, dhammavinayo vivaṭo virocati no paṭicchanno’ti. Puna ca pātimokkhuddeso kevalañca vinayapaṭakam pihitam paṭicchannam, tañca pana na sabbesam, sīmam katvā pihitam.

“Tividhena, mahārāja, bhagavatā pātimokkhuddeso sīmam katvā pihito, pubbakānam tathāgatānam vaṃsavasena pātimokkhuddeso sīmam katvā pihito, dhammassa garukattā pihito, bhikkhubhūmiyā garukattā pihito.

“Katham pubbakānam tathāgatānam vaṃsavasena pātimokkhuddeso sīmam katvā pihito, eso vaṃso, mahārāja, sabbesam pubbakānam tathāgatānam yadidaṃ bhikkhumajjhe pātimokkhuddeso avasesānam pihito. Yathā, mahārāja, khattiyānam khattiyamāyā khattiyesu yeva carati, evametam khattiyānam lokassa pavenī avasesānam pihitā. Evameva kho, mahārāja, eso vaṃso sabbesam pubbakānam tathāgatānam yadidaṃ bhikkhumajjhe pātimokkhuddeso avasesānam pihito.

“Yathā vā pana, mahārāja, mahiyā gaṇā vattanti, seyyathidaṃ, mallā atonā pabbatā dhammagiriya brahmagiriya naṭakā naccakā laṅghakā pisācā maṇibhaddā puṇṇabaddhā candimasūriyā siridevatā kālivedatā, sivā vasudevā ghanikā asipāsā bhaddiputtāti, tesam tesam rahassam tesu tesu gaṇesu yeva carati, avasesānam pihitam. Evameva kho, mahārāja, eso vaṃso sabbesam pubbakānam tathāgatānam yadidaṃ bhikkhumajjhe pātimokkhuddeso avasesānam pihito. Evaṃ pubbakānam tathāgatānam vaṃsavasena pātimokkhuddeso sīmam katvā pihito.

“Katham dhammassa garukattā pātimokkhuddeso sīmam katvā pihito? Dhammo, mahārāja, garuko bhāriyo, tattha sammattakārī aññaṃ ārādheti, tam tattha paramparāsammattakāritāya pāpuṇāti, na tam tattha paramparāsammattakāritāya pāpuṇāti, mā cāyam sāraddhammo varadhammo asammattakārīnam hatthagato oññāto avaññāto hīlito khīlito garahito bhavatu, mā cāyam sāraddhammo varadhammo dujjanagato oññāto avaññāto hīlito khīlito garahito bhavatūti. Evaṃ dhammassa garukattā pātimokkhuddeso sīmam katvā pihito.

“Yathā, mahārāja,
sāvarapavaraabhijātājātimitantarattalohitacandanam nāma
savarapuramanugataṃ oññātaṃ avaññātaṃ hīlitaṃ khīlitaṃ garahitaṃ

bhavati, evameva kho, mahārāja, mā cāyaṃ sāraddhammo varadhammo paramparāasammattakārīnaṃ hatthagato oññāto avaññāto hīlito khīlito garahito bhavatu, mā cāyaṃ sāraddhammo varadhammo dujjanagato oññāto avaññāto hīlito khīlito garahito bhavatūti. Evaṃ dhammassa garukattā pātimokkhuddeso sīmaṃ katvā pihito.

“Kathaṃ bhikkhubhūmiyā garukattā pātimokkhuddeso sīmaṃ katvā pihito, bhikkhubhāvo kho, mahārāja, loke atuliyō appamāṇo anagghiyo, na sakkā kenaci agghāpetuṃ tuletuṃ parimetuṃ, māyaṃ evarūpe bhikkhubhāve ʒhito lokena samasamo bhavatūti bhikkhūnaṃ yeva antare pātimokkhuddeso carati. Yathā, mahārāja, loke varapavarabhaṇḍaṃ vatthaṃ vā attharaṇaṃ vā gajaturāṅgarathasuvaṇṇarajatamaṇimuttāitthiratanādīni vā vijītakammasūrā vā sabbe te rājānamupagacchanti, evameva kho, mahārāja, yāvata loke sugatāgamapariyattīcārasaṃyamasīlasaṃvaraguṇā, sabbe te bhikkhusaṅghamupagatā bhavanti. Evaṃ bhikkhubhūmiyā garukattā pātimokkhuddeso sīmaṃ katvā pihito”ti. “Sādhu, bhante nāgasena, evametam tathā sampiṭicchāmī”ti.

Dhammavinayaṭicchannāṭicchannapañho dutiyo.

3. Musāvādagarulahubhāvapañho

3. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā ‘sampajānamusāvāde pārājiko hotī’ti. Puna ca bhaṇitaṃ ‘sampajānamusāvāde lahukaṃ āpattiṃ āpajjati ekassa santike desanāvattuka’nti. Bhante nāgasena, ko panettha viseso, kiṃ kāraṇaṃ, yañcekena musāvādena ucchijjati, yañcekena musāvādena satekiccho hoti? Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘sampajānamusāvāde pārājiko hotī’ti, tena hi ‘sampajānamusāvāde lahukaṃ āpattiṃ āpajjati ekassa santike desanāvattuka’nti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘sampajānamusāvāde lahukaṃ āpattiṃ āpajjati ekassa santike desanāvattuka’nti, tena hi ‘sampajānamusāvāde pārājiko hotī’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā ‘sampajānamusāvāde pārājiko hotī’ti. Bhaṇitañca ‘sampajānamusāvāde lahukaṃ āpattiṃ āpajjati ekassa santike desanāvattuka’nti, tañca pana vatthivasena garukalahukaṃ hoti. Taṃ kiṃ maññasi, mahārāja, idha koci puriso parassa paṇinā pahāraṃ dadeyya, tassa tumhe kiṃ daṇḍaṃ dhārethā”ti? “Yadi so, bhante, āha ‘nakkhamāmī’ti, tassa mayaṃ akkhamamāne kahāpaṇaṃ harāpemā”ti

“idha pana, mahārāja, so yeva puriso tava pāṇinā pahāraṃ dadeyya, tassa pana ko daṇḍo”ti? “Hatthampissa, bhante, chedāpeyyāma, pādampi chedāpeyyāma, yāva sīsaṃ kaḷīracchejjaṃ chedāpeyyāma, sabbampi taṃ gehaṃ vilumpāpeyyāma, ubhatopakkhe yāva sattamaṃ kulaṃ samugghātāpeyyāma”ti. “Ko panettha, mahārāja, viseso, kiṃ kāraṇaṃ, yaṃ ekassa pāṇippahāre sukhumo kahāpaṇo daṇḍo, yaṃ tava pāṇippahāre hatthacchejjaṃ pādacchejjaṃ yāva kaḷīracchejjaṃ sabbagehādānaṃ ubhatopakkhe yāva sattamakulā samugghāto”ti? “Manussantarena, bhante”ti. “Evameva kho, mahārāja, sampajānamusāvādo vatthuvaseṇa garukalahuko hotī”ti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmī”ti.

Musāvādagarulahubhāvapaṇho tatiyo.

4. Bodhisattadhammatāpaṇho

4. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā **dhammatādhammapariyāye** ‘pubbeva bodhisattānaṃ mātāpitaro niyatā honti, bodhi niyatā hoti, aggasāvakaṃ niyatā honti, putto niyato hoti, upaṭṭhāko niyato hotī’ti. Puna ca tumhe bhaṇatha ‘tusite kāye ṭhito bodhisatto aṭṭha mahāvilokaṇāni viloketi, kālaṃ viloketi, dīpaṃ viloketi, desaṃ viloketi, kulaṃ viloketi, janettiṃ viloketi, āyuṃ viloketi, māsaṃ viloketi, nekkhammaṃ viloketi’ti. Bhante nāgasena, aparipakke ñāṇe bujjanāṃ natthi, paripakke ñāṇe na sakkā nimesantarampi āgamaṭṭhaṃ, anatikkamaṇīyaṃ paripakkamānaṃ. Kasmā bodhisatto kālaṃ vilokehi ‘kamhi kāle uppajjāmī’ti. Aparipakke ñāṇe bujjanāṃ natthi, paripakke ñāṇe na sakkā nimesantarampi āgamaṭṭhaṃ, kasmā bodhisatto kulaṃ viloketi ‘kumhi kule uppajjāmī’ti. Yadi, bhante nāgasena, pubbeva bodhisattassa mātāpitaro niyatā, tena hi ‘kulaṃ viloketi’ti yaṃ vacanaṃ, taṃ micchā. Yadi kulaṃ viloketi, tena hi ‘pubbeva bodhisattassa mātāpitaro niyatā’ti taṃ vacanaṃ micchā. Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Niyatā, mahārāja, pubbeva bodhisattassa mātāpitaro, kulaṇca bodhisatto viloketi. Kinti pana kulaṃ viloketi ‘ye me mātāpitaro, te khattiyā udāhu brāhmaṇā’ti. Evaṃ kulaṃ viloketi.

“Aṭṭhannaṃ, mahārāja, pubbeva anāgataṃ oloketabbaṃ hoti. Katamesaṃ aṭṭhannaṃ? Vāṇijassa, mahārāja, pubbeva vikkayaḥhaṇḍaṃ oloketabbaṃ hoti, hatthināgassa pubbeva soṇḍāya anāgato maggo oloketabbo

hoti, sākaṭṭikassa pubbeva anāgataṃ titthaṃ oloketabbaṃ hoti, niyāmakassa pubbeva anāgataṃ tīraṃ oloketvā nāvā pesetabbā hoti, bhisakkassa pubbeva āyūṃ oloketvā āturo upasaṅkamtabbo hoti, uttarasetussa pubbeva thirāthirabhāvaṃ jānitvā abhiruhitabbaṃ hoti, bhikkhussa pubbeva anāgataṃ kālaṃ paccavekkhitvā bhojanaṃ bhuñjitabbaṃ hoti, bodhisattānaṃ pubbeva kulaṃ oloketabbaṃ hoti ‘khattiyakulaṃ vā brāhmaṇakulaṃ vā’ti. Imesaṃ kho, mahārāja, aṭṭhannaṃ pubbeva anāgataṃ oloketabbaṃ hoti”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Bodhisattadhammatāpaṇho catuttho.

5. Attanipātanapaṇho

5. “Bhante nāgasena, bhāsitampeṭaṃ bhagavatā ‘na, bhikkhave, attānaṃ pātetabbaṃ, yo pāteyya, yathādhammo kāretabbo’ti. Puna ca tumhe bhaṇatha ‘yattha katthaci bhagavā sāvakānaṃ dhammaṃ desayamāno anekapariyāyena jātiyā jarāya byādhino maraṇassa samucchedāya dhammaṃ deseti, yo hi koci jātijarābyādhimaraṇaṃ samatikkamati, taṃ paramāya pasamsāya pasamsati’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘na, bhikkhave, attānaṃ pātetabbaṃ, yo pāteyya, yathādhammo kāretabbo’ti, tena hi ‘jātiyā jarāya byādhino maraṇassa samucchedāya dhammaṃ deseti’ti yaṃ vacanaṃ, taṃ micchā. Yadi jātiyā jarāya byādhino maraṇassa samucchedāya dhammaṃ deseti, tena hi ‘na, bhikkhave, attānaṃ pātetabbaṃ, yo pāteyya, yathādhammo kāretabbo’”ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā ‘na, bhikkhave, attānaṃ pātetabbaṃ, yo pāteyya, yathādhammo kāretabbo’ti. Yattha katthaci bhagavatā sāvakānaṃ dhammaṃ desayamānena ca anekapariyāyena jātiyā jarāya byādhino maraṇassa samucchedāya dhammo desito, tattha pana kāraṇaṃ atthi, yena bhagavā kāraṇena paṭikkhipi samādapesi cā”ti.

“Kiṃ panettha, bhante nāgasena, kāraṇaṃ, yena bhagavā kāraṇena paṭikkhipi samādapesi cā”ti? “Sīlavā, mahārāja, sīlasampanno agadasamo sattānaṃ kilesavisavināsane, osadhasamo sattānaṃ kilesabyādhivūpasame, udakasamo sattānaṃ kilesarajojallāpahaṇe, maṇiratanasamo sattānaṃ sabbasampattidāne, nāvāsamo sattānaṃ caturoghapāragamane, satthavāhasamo sattānaṃ jātikantāratāraṇe, vātasamo sattānaṃ tividhaggisantāpanibbāpane, mahāmeghasamo sattānaṃ mānasaparipūraṇe, ācariyasamo sattānaṃ kusalasikkhāpane, sudesakasamo sattānaṃ

khemapathamācikkhaṇe. Evarūpo, mahārāja, bahugūṇo anekagūṇo appamāṇagūṇo guṇarāsi guṇapuñjo sattānaṃ vaḍḍhikaro sīlavā ‘mā vinassī’ ti sattānaṃ anukampāya bhagavā sikkhāpadaṃ paññapesi ‘na, bhikkhave, attānaṃ pātetabbaṃ, yo pāteyya, yathādhammo kāretabbo’ ti. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena bhagavā paṭikkhipi. Bhāsitampeṭaṃ, mahārāja, therena kumārakassapena vicitrakathikena pāyāsirajāññaṃ paraḷokaṃ dīpayamānena ‘yathā yathā kho rājañña samaṇabrāhmaṇā sīlavanto kalyāṇadhammā ciraṃ dīghamaddhānaṃ tiṭṭhanti, tathā tathā bahuṃ puññaṃ pasavanti, bahujaṇahitāya ca paṭipajjanti bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti.

“Kena pana kāraṇena bhagavā samādapesi? Jātipi, mahārāja, dukkhā, jarāpi dukkhā, byādhipi dukkha, maraṇampi dukkhaṃ, sokopi dukkha, paridevopi dukkha, dukkhampi dukkhaṃ, domanassampi dukkhaṃ, upāyāsopi dukkha, appiyehi sampayogopi dukkha, piyehi vippayogopi dukkha, mātumaraṇampi dukkhaṃ, pitumaraṇampi dukkhaṃ, bhātumaraṇampi dukkhaṃ, bhaginimaraṇampi dukkhaṃ, puttamaraṇampi dukkhaṃ, dāramaraṇampi dukkhaṃ, dāsamaraṇampi dukkhaṃ , ñātumaraṇampi dukkhaṃ, ñātibyaṇampi dukkhaṃ, rogabyaṇampi dukkhaṃ, bhogabyaṇampi dukkhaṃ, sīlabyaṇampi dukkhaṃ, ditthibyaṇampi dukkhaṃ, rājabhayampi dukkhaṃ, corabhayampi dukkhaṃ, veribhayampi dukkhaṃ, dubbhikkhabhayampi dukkhaṃ, aggibhayampi dukkhaṃ, udakabhayampi dukkhaṃ, ūmibhayampi dukkhaṃ, āvaṭṭabhayampi dukkhaṃ, kumbhīlabhayampi dukkhaṃ, susukābhayampi dukkhaṃ, attānuvādabhayampi dukkhaṃ, parānuvādabhayampi dukkhaṃ, daṇḍabhayampi dukkhaṃ, duggatibhayampi dukkhaṃ, parisāsārabbhayampi dukkhaṃ, ājīvabhayampi dukkhaṃ, maraṇabhayampi dukkhaṃ, vettehi tāḷanampi dukkhaṃ, kasāhi tāḷanampi dukkhaṃ, addhadaṇḍakehi tāḷanampi dukkhaṃ, hatthacchedanampi dukkhaṃ, pādacchedanampi dukkhaṃ, hatthapādacchedanampi dukkhaṃ, kaṇṇacchedanampi dukkhaṃ, nāsacchedanampi dukkhaṃ, kaṇṇanāsacchedanampi dukkhaṃ, bilaṅgathālikampi dukkhaṃ, saṅkhamuṇḍikampi dukkhaṃ, rāhumukhampi dukkhaṃ, jotimālikampi dukkhaṃ, hatthapajjotikampi dukkhaṃ, erakavattikampi dukkhaṃ, cīrakavāsikampi dukkhaṃ, eṇeyyakampi dukkhaṃ, baḷisamaṃsikampi dukkhaṃ, kahāpaṇikampi dukkhaṃ, khārāpatacchikampi dukkhaṃ, palighaparivattikampi dukkhaṃ, palālapīṭhakampi dukkhaṃ, tattena telena osiṅcanampi dukkhaṃ, sunakhehi khādāpanampi dukkhaṃ, jīvasūlāropanampi dukkhaṃ, asinā sīsacchedanampi dukkhaṃ, evarūpāni, mahārāja, bahuvīdhāni anekavīdhāni dukkhāni saṃsāragato anubhavati.

“Yathā, mahārāja, himavantapabbate abhivutṭham udakaṃ gaṅgāya nadiyā pāsāṇa sakkhara khara marumba āvaṭṭa gaggalaka ūmikavaṅkacadika āvaraṇaṇīvaraṇaṇamūlakasākhāsu pariyoṭṭharati, evameva kho, mahārāja, evarūpāni bahuvīdhāni anekavidhāni dukkhāni saṃsāragato anubhavati. Pavattaṃ, mahārāja, dukkhaṃ, appavattaṃ sukhaṃ. Appavattassa guṇaṃ pavattassa ca bhayaṃ dīpayamāno, mahārāja, bhagavā appavattassa sacchikiriyāya jātijarābyādhimaraṇasamatikkamāya samādapesi, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena bhagavā samādapesī”ti. “Sādhu, bhante nāgasena, sunibbheṭhito paṇho, sukathitaṃ kāraṇaṃ, evametaṃ tathā sampaṭicchāmi”ti.

Attanipātanapaṇho pañcama.

6. Mettābhāvanānisamsapaṇho

6. “Bhante nāgasena, bhāsitaṃpettaṃ bhagavatā ‘mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṅkhā. Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passaṭi, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttariṃ appaṭivijjhanto brahmalokūpago hoti”ti. Puna ca tumhe bhaṇatha ‘sāmo kumāro mettāvihārī migasaṅghena parivuto pavane vicaranto pīḷiyakkhena rañṇā viddho visapītena sallena tattheva mucchito patito’ti.

“Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘mettāya bhikkhave...pe... brahmalokūpago hoti’ti, tena hi “sāmo kumāro mettāvihārī migasaṅghena parivuto pavane vicaranto pīḷiyakkhena rañṇā viddho visapītena sallena tattheva mucchito patito’ti yaṃ vacanaṃ, taṃ micchā. Yadi sāmo kumāro mettāvihārī migasaṅghena parivuto pavane vicaranto pīḷiyakkhena rañṇā viddho visapītena sallena tattheva mucchito patito, tena hi ‘mettāya, bhikkhave...pe... satthaṃ vā kamati’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho sunipuṇo parisāṇho sukhumo gambhīro, api sunipuṇānaṃ manujānaṃ gatte sedaṃ moceyya, so tavānuppatto, vijātehi taṃ mahājaṭajaṭitaṃ, anāgatānaṃ jinaputtānaṃ cakkhūṃ dehi nibbāhanāyā”ti.

“Bhāsitaṃpettaṃ, mahārāja, bhagavatā ‘mettāya bhikkhave...pe... satthaṃ vā kamati’ti. Sāmo ca kumāro mettāvihārī migasaṅghena parivuto

pavane vicaranto pīiyakkhena raññā viddho visapītena sallena tattheva mucchito patito, tattha pana, mahārāja, kāraṇaṃ atthi. Katamaṃ tattha kāraṇaṃ? Nete, mahārāja, guṇā puggalassa, mettābhāvanāyete guṇā, sāmo, mahārāja, kumāro ghaṭaṃ ukkhipanto tasmim̐ khaṇe mettābhāvanāya pamatto ahosi.

“Yasmim̐, mahārāja, khaṇe puggalo mettaṃ samāpanno hoti, na tassa puggalassa tasmim̐ khaṇe aggi vā visaṃ vā satthaṃ vā kamati. Tassa ye keci ahitakāmā upagantvā taṃ na passanti, na tasmim̐ okāsaṃ labhanti. Nete, mahārāja, guṇā puggalassa, mettābhāvanāyete guṇā. Idha, mahārāja, puriso saṅgāmasūro abhejjakavacajālikam̐ sannayhitvā saṅgāmaṃ otareyya, tassa sarā khittā upagantvā patanti vikiranti, na tasmim̐ okāsaṃ labhanti, neso, mahārāja, guṇo saṅgāmasūrassa, abhejjakavacajālikāyeso guṇo, yassa sarā khittā upagantvā patanti vikiranti. Evameva kho, mahārāja, nete guṇā puggalassa, mettābhāvanāyete guṇā.

“Yasmim̐, mahārāja, khaṇe puggalo mettaṃ samāpanno hoti, na tassa puggalassa tasmim̐ khaṇe aggi vā visaṃ vā satthaṃ vā kamati. Tassa ye keci ahitakāmā upagantvā taṃ na passanti, tasmim̐ okāsaṃ na labhanti, nete, mahārāja, guṇā puggalassa, mettābhāvanāyete guṇā. Idha pana, mahārāja, puriso dibbaṃ antaradhānaṃ mūlaṃ hatthe kareyya, yāva taṃ mūlaṃ tassa hatthagataṃ hoti, tāva na añño koci pakatimanusso taṃ purisaṃ passati. Neso, mahārāja, guṇo purisassa, mūlasseso guṇo antaradhānassa, yaṃ so pakatimanussānaṃ cakkhupathe na dissati. Evameva kho, mahārāja, nete guṇā puggalassa, mettābhāvanāyete guṇā.

“Yasmim̐, mahārāja, khaṇe puggalo mettaṃ samāpanno hoti, na tassa puggalassa tasmim̐ khaṇe aggi vā visaṃ vā satthaṃ vā kamati. Tassa ye keci ahitakāmā upagantvā taṃ na passanti, na tasmim̐ okāsaṃ labhanti. Nete, mahārāja, guṇā puggalassa, mettābhāvanāyete guṇā. Yathā vā pana, mahārāja, purisaṃ sukataṃ mahāleṇamanuppaviṭṭhaṃ mahatimahāmegho abhivassanto na sakkoti temayituṃ, neso, mahārāja, guṇo purisassa, mahāleṇasseso guṇo, yaṃ mahāmegho abhivassamāno na taṃ temeti. Evameva kho, mahārāja, nete guṇā puggalassa, mettābhāvanāyete guṇā.

“Yasmim̐, mahārāja, khaṇe puggalo mettaṃ samāpanno hoti, na tassa puggalassa tasmim̐ khaṇe aggi vā visaṃ vā satthaṃ vā kamati. Tassa ye keci ahitakāmā upagantvā taṃ na passanti, na tassa sakkonti ahitaṃ kātuṃ nete, mahārāja, guṇā puggalassa, mettābhāvanāyete guṇā”ti. “Acchariyaṃ, bhante nāgasena, abbhutaṃ bhante nāgasena, sabbapāpanivāraṇā

mettābhāvanā”ti. “Sabbakusalaguṇāvahā, mahārāja, mettābhāvanā hitānampi ahitānampi, ye te sattā viññāṇabaddhā, sabbesaṃ mahānisamsā mettābhāvanā saṃvibhajitabbā”ti.

Mettābhāvanānisamsapaṇho chaṭṭho.

7. Kusalākusalasamavisamapaṇho

7. “Bhante nāgasena ‘kusalakārissapi akusalakārissapi vipāko samasamo, udāhu koci viseso atthī’ti? “Atthi, mahārāja, kusalassa ca akusalassacaviseso, kusalaṃ, mahārāja, sukhavipākaṃsaggasaṃvattanikaṃ, akusalaṃ dukkhavipākaṃ nirayaṃvattanika”nti.

“Bhante nāgasena, tumhe bhaṇatha ‘devadatto ekantakaṇho, ekantakaṇhehi dhammehi samannāgato, bodhisatto ekantasukko, ekantasukkehi dhammehi samannāgato’ti. Puna ca devadatto bhava bhava yasena ca pakkhena ca bodhisattena samasamo hoti, kadāci adhikataro vā. Yadā devadatto nagare bārāṇasiyaṃ brahmadattassa rañño purohitaputto ahosi, tadā bodhisatto chavakacaṇḍālo ahosi vijjādharo, vijjaṃ parijappitvā akāle ambaphalāni nibbatesi, ettha tāva bodhisatto devadattato jātiyā nihīno yasena ca nihīno.

“Puna caparaṃ yadā devadatto rājā ahosi mahā mahīpati sabbakāmasamaṅgī, tadā bodhisatto tassūpabhogo ahosi hatthināgo sabbalakkhaṇasampanno, tassa cārugativilāsaṃ asahamāno rājā vadhamicchanto hatthācariyaṃ evamavoca ‘asikkhito te, ācariya, hatthināgo, tassa ākāsagamanam nāma kāraṇam karohī’ti, tatthapi tāva bodhisatto devadattato jātiyā nihīno lāmako tiracchānagato.

“Puna caparaṃ yadā devadatto manusso ahosi pavane naṭṭhāyiko, tadā bodhisatto mahāpathavī nāma makkato ahosi, etthapi tāva dissati viseso manussassa ca tiracchānagatassa ca, tatthapi tāva bodhisatto devadattato jātiyā nihīno.

“Puna caparaṃ yadā devadatto manusso ahosi soṇuttaro nāma nesādo balavā balavataro nāgabalo, tadā bodhisatto chaddanto nāma nāgarājā ahosi. Tadā so luddako taṃ hatthināgaṃ ghātesī, tatthapi tāva devadattova adhikataro.

“Puna caparaṃ yadā devadatto manusso ahosi vanacarako aniketavāsī,

tadā bodhisatto sakuṇo ahosi tittiro mantajjhāyī, tadāpi so vanacarako taṃ sakuṇaṃ ghātesi, tatthapi tāva devadattova jātiyā adhikataro.

“Puna caparaṃ yadā devadatto kalābu nāma kāsirājā ahosi, tadā bodhisatto tāpaso ahosi khantivādī. Tadā so rājā tassa tāpasassa kuddho hatthapāde vaṃsakaḷīre viya chedāpesi, tatthapi tāva devadatto yeva adhikataro jātiyā ca yasena ca.

“Puna caparaṃ yadā devadatto manusso ahosi vanacaro, tadā bodhisatto nandiyo nāma vānarindo ahosi, tadāpi so vanacaro taṃ vānarindaṃ ghātesi saddhiṃ mātarā kaniṭṭhabhātikena ca, tatthapi tāva devadatto yeva adhikataro jātiyā.

“Puna caparaṃ yadā devadatto manusso ahosi acelako kārambhiyo nāma, tadā bodhisatto paṇḍarako nāma nāgarājā ahosi, tatthapi tāva devadatto yeva adhikataro jātiyā.

“Puna caparaṃ yadā devadatto manusso ahosi pavane jaṭilako, tadā bodhisatto tacchako nāma mahāsūkaro ahosi, tatthapi tāva devadatto yeva jātiyā adhikataro.

“Puna caparaṃ yadā devadatto cetīsu sūraparicaro nāma rājā ahosi upari purisamatte gagane vehāsaṅgamo, tadā bodhisatto kapilo nāma brāhmaṇo ahosi, tatthapi tāva devadatto yeva adhikataro jātiyā ca yasena ca.

“Puna caparaṃ yadā devadatto manusso ahosi sāmo nāma, tadā bodhisatto ruru nāma migarājā ahosi, tatthapi tāva devadatto yeva jātiyā adhikataro.

“Puna caparaṃ yadā devadatto manusso ahosi luddako pavanacaro, tadā bodhisatto hatthināgo ahosi, so luddako tassa hatthināgassa sattakkhattuṃ dante chinditvā hari, tatthapi tāva devadatto yeva yoniyā adhikataro.

“Puna caparaṃ yadā devadatto siṅgālo ahosi khattiyadhammo, so yāvataṃ jambudīpe padesarājāno te sabbe anuyutte akāsi, tadā bodhisatto vidhuro nāma paṇḍito ahosi, tatthapi tāva devadatto yeva yasena adhikataro.

“Puna caparaṃ yadā devadatto hatthināgo hutvā laṭukikāya sakuṇikāya puttake ghātesi, tadā bodhisattopi hatthināgo ahosi yūthapati, tattha tāva ubhopi te samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto yakkho ahoṣi adhammo nāma, tadā bodhisattopi yakkho ahoṣi dhammo nāma, tatthapi tāva ubhopi samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto nāviko ahoṣi pañcannaṃ kulasaṭānaṃ issaro, tadā bodhisattopi nāviko ahoṣi pañcannaṃ kulasaṭānaṃ issaro, tatthapi tāva ubhopi samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto satthavāho ahoṣi pañcannaṃ sakaṭasaṭānaṃ issaro, tadā bodhisattopi satthavāho ahoṣi pañcannaṃ sakaṭasaṭānaṃ issaro, tatthapi tāva ubhopi samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto sākho nāma migarājā ahoṣi, tadā bodhisattopi nigrodho nāma migarājā ahoṣi, tatthapi tāva ubhopi samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto sākho nāma senāpati ahoṣi, tadā bodhisattopi nigrodho nāma rājā ahoṣi, tatthapi tāva ubhopi samasamā ahesuṃ.

“Puna caparaṃ yadā devadatto khaṇḍahālo nāma brāhmaṇo ahoṣi, tadā bodhisatto cando nāma rājakumāro ahoṣi, tadā so khaṇḍahālo yeva adhikataro.

“Puna caparaṃ yadā devadatto brahmadatto nāma rājā ahoṣi, tadā bodhisatto tassa putto mahāpadumo nāma kumāro ahoṣi, tadā so rājā sakaputtaṃ corapapāte khipāpesi, yato kutoci pitāva puttānaṃ adhikataro hoti visiṭṭhoti, tatthapi tāva devadatto yeva adhikataro.

“Puna caparaṃ yadā devadatto mahāpatāpo nāma rājā ahoṣi, tadā bodhisatto tassa putto dhammāpālo nāma kumāro ahoṣi, tadā so rājā sakaputtassa hatthapāde sīsaṅca chedāpesi, tatthapi tāva devadatto yeva uttaro adhikataro.

Ajjetarahi ubhopi sakyakule jāyimsu. Bodhisatto buddho ahoṣi sabbaññū lokanāyako, devadatto tassa devātidevassa sāsane pabbajitvā iddhiṃ nibbattetvā buddhālayaṃ akāsi. Kiṃ nu kho, bhante nāgasena, yaṃ mayā bhaṇitaṃ, taṃ sabbaṃ tathaṃ udāhu vitatha”nti?

“Yaṃ tvam, mahārāja, bahuviddhaṃ kāraṇaṃ osāresi, sabbaṃ

taṃ tatheva, no aññathā”ti. “Yadi, bhante nāgasena, kaṇhopi sukkopi samasamagatikā honti, tena hi kusalampi akusalampi samasamavipākaṃ hoti”ti? “Na hi, mahārāja, kusalampi akusalampi samasamavipākaṃ hoti, na hi, mahārāja, devadatto sabbajanehi paṭiviruddho, bodhisatteneva paṭiviruddho. Yo tassa bodhisattena paṭiviruddho, so tasmim̃ tasmim̃ yeva bhava paccati phalaṃ deti. Devadattopi, mahārāja, issariye t̃hito janapadesu ārakkhaṃ deti, setuṃ sabhaṃ puññasālaṃ kāreti, samaṇabrāhmaṇānaṃ kapaṇaddhikavaṇibbakānaṃ nāthānāthānaṃ yathāpaṇihitaṃ dānaṃ deti. Tassa so vipākena bhava bhava sampattiyo paṭilabhati. Kassetam̃, mahārāja, sakkā vattuṃ vinā dānena damena saṃyamena uposathakammena sampattiṃ anubhavissat̃ti?

“Yaṃ pana tvam̃, mahārāja, evaṃ vadesi ‘devadatto ca bodhisatto ca ekato anuparivattanti’ti, so na jātisatassa accayena samāgamo ahoṣi, na jātisahasassa accayena, na jātisatasahasassa accayena, kadāci karahaci bahūnaṃ ahorattānaṃ accayena samāgamo ahoṣi. Yaṃ panetaṃ, mahārāja, bhagavatā **kāṇakacchapopamaṃ** upadassitaṃ manussattappaṭilābhāya, tathūpamaṃ, mahārāja, imesaṃ samāgamaṃ dhārehi.

“Na, mahārāja, bodhisattassa devadatteneva saddhiṃ samāgamo ahoṣi, theropi, mahārāja, sārīputto anekesu jātisatasahasassesu bodhisattassa pitā ahoṣi, mahāpitā ahoṣi, cūlapitā ahoṣi, bhātā ahoṣi, putto ahoṣi, bhāgineyyo ahoṣi, mitto ahoṣi.

“Bodhisattopi, mahārāja, anekesu jātisatasahasassesu therassa sārīputtassa pitā ahoṣi, mahāpitā ahoṣi, cūlapitā ahoṣi, bhātā ahoṣi, putto ahoṣi, bhāgineyyo ahoṣi, mitto ahoṣi, sabbepi, mahārāja, sattanikāyapariyāpannā saṃsārasotamanugatā saṃsārasotena vuyhantā appiyehipi piyehipi samāgacchanti. Yathā, mahārāja, udakaṃ sotena vuyhamānaṃ suciasucikalyāṇapāpakena samāgacchati, evameva kho, mahārāja, sabbepi sattanikāyapariyāpannā saṃsārasotamanugatā saṃsārasotena vuyhantā appiyehipi piyehipi samāgacchanti. Devadatto, mahārāja, yakkho samāno attanā adhammo pare adhamme niyojetvā sattapaññāsavassakoṭiyo saṭṭhi ca vassasatasahasāni mahāniraye pacci, bodhisattopi, mahārāja, yakkho samāno attanā dhammo pare dhamme niyojetvā sattapaññāsavassakoṭiyo saṭṭhi ca vassasatasahasāni sagge modi sabbakāmasamaṅgī, api ca, mahārāja, devadatto imasmim̃ bhava buddhaṃ anāsādanīyamāsādayitvā samaggaṅca saṅghaṃ bhinditvā pathaviṃ pāvisi, tathāgato bujjhitvā sabbadhamme parinibbuto upadhisankhaye”ti. “Sādhu, bhante nāgasena, evametam̃ tathā sampaṭicchāmi”ti.

8. Amarādevīpañho

8. “Bhante nāgasena, bhāsitampetaṃ bhagavatā –

“Sace labhetha khaṇaṃ vā raho vā, nimantakaṃ vāpi labhetha tādisaṃ;

Sabbāva itthī kayirumaṃ nu pāpaṃ, aññaṃ aladdhā pīṭhasappinā saddhi’nti.

“Puna ca kathīyati ‘mahosadhassa bhariyā amarā nāma itthī gāmake ṭhapitā pavutthapatikā raho nisinnā vivittā rājappaṭisamaṃ sāmikaṃ karitvā sahassena nimantīyamānā pāpaṃ nākāsī’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘sace...pe... saddhi’nti tena hi ‘mahosadhassa bhariyā...pe... nākāsī’ti yaṃ vacanaṃ, taṃ micchā. Yadi mahosadhassa bhariyā...pe... nākāsī, tena hi ‘sace...pe... saddhi’nti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetaṃ, mahārāja, bhagavatā ‘sace...pe... saddhi’nti. Kathīyati ca ‘mahosadhassa bhariyā ...pe... nākāsī’ti. Kareyya sā, mahārāja, itthī sahassaṃ labhamānā tādīsena purisena saddhiṃ pāpakammaṃ, na sā kareyya sace khaṇaṃ vā raho vā nimantakaṃ vāpi tādisaṃ labheyya, vicinantī sā, mahārāja, amarā itthī na addasa khaṇaṃ vā raho vā nimantakaṃ vāpi tādisaṃ.

“Idha loke garahabhayā khaṇaṃ na passi, paraloke nirayabhayā khaṇaṃ na passi, kaṭukavipākaṃ pāpanti khaṇaṃ na passi, piyaṃ amuñcitukāmā khaṇaṃ na passi, sāmikassa garukatāya khaṇaṃ na passi, dhammaṃ apacāyantī khaṇaṃ na passi, anariyaṃ garahantī khaṇaṃ na passi, kiriyaṃ abhinditukāmā khaṇaṃ na passi. Evarūpehi bahūhi kāraṇehi khaṇaṃ na passi.

“Rahopi sā loke vicinitvā apassantī pāpaṃ nākāsī. Sace sā manussehi raho labheyya, atha amanussehi raho na labheyya. Sace amanussehi raho labheyya, atha paracittavidūhi pabbajitehi raho na labheyya. Sace paracittavidūhi pabbajitehi raho labheyya, atha paracittavidūnīhi devatāhi raho na labheyya. Sace paracittavidūnīhi devatāhi raho labheyya, attanāva pāpehi raho na labheyya. Sace attanāva pāpehi raho labheyya, atha

adhammena raho na labheyya. Evarūpehi bahuvīdhehi kāraṇehi raho alabhitvā pāpaṃ nākāsi.

“Nimantakampi sā loke vicinitvā tādisaṃ alabhanṭī pāpaṃ nākāsi. Mahosadho, mahārāja, paṇḍito aṭṭhavīsatiyā aṅgehi samannāgato. Katamehi aṭṭhavīsatiyā aṅgehi samannāgato? Mahosadho, mahārāja, sūro hirimā ottappī sapakkho mittasampanno khamo sīlavā saccavādī soceyyasampanno akkodhano anatimānī anusūyako vīriyavā āyūhako saṅgāhako saṃvibhāgī sakhilo nivātavutti saṅho asaṭho amāyāvī atibuddhisampanno kittimā vijjāsampanno hitesī upanissitānaṃ patthito sabbajanassa dhanavā yasavā. Mahosadho, mahārāja, paṇḍito imehi aṭṭhavīsatiyā aṅgehi samannāgato. Sā aññaṃ tādisaṃ nimantakaṃ alabhitvā pāpaṃ nākāsi”ti. “Sādhu, bhante nāgasena, evametam tathā sampañcchāmi”ti.

Amarādevīpaṇho aṭṭhamo.

9. Arahantaabhāyanapaṇho

9. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘vigatabhayasantāsā arahanto’ti. Puna ca nagare rājagahe dhanapālakaṃ hatthiṃ bhagavati opatantaṃ disvā pañca khīṇāsavasatāni pariccajivā jinavaraṃ pakkantāni disāvidisaṃ ekaṃ ṭhapetvā theram ānandaṃ. Kiṃ nu kho, bhante nāgasena, te arahanto bhayā pakkantā, paññāyissati sakena kammenāti dasabalaṃ pātetukāmā pakkantā, udāhu tathāgatassa atulaṃ vipulamasamaṃ pāṭihāriyaṃ daṭṭhukāmā pakkantā? Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘vigatabhayasantāsā arahanto’ti, tena hi ‘nagare...pe... ānanda’nti yaṃ vacanaṃ taṃ micchā. Yadi nagare rājagahe dhanapālakaṃ hatthiṃ bhagavati opatantaṃ disvā pañca khīṇāsavasatāni pariccajivā jinavaraṃ pakkantāni disāvidisaṃ ekaṃ ṭhapetvā theram ānandaṃ, tena hi ‘vigatabhayasantāsā arahanto’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘vigatabhayasantāsā arahanto’ti, nagare rājagahe dhanapālakaṃ hatthiṃ bhagavati opatantaṃ disvā pañca khīṇāsavasatāni pariccajivā jinavaraṃ pakkantāni disāvidisaṃ ekaṃ ṭhapetvā theram ānandaṃ, tañca pana na bhayā, nāpi bhagavantaṃ pātetukāmāya.

“Yena pana, mahārāja, hetunā arahanto bhāyeyyumaṃ vā tāseyyumaṃ vā, so hetu arahantaṃ samucchino, tasmā vigatabhayasantāsā arahanto,

bhāyati nu, mahārāja, mahāpathavī khaṇanteṭṭhi bhindanteṭṭhi dhārenteṭṭhi samuddapabbatagirisikhareti? “Na hi, bhante”ti. “Kena kāraṇena mahārājā”ti? “Natthi, bhante, mahāpathaviyā so hetu, yena hetunā mahāpathavī bhāyeyya vā tāseyya vā”ti. “Evameva kho, mahārāja, natthi arahantānaṃ so hetu, yena hetunā arahanto bhāyeyyumaṃ vā tāseyyumaṃ vā.

“Bhāyati nu, mahārāja, girisikharaṃ chindante vā bhindante vā patante vā agginā dahante vā”ti? “Na hi, bhante”ti. “Kena kāraṇena mahārājā”ti? “Natthi, bhante, girisikharaṃ so hetu, yena hetunā girisikharaṃ bhāyeyya vā tāseyya vā”ti. “Evameva kho, mahārāja, natthi arahantānaṃ so hetu, yena hetunā arahanto bhāyeyyumaṃ vā tāseyyumaṃ vā.

“Yadipi, mahārāja, lokadhātusatasahassee ye keci sattanikāyapariyāpannā sabbepi te sattihattā ekaṃ arahantaṃ upadhāvitvā tāseyyumaṃ, na bhaveyya arahato cittaṃ kiñci aññathattaṃ. Kiṃ kāraṇaṃ? Aṭṭhānāmanavakāsatāya.

“Api ca, mahārāja, tesam khīṇāsavānaṃ evaṃ cetoparivitakko ahosi ‘ajja naravarapavare jinavaravasabhe nagaravaramanuppaviṭṭhe vīthiyā dhanapālako hatthī āpatissati, asaṃsayamatidevadevaṃ upaṭṭhāko na pariccajissati, yadi mayam sabbepi bhagavantaṃ na pariccajissāma, ānandassa guṇo pākaṭo na bhavissati, na heva ca tathāgataṃ samupagamissati hatthināgo, handa mayam apagacchāma, evamidam mahato janakāyassa kilesabandhanamokkho bhavissati, ānandassa ca guṇo pākaṭo bhavissati”ti. Evaṃ te arahanto ānisaṃsaṃ disvā disāvidisaṃ pakkantā”ti. “Suvibhatto, bhante nāgasena, pañho, evametaṃ natthi arahantānaṃ bhayaṃ vā santāso vā, ānisaṃsaṃ disvā arahanto pakkantā disāvidisa”nti.

Arahantaabhāyanapañho navamo.

10. Buddhasabbaññubhāvapañho

10. “Bhante nāgasena, tumhe bhaṇatha ‘tathāgato sabbaññū’ti. Puna ca bhaṇatha ‘tathāgatena sārīputtamoggallānappamukhe bhikkhusaṅghe paṇāmite cātumeyyakā ca sakyā brahmā ca sahampati bījūpamañca vacchataruṇūpamañca upadassetvā bhagavantaṃ pasādesuṃ khamāpesuṃ nijjhantaṃ akamaṃ”ti. Kiṃ nu kho, bhante nāgasena, aññātā tā upamā tathāgatassa, yāhi tathāgato upamāhi orato khamito upasanto nijjhantaṃ gato? Yadi, bhante nāgasena, tathāgatassa tā upamā aññātā, tena hi buddho asabbaññū, yadi ñātā, tena hi okassa pasayha vīmaṃsāpekkho paṇāmesi, tena

hi tassa akāruññatā sambhavati. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Sabbaññū, mahārāja, tathāgato, tāhi ca upamāhi bhagavā pasanno orato khamito upasanto nijhattaṃ gato. Dhammassāmī, mahārāja, tathāgato, tathāgatappavediteheva te opammehi tathāgataṃ ārādheseṃ tosesuṃ pasādesuṃ, tesañca tathāgato pasanno ‘sādhū’ti abbhānumodī.

“Yathā, mahārāja, itthī sāmikassa santakeneva dhanena sāmikaṃ ārādheti toseti pasādeti, tañca sāmiko ‘sādhū’ti abbhānumodati, evameva kho, mahārāja, cātumeyyakā ca sakyā brahmā ca sahampati tathāgatappavediteheva opammehi tathāgataṃ ārādheseṃ tosesuṃ pasādesuṃ, tesañca tathāgato pasanno ‘sādhū’ti abbhānumodī.

“Yathā vā pana, mahārāja, kappako rañño santakeneva suvaṇṇaphaṇakena rañño uttamaṅgaṃ pasādhayamāno rājānaṃ ārādheti toseti pasādeti, tassa ca rājā pasanno ‘sādhū’ti abbhānumodati, yathicchitamanuppadeti, evameva kho, mahārāja, cātumeyyakā ca sakyā brahmā ca sahampati tathāgatappavediteheva opammehi tathāgataṃ ārādheseṃ tosesuṃ pasādesuṃ, tesañca tathāgato pasanno ‘sādhū’ti abbhānumodī.

“Yathā vā pana, mahārāja, saddhivihāriko upajjhāyābhattaṃ piṇḍapātaṃ gahetvā upajjhāyassa upanāmento upajjhāyaṃ ārādheti toseti pasādeti, tañca upajjhāyo pasanno ‘sādhū’ti abbhānumodati, evameva kho, mahārāja, cātumeyyakā ca sakyā brahmā ca sahampati tathāgatappavediteheva opammehi tathāgataṃ ārādheseṃ tosesuṃ pasādesuṃ, tesañca tathāgato pasanno ‘sādhū’ti abbhānumoditvā sabbadukkhaparimuttiyā dhammaṃ desesī”ti. “Sādhū, bhante nāgasena, evametam tathā sampañicchāmīti.

Buddhasabbaññubhāvapañho dasamo.

Sabbaññutañānavaggo catuttho.

Imasmim vagge dasa pañhā.

5. Santhavavaggo

1. Santhavapañho

1. “Bhante nāgasena, bhāsitampetaṃ bhagavatā –

“Santhavato bhayaṃ jātaṃ, nicketā jāyate rajo;

Aniketamasanthavaṃ, etaṃ ve munidassana’nti.

“Puna ca bhagavatā bhaṇitaṃ ‘vihāre kāraye ramme, vāsayettha bahussute’ti. Yadi, bhante nāgasena, tathāgatena bhaṇitaṃ ‘santhavato bhayaṃ jātaṃ, nicketā jāyate rajo. Aniketamasanthavaṃ, etaṃ ve munidassana’nti, tena hi ‘vihāre kāraye ramme, vāsayettha bahussute’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘vihāre kāraye ramme, vāsayettha bahussute’ti, tena hi ‘santhavato bhayaṃ jātaṃ, nicketā jāyate rajo. Aniketamasanthavaṃ, etaṃ ve munidassana’nti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetaṃ, mahārāja, bhagavatā ‘santhavato bhayaṃ jātaṃ, nicketā jāyate rajo. Aniketamasanthavaṃ, etaṃ ve munidassana’nti. Bhaṇitañca ‘vihāre kāraye ramme, vāsayettha bahussute’ti. Yaṃ, mahārāja, bhagavatā bhaṇitaṃ ‘santhavato bhayaṃ jātaṃ, nicketā jāyate rajo. Aniketamasanthavaṃ, etaṃ ve munidassana’nti, taṃ sabhāvavacanaṃ asesavacanaṃ nissesavacanaṃ nippariyāyavacanaṃ samaṇānucchavaṃ samaṇasārappaṃ samaṇappatirūpaṃ samaṇārahaṃ samaṇagocaraṃ samaṇappaṭipadā samaṇappaṭipatti. Yathā, mahārāja, āraññako migo araññe pavane caramāno nirālayo aniketo yathicchakaṃ sayati, evameva kho, mahārāja, bhikkhunā ‘santhavato bhayaṃ jātaṃ, nicketā jāyate rajo. Aniketamasanthavaṃ, etaṃ ve munidassana’nti cintetabbaṃ.

“Yaṃ pana, mahārāja, bhagavatā bhaṇitaṃ ‘vihāre kāraye ramme, vāsayettha bahussute’ti, taṃ dve atthavase sampassamānena bhagavatā bhaṇitaṃ. Katame dve? Vihāradānaṃ nāma sabbabuddhehi vaṇṇitaṃ anumataṃ thomitaṃ pasatthaṃ, taṃ te vihāradānaṃ datvā jātijarāmaraṇā parimuccissantīti. Ayaṃ tāva paṭhamo ānisaṃso vihāradāne.

“Puna caparaṃ vihāre vijjamāne bhikkhuniyo byattasaṅketā bhavissanti, sulabhaṃ dassanaṃ dassanakāmānaṃ, anikete duddassanā bhavissantīti. Ayaṃ dutiyo ānisaṃso vihāradāne. Ime dve atthavase sampassamānena bhagavatā bhaṇitaṃ ‘vihāre kāraye ramme, vāsayettha bahussute’ti, na tattha buddhaputtana ālayo karaṇīyo nikete”ti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmī”ti.

Santhavapañho paṭhamo.

2. Udarasaṃyatapañho

2. “Bhante nāgasena, bhāsitaṃpetaṃ bhagavatā –

“Uttiṭṭhe nappamajjeyya, udare saṃyato siyā”ti.

“Puna ca bhagavatā bhaṇitaṃ ‘ahaṃ kho panudāyi, appekadā iminā pattaṇa samatittikampi bhuñjāmi, bhiiyopi bhuñjāmi’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti, tena hi ‘ahaṃ kho panudāyi, appekadā iminā pattaṇa samatittikampi bhuñjāmi, bhiiyopi bhuñjāmi’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘ahaṃ kho panudāyi, appekadā iminā pattaṇa samatittikampi bhuñjāmi, bhiiyopi bhuñjāmi’ti, tena hi ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti, bhaṇitañca ‘ahaṃ kho panudāyi, appekadā iminā pattaṇa samatittikampi bhuñjāmi, bhiiyopi bhuñjāmi’ti. Yaṃ, mahārāja, bhagavatā bhaṇitaṃ ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti, taṃ sabhāvavacanaṃ asesavacanaṃ nissesavacanaṃ nippariyāyavacanaṃ bhūtavacanaṃ tacchavacanaṃ yāthāvavacanaṃ aviparītavacanaṃ isivacanaṃ munivacanaṃ bhagavantavacanaṃ arahantavacanaṃ paccekabuddhvacanaṃ jinavacanaṃ sabbaññuvacanaṃ tathāgatassa arahato sammāsambuddhassa vacanaṃ.

“Udare asaṃyato, mahārāja, pāṇampi hanati, adinnampi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, majjampi pivati, mātaraṃpi jīvitā voropeti, pitaraṃpi jīvitā voropeti, arahantaṃpi jīvitā voropeti, saṅghampi bhindati, duṭṭhena cittaṇa tathāgatassa lohitampi uppādeti. Nanu, mahārāja, devadatto udare asaṃyato saṅghaṃ bhinditvā kappatṭhiyaṃ kammaṃ āyūhi . Evarūpāni, mahārāja, aññāni pi bahuvidhāni kāraṇāni disvā bhagavatā bhaṇitaṃ ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti.

“Udare saṃyato, mahārāja, catusaccābhisamayaṃ abhisameti, cattāri sāmāññaphalāni sacchikaroti, catūsu paṭisambhidāsu aṭṭhasu samāpattīsu chasu abhiññāsu vasībhāvaṃ pāpuṇāti, kevalaṇca samaṇadhammaṃ pūreti. Nanu, mahārāja, sukapotako udare saṃyato hutvā yāva tāvatimsabhavanaṃ

kampetvā sakkam devānamindaṃ upatṭhānamupanesi, evarūpāni, mahārāja, aññānīpi bahuvīdhāni kāraṇāni disvā bhagavatā bhaṇitaṃ ‘uttiṭṭhe nappamajjeyya, udare saṃyato siyā’ti.

“Yaṃ pana, mahārāja, bhagavatā bhaṇitaṃ ‘ahaṃ kho panudāyi appekadā iminā pattaṇa samatittikampi bhuñjāmi, bhiyyopi bhuñjāmi’ti, taṃ katakiccena niṭṭhitakiriyena siddhatthena vusitavosānena nirāvaraṇena sabbaññunā sayambhunā tathāgatena attānaṃ upādāya bhaṇitaṃ.

“Yathā, mahārāja, vantassavirittassa anuvāsitassa āturassasappāyakiriyā icchitabbā hoti, evameva kho, mahārāja, sakilesassa aditṭhasaccassa udare saṃyamo karaṇīyo hoti. Yathā, mahārāja, maṇiratanassa sappabhāsassa jātīmantaṃ abhijātiparisuddhassa majjananighaṃsanaparisoḍhanena karaṇīyaṃ na hoti, evameva kho, mahārāja, tathāgatassa buddhavisaye pāramiṃ gatassa kiriyākaraṇesu āvaraṇaṃ na hoti”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

Udarasamyatapaṇho dutiyo.

3. Buddhaappābādhapaṇho

3. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘ahamasmi, bhikkhave, brāhmaṇo yācayogo sadā payatapāni antimadehadharo anuttaro bhisakko sallakatto’ti. Puna ca bhaṇitaṃ bhagavatā ‘etadaggaṃ, bhikkhave, mama sāvakaṇaṃ bhikkhūnaṃ appābādhānaṃ yadidaṃ bākulo’ti. Bhagavato ca sarīre bahukkhattuṃ ābādhō uppanno dissati. Yadi, bhante nāgasena, tathāgato anuttaro, tena hi ‘etadaggaṃ...pe... bākulo’ti yaṃ vacanaṃ, taṃ micchā. Yadi therō bākulo appābādhānaṃ aggo, tena hi ‘ahamasmi... pe... sallakatto’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘ahamasmi...pe... sallakatto’ti, bhaṇitaṇca ‘etadaggaṃ...pe... bākulo’ti, taṇca pana bāhirānaṃ āgamānaṃ adhigamānaṃ pariyattīnaṃ attani vijjamānataṃ sandhāya bhāsitaṃ.

“Santi kho pana, mahārāja, bhagavato sāvakaṃ ṭhānacaṅkamikā, te ṭhānena caṅkamena divārattim vītināmenti, bhagavā pana, mahārāja, ṭhānena caṅkamena nisajjāya sayanena divārattim vītināmeti, ye te, mahārāja, bhikkhū ṭhānacaṅkamikā, te tena aṅgena atirekā.

“Santi kho pana, mahārāja, bhagavato sāvakā ekāsanikā, te jīvitahetupi dutiyaṃ bhojanaṃ na bhuñjanti, bhagavā pana, mahārāja, dutiyampi yāva tatiyampi bhojanaṃ bhuñjati, ye te, mahārāja, bhikkhū ekāsanikā, te tena aṅgena atirekā, anekavidhāni, mahārāja, tāni kāraṇāni tesam tesam taṃ taṃ sandhāya bhaṇitāni. Bhagavā pana, mahārāja, anuttaro sīlena samādhinā paññāya vimuttiyā vimuttiññānadassanena dasahi ca balehi catūhi vesārajjehi aṭṭhārasahi buddhadhammehi chahi asādhāraṇehi ñāṇehi, kevale ca buddhavisaye taṃ sandhāya bhaṇitaṃ ‘ahamasmi...pe... sallakatto’ti.

“Idha, mahārāja, manussesu eko jātimā hoti, eko dhanavā, eko vijjavā, eko sippavā, eko sūro, eko vicakkhaṇo, sabbepe te abhibhaviya rājā yeva tesam uttamo hoti, evameva kho, mahārāja, bhagavā sabbasattānaṃ aggo jeṭṭho seṭṭho.

“Yaṃ pana āyasmā bākulo appābādho ahosi, taṃ abhinīhārasena, so hi, mahārāja, anomadassissa bhagavato udaravātābādhe uppanne vipassissa ca bhagavato aṭṭhasaṭṭhiyā ca bhikkhusatasahassānaṃ tiṇapupphakaroge uppanne sayam tāpaso samāno nānābhesajjehi taṃ byādhim apanetvā appābādhatam patto, bhaṇito ca ‘etadaggaṃ...pe... bākulo’ti.

“Bhagavato, mahārāja, byādhimhi uppajjantepi anuppajjantepi dhutaṅgaṃ ādiyantepi anādiyantepi natthi bhagavatā sadiso koci satto. Bhāsitaṃpetam mahārāja bhagavatā devātidevena **samyuttanikāya** varalañchake –

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho’ti. ‘Sādhu, bhante nāgasena, evametam tathā sampañicchāmī’”ti.

Buddhaappābādhapāṇho tatiyo.

4. Magguppādanapaṇho

4. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘tathāgato bhikkhave, araham sammāsambuddho anuppannassa maggassa uppādetā’ti. Puna ca bhaṇitaṃ ‘addasaṃ khvāham, bhikkhave, purāṇam maggaṃ purāṇam añjasam pubbakehi sammāsambuddhehi anuyāta’nti. Yadi, bhante nāgasena, tathāgato anuppannassa maggassa uppādetā, tena hi ‘addasaṃ khvāham, bhikkhave, purāṇam maggaṃ purāṇam añjasam pubbakehi

sammāsambuddhehi anuyāta’nti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatenā bhaṇitaṃ ‘addasaṃ khvāhaṃ, bhikkhave, purāṇaṃ maggaṃ purāṇaṃ añjasāṃ pubbakehi sammāsambuddhehi anuyāta’nti, tena hi ‘tathāgato, bhikkhave, arahāṃ sammāsambuddho anuppannaṃ maggassa uppādetā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānupatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetā, mahārāja, bhagavatā ‘tathāgato, bhikkhave, arahāṃ sammāsambuddho anuppannaṃ maggassa uppādetā’ti. Bhaṇitaṃca ‘addasaṃ khvāhaṃ, bhikkhave, purāṇaṃ maggaṃ purāṇaṃ añjasāṃ pubbakehi sammāsambuddhehi anuyāta’nti, taṃ dvayampi sabhāvavacanaṃeva, pubbakānaṃ, mahārāja, tathāgatānaṃ antaradhānena asati anusāsake maggo antaradhāyi, taṃ tathāgato maggaṃ luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcāraṇaṃ paññācakkhunā sampassamāno addasa pubbakehi sammāsambuddhehi anuyātaṃ, taṃkāraṇā āha ‘addasaṃ khvāhaṃ, bhikkhave, purāṇaṃ maggaṃ purāṇaṃ añjasāṃ pubbakehi sammāsambuddhehi anuyāta’nti.

“Pubbakānaṃ, mahārāja, tathāgatānaṃ antaradhānena asati anusāsake luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcāraṇaṃ maggaṃ yaṃ dāni tathāgato saṅcāraṇaṃ akāsi, taṃkāraṇā āha ‘tathāgato, bhikkhave, arahāṃ sammāsambuddho anuppannaṃ maggassa uppādetā’ti.

“Idha, mahārāja, rañño cakkavattissa antaradhānena maṇirataṇaṃ girisikhantare niliyati, aparassa cakkavattissa sammāpaṭipattiyā upagacchati, api nu kho taṃ, mahārāja, maṇirataṇaṃ tassa pakata”nti? “Na hi, bhante, pākatiṃ yeva taṃ maṇirataṇaṃ, tena pana nibbattita”nti . “Evameva kho, mahārāja, pākatiṃ pubbakehi tathāgatehi anuciṇṇaṃ aṭṭhaṅgikaṃ sivaṃ maggaṃ asati anusāsake luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcāraṇaṃ bhagavā paññācakkhunā sampassamāno uppādesi, saṅcāraṇaṃ akāsi, taṃkāraṇā āha ‘tathāgato, bhikkhave, arahāṃ sammāsambuddho anuppannaṃ maggassa uppādetā’ti.

“Yathā vā pana, mahārāja, santaṃ yeva puttaṃ yoniyā janayitvā mātā ‘janikā’ti vuccati, evameva kho, mahārāja, tathāgato santaṃ yeva maggaṃ luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcāraṇaṃ paññācakkhunā sampassamāno uppādesi, saṅcāraṇaṃ akāsi, taṃkāraṇā āha ‘tathāgato, bhikkhave, arahāṃ sammāsambuddho anuppannaṃ maggassa uppādetā’ti.

“Yathā vā pana, mahārāja, koci puriso yaṃ kiñci naṭṭhaṃ passati, ‘tena taṃ bhaṇḍaṃ nibbattita’nti jano voharati, evameva kho, mahārāja, tathāgato santaṃ yeva maggaṃ luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcaraṇaṃ paññācakkhuna sampassamāno uppādesi, saṅcaraṇaṃ akāsi, taṃkāraṇā āha ‘tathāgato, bhikkhave, arahaṃ sammāsambuddho anuppannassa maggassa uppādetā’ti.

“Yathā vā pana, mahārāja, koci puriso vanaṃ sodhetvā bhūmiṃ nīharati, ‘tassa sā bhūmī’ti jano voharati, na cesā bhūmi tena pavattitā, taṃ bhūmiṃ kāraṇaṃ katvā bhūmisāmiko nāma hoti, evameva kho, mahārāja, tathāgato santaṃ yeva maggaṃ luggaṃ paluggaṃ gūlhaṃ pihitaṃ paṭicchannaṃ asaṅcaraṇaṃ paññāya sampassamāno uppādesi, saṅcaraṇaṃ akāsi, taṃkāraṇā āha ‘tathāgato, bhikkhave, arahaṃ sammāsambuddho anuppannassa maggassa uppādetā’”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Maggupādanapañho catuttho.

5. Buddhaaviheṭṭhakapañho

5. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘pubbe vāhaṃ manussabhūto samāno sattānaṃ aviheṭṭhakajātiko ahoṣi’nti. Puna ca bhaṇitaṃ ‘lomasakassapo nāma isi samāno anekasate pāṇe ghātayitvā vājapeyyaṃ mahāyaññaṃ yajī’ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘pubbe vāhaṃ manussabhūto samāno sattānaṃ aviheṭṭhakajātiko ahoṣi’nti, tena hi ‘lomasakassapena isinā anekasate pāṇe ghātayitvā vājapeyyaṃ mahāyaññaṃ yajita’nti yaṃ vacanaṃ, taṃ micchā. Yadi ‘lomasakassapena isinā anekasate pāṇe ghātayitvā vājapeyyaṃ mahāyaññaṃ yajitaṃ’, tena hi ‘pubbe vāhaṃ manussabhūto samāno sattānaṃ aviheṭṭhakajātiko ahoṣi’nti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘pubbe vāhaṃ manussabhūto samāno sattānaṃ aviheṭṭhakajātiko ahoṣi’nti, ‘lomasakassapena isinā anekasate pāṇe ghātayitvā vājapeyyaṃ mahāyaññaṃ yajitaṃ’, tañca pana rāgavasena visaññinā, no sacetanenā”ti.

“Aṭṭhime, bhante nāgasena, puggalā pāṇaṃ hananti. Katame aṭṭha? Ratto rāgavasena pāṇaṃ hanati, duṭṭho dosavasena pāṇaṃ hanati, mūlho mohavasena pāṇaṃ hanati, mānī mānavasena pāṇaṃ hanati, luddho

lobhavasena pāṇaṃ hanati, akiñcano jīvikatthāya pāṇaṃ hanati, bālo hassavasena pāṇaṃ hanati, rājā vinayanavasena pāṇaṃ hanati. Ime kho, bhante nāgasena, aṭṭha puggalā pāṇaṃ hananti. Pākatikaṃ yeva, bhante nāgasena, bodhisattena kata”nti. “Na, mahārāja, pākatikaṃ bodhisattena kataṃ, yadi, mahārāja, bodhisatto pakatibhāvena onameyya mahāyaññaṃ yajituṃ, na yimaṃ gāthaṃ bhaṇeyya –

“Sasamuddapariyāyaṃ, mahiṃ sāgarakuṇḍalam;

Na icche saha nindāya, evaṃ seyha vijānahī”ti.

“Evaṃvādī, mahārāja, bodhisatto saha dassanena candavatiyā rājakaññāya visaññī ahosi khittacitto ratto visaññibhūto ākulākulo turitaturito tena vikkhittabhantalulītacittena mahatimahāpasughātagalaruhirasañcayāṃ vājapeyyāṃ mahāyaññaṃ yaji.

“Yathā, mahārāja, ummattako khittacitto jalitampi jātavedaṃ akkamati, kupitampi āsīvisaṃ gaṇhāti, mattampi hatthiṃ upeti, samuddampi aṭṭhadassim pakkhandati, candanikampi oḷigallampi omaddati, kaṇṭakādhānampi abhiruhati, papātepi patati, asucimpi bhakkheti, naggopi rathiyā carati, aññaṃ bahuvidhaṃ akiriyāṃ karoti. Evameva kho, mahārāja, bodhisatto saha dassanena candavatiyā rājakaññāya visaññī ahosi khittacitto ratto visaññibhūto ākulākulo turitaturito, tena vikkhittabhantalulītacittena mahatimahāpasughātagalaruhirasañcayāṃ vājapeyyāṃ mahāyaññaṃ yaji.

“Khittacittena, mahārāja, kataṃ pāpaṃ diṭṭhadhammepi na mahāsāvajjaṃ hoti, samparāye vipākenapi no tathā. Idha, mahārāja, koci ummattako vajjhamāpajjeyya, tassa tumhe kiṃ daṇḍaṃ dhārethā”ti? “Ko, bhante, ummattakassa daṇḍo bhavissati, taṃ mayāṃ pothāpetvā nīharāpema, esova tassa daṇḍo”ti. “Iti kho, mahārāja, ummattakassa aparādhe daṇḍopi na bhavati, tasmā ummattakassa katepi na doso bhavati satekiccho. Evameva kho, mahārāja, lomasakassapo isi saha dassanena candavatiyā rājakaññāya visaññī ahosi khittacitto ratto visaññibhūto visaṭapayāto ākulākulo turitaturito, tena vikkhittabhantalulītacittena mahatimahāpasughātagalaruhirasañcayāṃ vājapeyyāṃ mahāyaññaṃ yaji. Yadā ca pana pakaticitto ahosi paṭiladdhassati, tadā punadeva pabbajitvā pañcābhiññāyo nibbattetvā brahmalokūpago aho”ti. “Sādhu, bhante nāgasena, evametāṃ tathā sampaṭicchāmi”ti.

Buddhaaviheṭhakapañho pañcama.

6. Chaddantajotipālārabbhapañho

6. “Bhante nāgasena, bhāsitampetam bhagavatā chaddanto nāgarājā –

“Vadhissametanti parāmasanto, kāsāvamaddakkhi dhajam isīnam;

Dukkhena phutṭhassudapādi saññā, arahaddhajo sabbhi avajjharūpo’ti.

“Puna ca bhaṇitam ‘jotipālamāṇavo samāno kassapam bhagavantam arahantam sammāsambuddham muṇḍakavādena samaṇakavādena asabbhāhi pharusāhi vācāhi akkosi paribhāsī’ti. Yadi, bhante nāgasena, bodhisatto tiracchānagato samāno kāsāvam abhipūjayi, tena hi ‘jotipālena māṇavena kassapo bhagavā araham sammāsambuddho muṇḍakavādena samaṇakavādena asabbhāhi pharusāhi vācāhi akkuṭṭho paribhāsito’ti yaṃ vacanam, taṃ micchā. Yadi jotipālena māṇavena kassapo bhagavā araham sammāsambuddho muṇḍakavādena samaṇakavādena asabbhāhi pharusāhi vācāhi akkuṭṭho paribhāsito, tena hi ‘chaddantena nāgarājena kāsāvam pūjita’nti tampi vacanam micchā. Yadi tiracchānagatena bodhisattena kakkhaḷakharakaṭukavedanam vedayamānena luddakena nivattham kāsāvam pūjitam, kiṃ manussabhūto samāno paripakkañāṇo paripakkāya bodhiyā kassapam bhagavantam arahantam sammāsambuddham dasabalam lokanāyakam uditoditam jalitabyāmobhāsam pavaruttamam pavararucirakāsikakāsāvamabhipārutam disvā na pūjayi? Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabboti.

“Bhāsitampetam, mahārāja, bhagavatā chaddanto nāgarājā ‘vadhissametanti...pe... avajjharūpo’ti. Jotipālena ca māṇavena kassapo bhagavā araham sammāsambuddho muṇḍakavādena samaṇakavādena asabbhāhi pharusāhi vācāhi akkuṭṭho paribhāsito, tañca pana jātivāsena kulavasena. Jotipālo, mahārāja, māṇavo assaddhe appasanne kule paccājāto, tassa mātāpitaro bhaginibhātaro dāsīdāsaceṭakaparivārakamanussā brahmadevatā brahmagarukā, te ‘brāhmaṇā eva uttamā pavarā’ti avasese pabbajite garahanti jigucchanti, tesam taṃ vacanam sutvā jotipālo māṇavo ghaṭikārena kumbhakārena sathhāram dassanāya pakkosito evamāha ‘kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti.

“Yathā, mahārāja, amataṃ visamāsajja tittakam hoti, yathā ca sītodakam aggimāsajja uṇham hoti, evameva kho, mahārāja, jotipālo

māṇavo assaddhe appasanne kule paccājāto, so kulavasena andho hutvā tathāgatam akkosi paribhāsi.

“Yathā, mahārāja, jalitapajjalito mahāaggikkhandho sappabhāso udakamāsajja uphatappabhātejo sītaḷo kāḷako bhavati paripakkaniggundīphalasadiṣo, evameva kho, mahārāja, jotipālo māṇavo puññavā saddho ñāṇavīpulasappabhāso assaddhe appasanne kule paccājāto, so kulavasena andho hutvā tathāgatam akkosi paribhāsi, upagantvā ca buddhaguṇamaññāya ceṭakabhūto viya ahosi, jinasāsane pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā brahmalokūpago ahosi”ti. “Sādhu, bhante nāgasena, evametam tathā sampatiṅghāmi”ti.

Chaddantajotipālārabbhapaṇho chaṭṭho.

7. Ghaṭikārapaṇho

7. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘ghaṭikārassa kumbhakārassa āvesanam sabbam temāsam ākāsacchadanam atthāsi, na devotivassī’ti. Puna ca bhaṇitam ‘kassapassa tathāgatassa kuṭi ovassatī’ti. Kissa pana, bhante nāgasena, tathāgatassa evamussannakusalamūlassa kuṭi ovassati, tathāgatassa nāma so ānubhāvo icchitabbo? Yadi, bhante nāgasena, ghaṭikārassa kumbhakārassa āvesanam anovassam ākāsacchadanam ahosi, tena hi ‘tathāgatassa kuṭi ovassatī’ti yaṃ vacanam, tam micchā. Yadi tathāgatassa kuṭi ovassati, tena hi ‘ghaṭikārassa kumbhakārassa āvesanam anovassakam ahosi ākāsacchadana’nti tampi vacanam micchā. Ayampi ubhato koṭiko paṇho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘ghaṭikārassa kumbhakārassa āvesanam sabbam temāsam ākāsacchadanam atthāsi, na devotivassī’ti. Bhaṇitaṅca ‘kassapassa tathāgatassa kuṭi ovassatī’ti. Ghaṭikāro, mahārāja, kumbhakāro sīlavā kalyāṇadhammo ussannakusalamūlo andhe jīṇṇe mātāpitaro poseti, tassa asammukhā anāpucchāyevassa ghare tiṇam haritvā bhagavato kuṭim chādesum, so tena tiṇaharaṇena akampitam asaṅgalitam susaṅghitam vipulamasamam pītim paṭilabhati, bhīyyo somanassaṅca atulam uppādesi ‘aho vata me bhagavā lokuttamo suvissattho’ti, tena tassa diṭṭhadhammiko vipāko nibbatto. Na hi, mahārāja, tathāgato tāvatakena vikārena calati.

“Yathā, mahārāja, sineru girirājā anekasatasahassavātasampahārenapi na kampati na calati, mahodadhi varappavarasāgaro

anekasatanahutamahāgaṅgāsatasahashehipi na pūراتi na vikāramāpajjati, evameva kho, mahārāja, tathāgato na tāvatakena vikārena calati.

“Yaṃpana, mahārāja, tathāgatassakuṭi ovassati, taṃ mahato janakāyassa anukampāya. Dveme, mahārāja, atthavase sampassamānā tathāgatā sayāṃ nimmitaṃ paccayaṃ nappaṭisevanti, ‘ayaṃ aggadakkhiṇeyyo satthā’ ti bhagavato paccayaṃ datvā devamanussā sabbaduggatito parimuccissantīti, dassetvā vuttiṃ pariyasantīti ‘mā aññe upavadeyyu’nti. Ime dve atthavase sampassamānā tathāgatā sayāṃ nimmitaṃ paccayaṃ nappaṭisevanti. Yadi, mahārāja, sakko vā taṃ kuṭiṃ anovassaṃ kareyya brahmā vā sayāṃ vā, sāvajjaṃ bhaveyya taṃ yeva karaṇaṃ sadosaṃ saniggahaṃ, ime vibhūtaṃ katvā lokaṃ sammohenti adhikataṃ karontīti, tasmā taṃ karaṇaṃ vajjanīyaṃ. Na, mahārāja, tathāgatā vatthum yācanti, tāya avatthuyācanāya aparibhāsiyā bhavanti” ti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaṭicchāmi” ti.

Ghaṭikārapaṅho sattamo.

8. Brāhmaṇarājavadapaṅho

8. “Bhante nāgasena, bhāsitaṃpetāṃ tathāgatena ‘ahamasmi, bhikkhave, brāhmaṇo yācayogo’ ti. Puna ca bhaṇitaṃ ‘rājāhamasmi selā’ ti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘ahamasmi, bhikkhave, brāhmaṇo yācayogo’ ti, tena hi ‘rājāhamasmi selā’ ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘rājāhamasmi selā’ ti, tena hi ‘ahamasmi, bhikkhave, brāhmaṇo yācayogo’ ti tampi vacanaṃ micchā. Khattiyō vā hi bhaveyya brāhmaṇo vā, natthi ekāya jātiyā dve vaṇṇā nāma, ayampi ubhato koṭiko paṅho tavānuppatto, so tayā nibbāhitabbo” ti.

“Bhāsitaṃpetāṃ, mahārāja, bhagavatā ‘ahamasmi, bhikkhave, brāhmaṇo yācayogo’ ti, puna ca bhaṇitaṃ ‘rājāhamasmi selā’ ti, tattha karaṇaṃ atthi, yena karaṇena tathāgato brāhmaṇo ca rājā ca hoti” ti.

“Kiṃ pana taṃ, bhante nāgasena, karaṇaṃ, yena karaṇena tathāgato brāhmaṇo ca rājā ca hoti”? “Sabbe, mahārāja, pāpakā akusalā dhammā tathāgatassa bāhitā pahīnā apagatā byapagatā ucchinnā khīṇā khayaṃ pattā nibbutā upasanta, tasmā tathāgato ‘brāhmaṇo’ ti vuccati.

“Brāhmaṇo nāma saṃsayamanekaṃsaṃ vimatipathaṃ vītivatto, bhagavāpi, mahārāja, saṃsayamanekaṃsaṃ vimatipathaṃ vītivatto, tena

kāraṇena tathāgato ‘brāhmaṇo’ti vuccati.

“Brāhmaṇo nāma sabbabhavagatiyoninissaṭṭo malarajagatavippamutto asahāyo, bhagavāpi, mahārāja, sabbabhavagatiyoninissaṭṭo malarajagatavippamutto asahāyo, tena kāraṇena tathāgato ‘brāhmaṇo’ti vuccati.

“Brāhmaṇā nāma aggasetṭhavarapavaradibbavihārabahulo, bhagavāpi, mahārāja, aggasetṭhavarapavaradibbavihārabahulo, tenāpi kaparaṇena tathāgato “brāhmaṇo”ti vuccati.

“Brāhmaṇo nāma ajjhayana ajjhāpana dānappaṭiggahaṇa dama saṃyamaniyamapubbamanusiṭṭhi paveṇi vaṃsa dharaṇo, bhagavāpi, mahārāja, ajjhayana ajjhāpana dānappaṭiggahaṇa dama saṃyama niyama pubbajināciṇṇa anusīṭṭhi paveṇi vaṃsa dharaṇo tenāpi kāraṇena tathāgato ‘brāhmaṇo’ti vuccati.

“Brāhmaṇo nāma brahāsukhavihārajjhānājhāyī; bhagavāpi, mahārāja, brahāsukhavihārajjhānājhāyī, tenāpi kāraṇena tathāgato ‘brāhmaṇo’ti vuccati.

“Brāhmaṇo nāma sabbabhavābhavagatīsu abhijātivattitamanucaritaṃ jānāti, bhagavāpi, mahārāja, sabbabhavābhavagatīsu abhijātivattitamanucaritaṃ jānāti, tenāpi kāraṇena tathāgato ‘brāhmaṇo’ti vuccati.

“Brāhmaṇoti, mahārāja, bhagavato netaṃ nāmaṃ mātārā kataṃ, na pītārā kataṃ, na bhātārā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇabrāhmaṇehi kataṃ, na devatāhi kataṃ, vimokkhanikametaṃ buddhānaṃ bhagavantānaṃ nāmaṃ bodhiyā yeva mūle mārasenaṃ vidhamitvā atītānāgatapaccuppanne pāpake akusale dhamme bāhetvā saha sabbaññutaññāssa paṭilābhā paṭiladdhapātubhūtasamuppannamatte sacchikā paññatti yadidaṃ brāhmaṇoti, tena kāraṇena tathāgato vuccati ‘brāhmaṇo’”ti.

“Kena pana, bhante nāgasena, kāraṇena tathāgato vuccati ‘rājā’”ti? “Rājā nāma, mahārāja, yo koci rajjaṃ kāreti lokamanusāsati, bhagavāpi, mahārāja, dasasahassiyā lokadhātuyā dhammena rajjaṃ kāreti, sadevakaṃ lokaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ anusāsati, tenāpi kāraṇena tathāgato vuccati ‘rājā’”ti.

“Rājā nāma, mahārāja, sabbajanamanusse abhibhavitvā nandayanto ñātisaṅghaṃ, socayanto amittasaṅghaṃ, mahatimahāyasasiriharaṃ thirasāradaṇḍaṃ anūnasatasalākālaṅkataṃ ussāpeti paṇḍaravimalasetacchattaṃ, bhagavāpi, mahārāja, socayanto mārasenaṃ micchāpaṭipannaṃ, nandayanto devamanusse sammāpaṭipanne dasasahassiyā lokadhātuyā mahatimahāyasasiriharaṃ khantithirasāradaṇḍaṃ ñāṇavarasatasalākālaṅkataṃ ussāpeti aggavaravimuttipaṇḍaravimalasetacchattaṃ, tenāpi kāraṇena tathāgato vuccati ‘rājā’ti.

“Rājā nāma upagatasampattajanānaṃ bahūnamabhivandanīyo bhavati, bhagavāpi, mahārāja, upagatasampattadevamanussānaṃ bahūnamabhivandanīyo, tenāpi kāraṇena tathāgato vuccati ‘rājā’ti.

“Rājā nāma yassa kassaci ārādhakassa pasīditvā varitaṃ varaṃ datvā kāmena tappayati, bhagavāpi, mahārāja, yassa kassaci kāyena vācāya manasā ārādhakassa pasīditvā varitaṃ varamanuttaraṃ sabbadukkhaparimuttiṃ datvā asesakāmaṃvarena ca tappayati, tenāpi kāraṇena tathāgato vuccati ‘rājā’ti.

“Rājā nāma āṇaṃ vītikkamantaṃ vigarahati jhāpeti dhamseti, bhagavatopi, mahārāja, sāsanavare āṇaṃ atikkamanto alajjī maṅkubhāvena oññāto hīlito garahito bhavitvā vajjati jinasāsanavaramhā, tenāpi kāraṇena tathāgato vuccati ‘rājā’ti.

“Rājā nāma pubbakānaṃ dhammikānaṃ rājūnaṃ pavenīmanusiṭṭhiyā dhammādharmamanudīpayitvā dhammena rajjaṃ kārayamāno pihayito piyo patthito bhavati janamanussānaṃ, ciraṃ rājakulavaṃsaṃ ṭhapayati dhammaguṇabalena, bhagavāpi, mahārāja, pubbakānaṃ sayambhūnaṃ pavenīmanusiṭṭhiyā dhammādharmamanudīpayitvā dhammena lokamanusāsamāno pihayito piyo patthito devamanussānaṃ ciraṃ sāsanaṃ pavatteti dhammaguṇabalena, tenāpi kāraṇena tathāgato vuccati ‘rājā’ti. Evamanekavidhaṃ, mahārāja, kāraṇaṃ, yena kāraṇena tathāgato brāhmaṇopi bhavyeṃ rājāpi bhavyeṃ, sunipuṇo bhikkhu kappampi no naṃ sampādeyya, kiṃ atibahuṃ bhaṇitena, saṃkhittaṃ sampaṭicchitabba”nti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Brāhmaṇarājavadapaṅho aṭṭhamo.

9. Gāthābhigītabhojanakathāpaṅho

9. “Bhante nāgasena, bhāsitampetaṃ bhagavatā –

“Gāthābhigītaṃ me abhojaneyyaṃ , sampassataṃ brāhmaṇa nesa dhammā;

Gāthābhigītaṃ panudanti buddhā, dhamme satī brāhmaṇa vuttiresā’ti.

“Punacabhagavāparisāyadhamaṃdesento kathento anupubbikathaṃ paṭhamaṃ tāva dānakathaṃ katheti, pacchā sīlakathaṃ, tassa bhagavato sabbalokissarassa bhāsitāṃ sutvā devamanussā abhisankharitvā dānaṃ denti, tassa taṃ uyyojitaṃ dānaṃ sāvakaṃ paribhuñjanti. Yadi, bhante nāgasena, bhagavatā bhaṇitaṃ ‘gāthābhigītaṃ me abhojaneyya’nti, tena hi ‘bhagavā dānakathaṃ paṭhamaṃ katheti’ti yaṃ vacanaṃ, taṃ micchā. Yadi dānakathaṃ paṭhamaṃ katheti, tena hi ‘gāthābhigītaṃ me abhojaneyya’nti tampi vacanaṃ micchā. Kiṃ kāraṇaṃ? Yo so, bhante, dakkhiṇeyyo gihīnaṃ piṇḍapātadānassa vipākaṃ katheti, tassa te dhammakathaṃ sutvā pasannacittā aparāparaṃ dānaṃ denti, ye taṃ dānaṃ paribhuñjanti, sabbe te gāthābhigītaṃ paribhuñjanti. Ayampi ubhato koṭiko pañho nipuṇo gambhīro tapānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitampetaṃ, mahārāja, bhagavatā ‘gāthābhigītaṃ me abhojaneyyaṃ, sampassataṃ brāhmaṇa nesa dhammo. Gāthābhigītaṃ panudanti buddhā, dhamme satī brāhmaṇa vuttiresā’ti, katheti ca bhagavā paṭhamaṃ dānakathaṃ, tañca pana kiriyāṃ sabbesaṃ tathāgatānaṃ paṭhamaṃ dānakathāya, tattha cittaṃ abhiramāpetvā pacchā sīle niyojenti. Yathā, mahārāja, manussā taruṇadāraṇānaṃ paṭhamaṃ tāva kīlābhaṇḍakāni denti. Seyyathidaṃ, vaṅkakaṃ ghaṭikaṃ ciṅgulakaṃ pattālhakaṃ rathakaṃ dhanukaṃ, pacchā te sake sake kamme niyojenti. Evameva kho, mahārāja, tathāgato paṭhamaṃ dānakathāya cittaṃ abhiramāpetvā pacchā sīle niyojenti.

“Yathā vā pana, mahārāja, bhisakko nāma āturaṇaṃ paṭhamaṃ tāva catūhapañcāhaṃ telaṃ pāyeti balakaraṇāya sinehanāya, pacchā vireceti. Evameva kho, mahārāja, tathāgato paṭhamaṃ tāva dānakathāya cittaṃ abhiramāpetvā pacchā sīle niyojenti. Dāyakānaṃ, mahārāja, dānapatīnaṃ cittaṃ mudukaṃ hoti maddavaṃ siniddhaṃ, tena te dānasetusaṅkamaṇa dānanāvāya saṃsārasāgarapāraṇaṃ anugacchanti, tasmā tesāṃ paṭhamaṃ kammabhūmimanusāsati, na ca kenaci viññattimāpajjati”ti.

“Bhante nāgasena, ‘viññatti’nti yaṃ vadesi, kati pana tā viññattiyoti”ti?

“Dvemā, mahārāja, viññattiyo kāyaviññatti vacīviññatti cāti. Tattha atthi kāyaviññatti sāvajjā, atthi anavajjā. Atthi vacīviññatti sāvajjā, atthi anavajjā.

“Katamā kāyaviññatti sāvajjā? Idhekacco bhikkhu kulāni upagantvā anokāse ðhito ðhānaṃ bhañjati, ayaṃ kāyaviññatti sāvajjā. Tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīḷito khīḷito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Puna caparaṃ, mahārāja, idhekacco bhikkhu kulāni upagantvā anokāse ðhito galaṃ pañāmetvā morapekkhitaṃ pekkhati ‘evaṃ ime passanti’ti, tena ca te passanti. Ayampi kāyaviññatti sāvajjā. Tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīḷito khīḷito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Puna caparaṃ, mahārāja, idhekacco bhikkhu hanukāya vā bhamukāya vā aṅguṭṭhena vā viññāpeti, ayampi kāyaviññatti sāvajjā, tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīḷito khīḷito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Katamā kāyaviññatti anavajjā? Idha bhikkhu kulāni upagantvā sato samāhito sampajāno ðhānēpi aṭṭhānēpi yathānusiṭṭhiṃ gantvā ðhāne tiṭṭhati, dātukāmesu tiṭṭhati, adātukāmesu pakkamati. Ayaṃ kāyaviññatti anavajjā, tāya ca viññāpitaṃ ariyā paribhuñjanti, so ca puggalo ariyānaṃ samaye vaṇṇito hoti thuto pasattho sallekhitācāro, parisuddhājīvotveva saṅkhaṃ gacchati. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena –

‘Na ve yācanti sappaññā, dhīro ca veditumarahati ;

Uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’ti.

“Katamā vacīviññatti sāvajjā? Idha, mahārāja, bhikkhu vācāya bahuvidhaṃ viññāpeti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, ayaṃ vacīviññatti sāvajjā, tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīḷito khīḷito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Puna caparaṃ, mahārāja, idhekacco bhikkhu paresaṃ sāvento

evam bhaṇati ‘iminā me attho’ti, tāya ca vācāya paresaṃ sāvītāya tassa lābho uppajjati, ayampi vacīviññatti sāvajjā, tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīlito khīlito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Puna caparaṃ, mahārāja, idhekacco bhikkhu vacīvipphārena parisāya sāveti ‘evaṅca evaṅca bhikkhūnaṃ dātabba’nti, taṅca te vacanaṃ sutvā parikittitaṃ abhiharanti, ayampi vacīviññatti sāvajjā, tāya ca viññāpitaṃ ariyā na paribhuñjanti, so ca puggalo ariyānaṃ samaye oññāto hoti hīlito khīlito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Nanu, mahārāja, theropi sārīputto atthaṅgate sūriye rattibhāge gilāno samāno therena mahāmoggallānena bhesajjaṃ pucchīyamāno vācaṃ bhindi, tassa tena vacībhedena bhesajjaṃ uppajji. Atha thero sārīputto ‘vacībhedena me imaṃ bhesajjaṃ uppannaṃ, mā me ājīvo bhijjī’ti ājīvabhedabhayā taṃ bhesajjaṃ pajahi na upajīvi. Evampi vacīviññatti sāvajjā, tāya ca viññāpitaṃ ariyā na paribhuñjanti. So ca puggalo ariyānaṃ samaye oññāto hoti hīlito khīlito garahito paribhūto acittikato, bhinnājīvotveva saṅkhaṃ gacchati.

“Katamā vacīviññatti anavajjā? Idha, mahārāja, bhikkhu sati paccaye bhesajjaṃ viññāpeti ñātipavāritesu kulesu, ayaṃ vacīviññatti anavajjā, tāya ca viññāpitaṃ ariyā paribhuñjanti, so ca puggalo ariyānaṃ samaye vaṇṇito hoti thomito pasattho, parisuddhājīvotveva saṅkhaṃ gacchati, anumato tathāgatehi arahantehi sammāsambuddhehi.

“Yaṃ pana, mahārāja, tathāgato kasibhāradvājassa brāhmaṇassa bhojanaṃ pajahi, taṃ āveṭhanaviniveṭhanakaḍḍhananiggahappaṭikammaena nibbatti, tasmā tathāgato taṃ piṇḍapātaṃ paṭikkhipi na upajīvi”ti.

“Sabbakālaṃ, bhante nāgasena, tathāgate bhuñjamāne devatā dibbaṃ ojaṃ patte ākiranti, udāhu ‘sūkaramaddave ca madhupāyāse cā’ti dvīsu yeva piṇḍapātesu ākirimsū”ti? “Sabbakālaṃ, mahārāja, tathāgate bhuñjamāne devatā dibbaṃ ojaṃ gahetvā upatiṭṭhitvā uddhaṭuddhaṭe ālope ākiranti.

“Yathā, mahārāja, rañño sūdo rañño bhuñjantassa sūpaṃ gahetvā upatiṭṭhitvā kabaḷe kabaḷe sūpaṃ ākiranti, evameva kho, mahārāja, sabbakālaṃ tathāgate bhuñjamāne devatā dibbaṃ ojaṃ gahetvā upatiṭṭhitvā uddhaṭuddhaṭe ālope dibbaṃ ojaṃ ākiranti. Verañjāyampi, mahārāja, tathāgatassa sukkhayavapulake bhuñjamānassa devatā dibbena ojena temayitvā temayitvā upasaṃharimsu, tena tathāgatassa kāyo upacito

ahosī”ti. “Lābhā vata, bhante nāgasena, tāsam devatānaṃ, yā tathāgatassa sarīrapaṭṭijaggane satataṃ samitaṃ ussukkamāpannā. Sādhu, bhante nāgasena, evametam tathā sampatīcchāmi”ti.

Gāthābhigītabhojanakathāpaṇho navamo.

10. Dhammadesanāya appossukkapāṇho

10. “Bhante nāgasena, tumhe bhaṇatha ‘tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satahassena ca etthantare sabbaññutaññaṃ paripācitaṃ mahato janakāyassa samuddharaṇāyā’ti. Puna ca ‘sabbaññutaṃ pattassa appossukatāya cittaṃ nami, no dhammadesanāyā’ti.

“Yathā nāma, bhante nāgasena, issāso vā issāsantevāsī vā bahuke divase saṅgāmatthāya upāsanaṃ sikkhitvā sampatte mahāyuddhe osakkeyya, evameva kho, bhante nāgasena, tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satahassena ca etthantare sabbaññutaññaṃ paripācetvā mahato janakāyassa samuddharaṇāya sabbaññutaṃ pattena dhammadesanāya osakkitaṃ.

“Yathā vā pana, bhante nāgasena, mallo vā mallantevāsī vā bahuke divase nibbuddhaṃ sikkhitvā sampatte mallayuddhe osakkeyya, evameva kho, bhante nāgasena, tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satahassena ca etthantare sabbaññutaññaṃ paripācetvā mahato janakāyassa samuddharaṇāya sabbaññutaṃ pattena dhammadesanāya osakkitaṃ.

“Kiṃ nu kho, bhante nāgasena, tathāgatena bhayā osakkitaṃ, udāhu apākaṭatāya osakkitaṃ, udāhu dubbalatāya osakkitaṃ, udāhu asabbaññutāya osakkitaṃ, kiṃ tattha kāraṇaṃ, iṅgha me tvaṃ kāraṇaṃ brūhi kaṅkhāvitaraṇāya. Yadi, bhante nāgasena, tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satahassena ca etthantare sabbaññutaññaṃ paripācitaṃ mahato janakāyassa samuddharaṇāya, tena hi ‘sabbaññutaṃ pattassa appossukatāya cittaṃ nami, no dhammadesanāyā’ti yaṃ vacanaṃ, taṃ micchā. Yadi sabbaññutaṃ pattassa appossukatāya cittaṃ nami no dhammadesanāya, tena hi ‘tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satahassena ca etthantare sabbaññutaññaṃ paripācitaṃ mahato janakāyassa samuddharaṇāyā’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko paṇho gambhīro dunnibbetho tavānuppatto, so tayā nibbāhitabbo”ti.

“Paripācitañca, mahārāja, tathāgatena catūhi ca asaṅkhyeyyehi kappānaṃ satasahassena ca etthantare sabbaññutaññaṃ mahato janakāyassa samuddharaṇāya, pattasabbaññutassa ca appossukkatāya cittaṃ nami, no dhammadesanāya. Tañca pana dhammassa gambhīranipuṇaduddasaduranubodhasukhumaduppaṭivedhataṃ sattānañca ālayārāmatam sakkāyadiṭṭhiyā dalhasuggahitatañca disvā ‘kiṃ nu kho, kathaṃ nu kho’ti appossukkatāya cittaṃ nami, no dhammadesanāya, sattānaṃ paṭivedhacintanamānasam yevetaṃ.

“Yathā, mahārāja, bhisakko sallakatto anekabyādhiparipīlitaṃ naraṃ upasaṅkamtivā evaṃ cintayati ‘kena nu kho upakkamena katamena vā bhesajjena imassa byādhi vūpasameyyā’ti, evameva kho, mahārāja, tathāgatassa sabbakilesabyādhiparipīlitaṃ janaṃ dhammassa ca gambhīranipuṇaduddasaduranubodhasukhumaduppaṭivedhataṃ disvā ‘kiṃ nu kho, kathaṃ nu kho’ti appossukkatāya cittaṃ nami, no dhammadesanāya, sattānaṃ paṭivedhacintanamānasam yevetaṃ.

“Yathā, mahārāja, rañño khattiyassa muddhāvasittassa dovārikaanīkaṭṭhapārisajjanegamabhaṭabala amaccarājaññarājūpajīvine jane disvā evaṃ cittamuppajjeyya ‘kiṃ nu kho, kathaṃ nu kho ime saṅgaṇhissāmī’ti, evameva kho, mahārāja, tathāgatassa dhammassa gambhīranipuṇaduddasaduranubodhasukhumaduppaṭivedhataṃ sattānañca ālayārāmatam sakkāyadiṭṭhiyā dalhasuggahitatañca disvā ‘kiṃ nu kho, kathaṃ nu kho’ti appossukkatāya cittaṃ nami, no dhammadesanāya, sattānaṃ paṭivedhacintanamānasam yevetaṃ.

“Api ca, mahārāja, sabbesaṃ tathāgatānaṃ dhammatā esā, yaṃ brahmunā āyācitā dhammaṃ desenti. Tattha pana kiṃ kāraṇaṃ? Ye tena samayena manussā tāpasaparibbājakā samaṇabrāhmaṇā, sabbete brahmadevatā honti brahmagarukā brahmaparāyaṇā, tasmā tassa balavato yasavato ñātassa paññātassa uttarassa accuggatassa onamanena sadevako loko onamissati okappessati adhimuccissatīti iminā ca, mahārāja, kāraṇena tathāgatā brahmunā āyācitā dhammaṃ desenti.

“Yathā, mahārāja, koci rājā vā rājamahāmatto vā yassa onamati apacitiṃ karoti, balavatarassa tassa onamanena avasesā janatā onamati apacitiṃ karoti, evameva kho, mahārāja, brahme onamite tathāgatānaṃ sadevako loko onamissati, pūjitapūjako mahārāja, loko, tasmā so brahmā sabbesaṃ tathāgatānaṃ āyācati dhammadesanāya, tena ca kāraṇena tathāgatā brahmunā āyācitā dhammaṃ desenti”ti. “Sādhu, bhante

nāgasena, sunibbēhito pañho, atibhadraḥkaṃ veyyākaraṇaṃ, evametam tathā sampaṭicchāmī”ti.

Dhammadesanāya apposukkapañho dasamo.

11. Ācariyānācariyapañho

11. “Bhante, nāgasena, bhāsitaṃpetam bhagavatā –

“Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo”ti .

“Puna ca bhaṇitaṃ ‘iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesī”ti. Yadi, bhante nāgasena, tathāgatena bhaṇitaṃ ‘na me ācariyo atthi, sadiso me na vijjati. Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo’ti, tena hi ‘iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesī’ti yaṃ vacanaṃ, taṃ micchā. Yadi tathāgatena bhaṇitaṃ ‘iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesī’ti, tena hi ‘na me ācariyo atthi, sadiso me na vijjati. Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo’ti tampi vacanaṃ micchā. Ayampi ubhato koṭiko pañho tavānuppatto, so tayā nibbāhitabbo”ti.

“Bhāsitaṃpetam, mahārāja, tathāgatena ‘na me ācariyo atthi, sadiso me na vijjati. Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo’ti, bhaṇitaṃca ‘iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesī”ti.

“Taṃca pana vacanaṃ pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ācariyabhāvaṃ sandhāya bhāsitaṃ.

“Pañcime, mahārāja, pubbeva sambodhā anabhisambuddhassa bodhisattassa sato ācariyā, yehi anusitṭho bodhisatto tattha tattha divasaṃ vītināmesi. Katame pañca? Ye te, mahārāja, aṭṭha brāhmaṇā jātamatte bodhisatte lakkhaṇāni pariggaṇhiṃsu, seyyathīdaṃ, rāmo dhajo lakkhaṇo mantī yañño suyāmo subhojo sudattoti. Te tassa sotthiṃ pavedayitvā rakkhākammaṃ akamsu, te ca paṭhamaṃ ācariyā.

“Puna caparam, mahārāja, bodhisattassa pitā suddhodano rājā yaṃ tena samayena abhijātaṃ udiccajātimitantaṃ padakaṃ veyyākaraṇaṃ chaḷaṅgavantaṃ sabbamittaṃ nāma brāhmaṇaṃ upanetvā sovaṇṇena bhīṅgārena udakaṃ oṇojetvā ‘imaṃ kumāraṃ sikkhāpehi’ti adāsi, ayaṃ dutiyo ācariyo.

“Puna caparam, mahārāja, yā sā devatā bodhisattaṃ saṃvejesī, yassā vacanaṃ sutvā bodhisatto saṃviggo ubbiggo tasmim̐ yeva khañe nekkhammaṃ nikkhamitvā pabbaji, ayaṃ tatiyo ācariyo.

“Puna caparam, mahārāja, ālāro kālāmo ākiñcaññāyatanassa parikammaṃ ācikkhi, ayaṃ catuttho ācariyo.

“Punacaparam, mahārāja, udakorāmaputto nevasaññānāsaññāyatanassa parikammaṃ ācikkhi, ayaṃ pañcama ācariyo. Ime kho, mahārāja, pubbeva sambodhā anabhisambuddhassa bodhisattassa sato pañca ācariyā. Te ca pana ācariyā lokiye dhamme. Imasmiñca pana, mahārāja, lokuttare dhamme sabbaññutaññappaṭivedhāya natthi tathāgatassa anuttaro anusāsako, sayambhū, mahārāja, tathāgato anācariyako, tasmā kāraṇā tathāgatena bhaṇitaṃ ‘na me ācariyo atthi, sadiso me na vijjati. Sadevakasmim̐ lokasmim̐, natthi me paṭipuggalo’ti. “Sādhu, bhante nāgasena, evametam̐ tathā sampaṭicchāmī”ti.

Ācariyānācariyapañho ekādasamo.

Santhavavaggo pañcama.

Imasmim̐ vagge ekādasa pañho.

Meṇḍakapañho niṭṭhito.

5. Anumānapañho

1. Buddhavaggo

1. Dvinaṃ buddhānaṃ anuppajjamānapañho

1. “Bhante nāgasena, bhāsitaṃpetam̐ bhagavatā ‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ ekissā lokadhātuyā dve arahanto

sammāsambuddho apubbaṃ acarimaṃ uppajjeyyūṃ, netam̐ ṭhānaṃ vijjati’ti. Desentā ca, bhante nāgasena, sabbepi tathāgatā sattatimsa bodhipakkhiyadhamme desenti, kathayamānā ca cattāri ariyasaccāni kathenti, sikkhāpentā ca tīsu sikkhāsu sikkhāpenti, anusāsamānā ca appamādappaṭipattiyaṃ anusāsanti. Yadi, bhante nāgasena, sabbesampi tathāgatānaṃ ekā desanā ekā kathā ekā sikkhā ekā anusīṭṭhi, kena kāraṇena dve tathāgatā ekakkhaṇe nuppajjanti? Ekenapi tāva buddhuppādena ayaṃ loko obhāsajāto, yadi dutiyo buddho bhaveyya, dvinnam̐ pabhāya ayaṃ loko bhiiyosomattāya obhāsajāto bhaveyya, ovadamānā ca dve tathāgatā sukham̐ ovadeyyūṃ, anusāsamānā ca sukham̐ anusāseyyūṃ, tattha me kāraṇam̐ brūhi, yathāham̐ nissamsayo bhaveyya”nti.

“Ayaṃ, mahārāja, dasasahassī lokadhātu ekabuddhadhāraṇī, ekasseva tathāgatassa guṇam̐ dhāreti, yadi dutiyo buddho uppajjeyya, nāyaṃ dasasahassī lokadhātu dhāreyya, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddham̐seyya, na ṭhānamupagaccheyya.

“Yathā, mahārāja, nāvā ekapurisasandhāraṇī bhaveyya, ekasmiṃ purise abhirūḷhe sā nāvā samupādikā bhaveyya. Atha dutiyo puriso āgaccheyya tādiso āyunā vaṇṇena vayena pamāṇena kisathūlena sabbaṅgappaṅgena, so taṃ nāvaṃ abhirūheyya, api nu sā, mahārāja, nāvā dvinnampi dhāreyyā”ti? “Na hi, bhante, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddham̐seyya, na ṭhānamupagaccheyya, osīdeyya uduke”ti. “Evameva kho, mahārāja, ayaṃ dasasahassī lokadhātu ekabuddhadhāraṇī, ekasseva tathāgatassa guṇam̐ dhāreti, yadi dutiyo buddho uppajjeyya, nāyaṃ dasasahassī lokadhātu dhāreyya, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddham̐seyya, na ṭhānamupagaccheyya.

“Yathā vā pana, mahārāja, puriso yāvadattham̐ bhojanaṃ bhuñjeyya chādentam̐ yāva kaṅṭhamabhipūrayitvā, so dhāto pīṇito paripuṇṇo nirantaro tandikato anonamitadaṇḍajāto punadeva tattakam̐ bhojanaṃ bhuñjeyya, api nu kho so, mahārāja, puriso sukhito bhaveyyā”ti? “Na hi, bhante, sakiṃ bhuttova mareyyā”ti . “Evameva kho, mahārāja, ayaṃ dasasahassī lokadhātu ekabuddhadhāraṇī, ekasseva tathāgatassa guṇam̐ dhāreti, yadi dutiyo buddho uppajjeyya, nāyaṃ dasasahassī lokadhātu dhāreyya, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddham̐seyya, na ṭhānamupagaccheyyā”ti.

“Kiṃ nu kho, bhante nāgasena, atidhammabhāreṇa pathavī calatī”ti? “Idha, mahārāja, dve sakaṭā ratanaparipūrītā bhaveyyūṃ yāva mukhasamā,

ekasmā sakaṭato ratanaṃ gahevā ekasmiṃ sakaṭe ākireyyuṃ, api nu kho taṃ, mahārāja, sakaṭaṃ dvinnampi sakaṭānaṃ ratanaṃ dhāreyyā”ti? “Na hi, bhante, nābhipi tassa phaleyya, arāpi tassa bhijjeyyuṃ, nemipi tassa opateyya, akkhopi tassa bhijjeyyā”ti. “Kiṃ nu kho, mahārāja, atiratanabhārena sakaṭaṃ bhijjati”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, atidhammabhārena pathavī calati.

“Api ca, mahārāja, imaṃ kāraṇaṃ buddhabalaparidīpanāya osāritaṃ. Aññampi tattha abhirūpaṃ kāraṇaṃ suṇohi, yena kāraṇena dve sammāsambuddho ekakkhaṇe nuppajjanti. Yadi, mahārāja, dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, tesam̐ parisāya vivādo uppajjeyya ‘tumahākaṃ buddho, amhākaṃ buddho’ti, ubhato pakkhajātā bhaveyyuṃ, yathā, mahārāja, dvinnaṃ balavāmaccānaṃ parisāya vivādo uppajjeyya ‘tumahākaṃ amacco, amhākaṃ amacco’ti, ubhato pakkhajātā honti, evameva kho, mahārāja, yadi dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, tesam̐ parisāya vivādo uppajjeyya ‘tumahākaṃ buddho, amhākaṃ buddho’ti, ubhato pakkhajātā bhaveyyuṃ. Idaṃ tāva, mahārāja, ekaṃ kāraṇaṃ, yena kāraṇena dve sammāsambuddhā ekakkhaṇe nuppajjanti.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena dve sammāsambuddhā ekakkhaṇe nuppajjanti. Yadi, mahārāja, dve sammāsambuddhā ekakkhaṇe uppajjeyyuṃ, ‘aggo buddho’ti yaṃ vacanaṃ, taṃ micchā bhaveyya, ‘jetṭho buddho’ti yaṃ vacanaṃ, taṃ micchā bhaveyya, ‘setṭho buddho’ti, ‘visiṭṭho buddho’ti, ‘uttamo buddho’ti, ‘pavaro buddho’ti, ‘asamo buddho’ti, ‘asamasamo buddho’ti, ‘appaṭimo buddho’ti, ‘appaṭibhāgo buddho’ti, ‘appaṭipuggalo buddho’ti yaṃ vacanaṃ, taṃ micchā bhaveyya. Idampi kho tvam̐, mahārāja, kāraṇaṃ atthato sampaṭiccha, yena kāraṇena dve sammāsambuddhā ekakkhaṇe nuppajjanti.

“Api ca kho, mahārāja, buddhānaṃ bhagavantānaṃ sabhāvapakati esāyaṃ, eko yeva buddho loke uppajjati. Kasmā kāraṇā? Mahantatāya sabbaññubuddhaguṇānaṃ. Aññampi, mahārāja, yaṃ loke mahantaṃ, taṃ ekaṃ yeva hoti. Pathavī, mahārāja, mahantī, sā ekā yeva. Sāgaro mahanto, so eko yeva. Sineru girirājā mahanto, so eko yeva. Ākāso mahanto, so eko yeva. Sakko mahanto, so eko yeva. Māro mahanto, so eko yeva. Mahābrahmā mahanto, so eko yeva. Tathāgato arahaṃ sammāsambuddho mahanto, so eko yeva lokasmiṃ. Yattha te uppajjanti, tattha aññassa okāso na hoti, tasmā, mahārāja, tathāgato arahaṃ sammāsambuddho eko yeva lokasmiṃ uppajjati”ti.

“Sukathito, bhante nāgasena, pañho opammehi kāraṇehi. Anipuṇopetaṃ sutvā attamano bhaveyya, kiṃ pana mādiso mahāpañño. Sādhu, bhante nāgasena, evametam tathā sampañcchāmī”ti.

Dvinnam buddhānam anuppajjamānapañho paṭhamo.

2. Gotamivatthadānapañho

2. “Bhante nāgasena, bhāsitampetam bhagavatā mātucchāya mahāpajāpatiyā gotamiyā vassikasāṭikāya dīyamānāya ‘saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’ti. Kiṃ nu kho, bhante nāgasena, tathāgato saṅgharatanato na bhāriko na garuko na dakkhiṇeyyo, yaṃ tathāgato sakāya mātucchāya sayam piñjitaṃ sayam luñcitaṃ sayam pothitaṃ sayam kantitaṃ sayam vāyitaṃ vassikasāṭikaṃ attano dīyamānam saṅghassa dāpesi. Yadi, bhante nāgasena, tathāgato saṅgharatanato uttaro bhaveyya adhiko vā visiṭṭho vā, ‘mayi dinne mahapphalaṃ bhavissatī’ti na tathāgato mātucchāya sayam piñjitaṃ sayam luñcitaṃ sayam pothitaṃ vassikasāṭikaṃ saṅghe dāpeyya, yasmā ca kho bhante nāgasena tathāgato attānam na patthayati na upanissayati, tasmā tathāgato mātucchāya tam vassikasāṭikaṃ saṅghassa dāpesī”ti.

“Bhāsitampetam, mahārāja, bhagavatā mātucchāya mahāpajāpatiyā gotamiyā vassikasāṭikāya dīyamānāya ‘saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’ti. Tam pana na attano patimānanassa avipākatāya na adakkhiṇeyyatāya, api ca kho, mahārāja, hitatthāya anukampāya anāgatamaddhānam saṅgho mamaccayena cittikato bhavissatī vijjamāne yeva guṇe parikkittayanto evamāha ‘saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’ti.

“Yathā, mahārāja, pitā dharamāno yeva amaccabhaṭabaladovārikaanīkaṭṭhapārisajjanamajjhe rañño santike puttassa vijjamānam yeva guṇam pakitteti ‘idha ṭhapito anāgatamaddhānam janamajjhe pūjito bhavissatī’ti. Evameva kho, mahārāja, tathāgato hitatthāya anukampāya anāgatamaddhānam saṅgho mamaccayena cittikato bhavissatī vijjamāne yeva guṇe pakittayanto evamāha ‘saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā’ti.

“Na kho, mahārāja, tāvatakena vassikasāṭikānuppadānamattakena saṅgho tathāgatato adhiko nāma hoti visiṭṭho vā. Yathā, mahārāja, mātāpitaro puttānam ucchādentī parimaddanti nahāpentī sambāhenti, api nu kho,

mahārāja, tāvatakena ucchādanaparimaddananahāpanasambāhanamattakena ‘putto mātāpitūhi adhiko nāma hoti visiṭṭho vā’ti? “Na hi, bhante, akāmakaraṇīyā bhante puttā mātāpitūnaṃ, tasmā mātāpitāro puttānaṃ ucchādanaparimaddananahāpanasambāhanam karonti”ti. Evameva kho, mahārāja, na tāvatakena vassikasāṭīkānuppādānamattakena saṅgho tathāgatato adhiko nāma hoti visiṭṭho vāti. Api ca tathāgatato akāmakaraṇīyaṃ karonto mātucchāya taṃ vassikasāṭīkaṃ saṅghassa dāpesi.

“Yathā vā pana, mahārāja, kocideva puriso rañño upāyaṇaṃ āhareyya, taṃ rājā upāyaṇaṃ aññatarassa bhaṭassa vā balassa vā senāpatissa vā purohitassa vā dadeyya. Api nu kho so, mahārāja, puriso tāvatakena upāyanapaṭilābhamattakena raññā adhiko nāma hoti visiṭṭho vā’ti? “Na hi, bhante, rājabhattiko, bhante, so puriso rājūpajīvī, taṭṭhāne ṭhapento rājā upāyaṇaṃ deti”ti. “Evameva kho, mahārāja, na tāvatakena vassikasāṭīkānuppādānamattakena saṅgho tathāgatato adhiko nāma hoti visiṭṭho vā, atha kho tathāgatabhaddiko tathāgatūpajīvī. Taṭṭhāne ṭhapento tathāgatato saṅghassa vassikasāṭīkaṃ dāpesi.

“Api ca, mahārāja, tathāgatassa evaṃ ahosi ‘sabhāvapaṭipūjanīyo saṅgho, mama santakena saṅghaṃ paṭipūjessāmī’ti saṅghassa vassikasāṭīkaṃ dāpesi, na, mahārāja, tathāgatato attano yeva paṭipūjanaṃ vaṇṇeti, atha kho ye loke paṭipūjanārahā, tesampi tathāgatato paṭipūjanaṃ vaṇṇeti.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena majjhimanikāyavaralañchake dhammāyādadhamaṃ pariyaṇāya appicchappaṭipattiṃ pakittayamānena ‘asu yeva me purimo bhikkhu pujjataro ca pāsamsataro cā’ti. “Natthi, mahārāja, bhavesu koci satto tathāgatato dakkhiṇeyyo vā uttaro vā adhiko vā visiṭṭho vā, tathāgatova uttaro adhiko visiṭṭho.

“Bhāsitampeṭaṃ, mahārāja, saṃyuttanikāyavare māṇavagāmikena devaputtana bhagavato purato ṭhatvā devamanussamajjhe –

“Vipulo rājagahīyānaṃ, giri seṭṭho pavuccati;

Seto himavatam seṭṭho, ādicco aghagāminam.

“Samuddo udadhinaṃ seṭṭho, nakkhattānañca candimā;

Sadevakassa lokassa, buddho aggo pavuccatī’ti.

“Tā kho panetā, mahārāja, māṇavagāmikena devaputtena gāthā sugītā na duggītā, subhāsītā na dubbhāsītā, anumatā ca bhagavatā, nanu, mahārāja, therenapi sārīputtena dhammasenāpatinā bhaṇitaṃ –

“‘Eko manopasādo; Saraṇagamanamañjalipaṇāmo vā;

Ussahate tārayitūṃ, mārabalanisūdane buddhe’ti.

“Bhagavatā ca bhaṇitaṃ devātidevena ‘ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho...pe... devamanussāna’”nti. “Sādhu, bhante nāgasena, evametam tathā sampatiḥchāmī”ti.

Gotamivatthadānapañho dutiyo.

3. Gihipabbajitasammāpaṭipattipaṇho

[3] “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘gihino vāham, bhikkhave, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi, gihī vā bhikkhave pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusala”nti. Yadi, bhante nāgasena, gihī odātavasano kāmabhogī puttadārasambādhasayanam ajjhāvasanto kāsikacandanam paccanubhonto mālāgandhavilepanam dhārento jātārūparajataṃ sādīyanto maṇikuṇḍala vicittamoḷibaddho sammāpaṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalam, pabbajitopi bhaṇḍukāsāvavattthavasano parapiṇḍamajjhupagato catūsu sīlakkhandhesu sammāparipūrakārī diyadḍhesu sikkhāpadasatesu samādāya vattanto terasasu dhutaguṇesu anavasesam vattanto sammāpaṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalam. Tattha, bhante, ko viseso gihino vā pabbajitassa vā? Aphalam hoti tapokammaṃ, niratthakā pabbajjā. Vañjhā sikkhāpadagopanā, mogham dhutaguṇasamādānam, kiṃ tattha dukkhamanuciṇṇena, nanu nāma sukheva sukham adhigantabba”nti.

“Bhāsitaṃpetam, mahārāja, bhagavatā ‘gihino vāham, bhikkhave, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi, gihī vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusala”nti. Evametam, mahārāja, sammāpaṭipannova setṭho, pabbajitopi, mahārāja, ‘pabbajitomhī’ti na sammā paṭipajjeyya, atha kho so ārakāva sāmāññā, ārakāva brahmaññā, pageva gihī odātavasano. Gihīpi,

mahārāja, sammāpaṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, pabbajitopi, mahārāja, sammāpaṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Api ca kho, mahārāja, pabbajitova sāmaññaṃ issaro adhipati; pabbajjā, mahārāja, bahugunā anekagunā appamāṇagunā, na sakkā pabbajjāya guṇaṃ parimāṇaṃ kātuṃ.

“Yathā, mahārāja, kāmadaḍḍassa maṇiratanassa na sakkā dhanena aggho parimāṇaṃ kātuṃ ‘ettakaṃ maṇiratanassa mūla’nti, evameva kho, mahārāja, pabbajjā bahugunā anekagunā appamāṇagunā, na sakkā pabbajjāya guṇaṃ parimāṇaṃ kātuṃ.

“Yathā vā pana, mahārāja, mahāsamudde ūmiyo na sakkā parimāṇaṃ kātuṃ ‘ettakā mahāsamudde ūmiyo’ti, evameva kho, mahārāja, pabbajjā bahugunā anekagunā appamāṇagunā, na sakkā pabbajjāya guṇaṃ parimāṇaṃ kātuṃ.

“Pabbajitassa, mahārāja, yaṃ kiñci karaṇīyaṃ, sabbaṃ taṃ khippameva samijjhāti no cirarattāya. Kiṃ karaṇā? Pabbajito, mahārāja, appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho āraddhavīriyo nirālayo aniketo paripuṇṇasīlo sallekhitācāro dhutappaṭipattikusalo hoti, taṃ karaṇā pabbajitassa yaṃ kiñci karaṇīyaṃ, sabbaṃ taṃ khippameva samijjhāti no cirarattāya. Yathā, mahārāja, niggaṇṭhisamasudhotaujuvimalanārāco susajjito sammā vahati, evameva kho, mahārāja, pabbajitassa yaṃ kiñci karaṇīyaṃ, sabbaṃ taṃ khippameva samijjhāti no cirarattāyā”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmī”ti.

Gihipabbajitasammāpaṭipattipaṇho tatiyo.

4. Paṭipadādosapaṇho

4. “Bhante nāgasena, yadā bodhisatto dukkarakārikaṃ akāsi, netādiso aññaṃ ārambho ahosi nikkamo kilesayuddhaṃ maccusenāṃ vidhamanaṃ āhārapariggaho dukkarakārikā, evarūpe parakkame kiñci assādaṃ alabhitvā tameva cittaṃ pariḥpetvā evamavoca ‘na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttarimanussadhammaṃ alamariyaññadassanavisesaṃ, siyā nu kho añño maggo bodhāyā’ti, tato nibbinditvā aññaṃ magena sabbaññutaṃ patto, puna tāya paṭipadāya sāvake anusāsati samādapeti.

“Ārambhatha nikkhamatha, yuñjatha buddhasāsane;

Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro’ti .

“Kena na kho, bhante nāgasena, kāraṇena tathāgato yāya paṭipadāya attanā nibbinno virattarūpo, tatha sāvake anusāsati samādapeti”ti?

“Tadāpi, mahārāja, etarahipi sā yeva paṭipadā, taṃ yeva paṭipadam paṭipajjitvā bodhisatto sabbaññutaṃ patto. Api ca, mahārāja, bodhisatto ativīriyaṃ karonto niravasesato āhāraṃ uparundhi. Tassa āhārūparodhena cittadubbalyaṃ uppajji. So tena dubbalyena nāsakkhi sabbaññutaṃ pāpuṇitum, so mattamattaṃ kabalīkārāhāraṃ sevanto tāyeva paṭipadāya nacirasseva sabbaññutaṃ pāpuṇi. So yeva, mahārāja, paṭipadā sabbesaṃ tathāgatānaṃ sabbaññutañāṇappaṭilābhāya.

“Yathā, mahārāja, sabbesaṃ sattānaṃ āhāro upatthambho, āhārūpanissitā sabbe sattā sukhaṃ anubhavanti, evameva kho, mahārāja, sā yeva paṭipadā sabbesaṃ tathāgatānaṃ sabbaññutañāṇappaṭilābhāya, neso, mahārāja, doso ārambhassa, na nikkamassa, na kilesayuddhassa, yena tathāgato tasmim samaye na pāpuṇi sabbaññutañāṇaṃ, atha kho āhārūparodhasseveso doso, sadā paṭiyattā yevesā paṭipadā.

“Yathā, mahārāja, puriso addhānaṃ ativegena gaccheyya, tena so pakkhahato vā bhavyeṃ pīṭhasappī vā asaṅcaro pathavitale. Api nu kho, mahārāja, mahāpathaviyā doso atthi, yena so puriso pakkhahato ahoṣi”ti? “Na hi, bhante; sadā paṭiyattā, bhante, mahāpathavī, kuto tassā doso? Vāyāmasseveso doso, yena so puriso pakkhahato ahoṣi”ti. “Evameva kho, mahārāja, neso doso ārambhassa, na nikkamassa, na kilesayuddhassa, yena tathāgato tasmim samaye na pāpuṇi sabbaññutañāṇaṃ, atha kho āhārūparodhasseveso doso sadā paṭiyattā yevesā paṭipadā.

“Yathā vā pana, mahārāja, puriso kiliṭṭhaṃ sātakaṃ nivāseyya, na so taṃ dhovāpeyya, neso doso udakassa, sadā paṭiyattaṃ udakaṃ. Purisasseveso doso. Evameva kho, mahārāja, neso doso ārambhassa, na nikkamassa, na kilesayuddhassa, yena tathāgato tasmim samaye na pāpuṇi sabbaññutañāṇaṃ, atha kho āhārūparodhasseveso doso, sadā paṭiyattā yevesā paṭipadā, tasmā tathāgato tāyeva paṭipadāya sāvake anusāsati samādapeti, evaṃ kho, mahārāja, sadā paṭiyattā anavajjā sā paṭipadā”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

5. Hīnāyāvattanapañho

5. “Bhante nāgasena, mahantaṃ idaṃ tathāgatasāsanam sāram varam seṭṭham pavaram anupamaṃ parisuddham vimalam paṇḍaram anavajjam, na yuttaṃ gihim tāvatakaṃ pabbajetuṃ, gihī yeva ekasmiṃ phale vinetvā yadā apunarāvattī hoti tadā so pabbājetabbo. Kiṃ kāraṇā? Ime dujjanā tāva tattha sāsane visuddhe pabbajitvā paṭinivattitvā hīnāyāvattanti, tesam paccāgamanena ayaṃ mahājano evaṃ vicinteti ‘tucchakaṃ vata bho etaṃ samaṇassa gotamassa sāsanaṃ bhavissati, yaṃ ime paṭinivattanti’ ti, idamettha kāraṇa” nti.

“Yathā, mahārāja, taḷāko bhaveyya sampunṇasucivimalasītalasalilo, atha yo koci kiliṭṭho malakaddamagato taṃ taḷākaṃ gantvā anahāyitvā kiliṭṭhova paṭinivatteyya, tattha, mahārāja, katamaṃ jano garaheyya kiliṭṭham vā taḷākaṃ vā” ti? “Kiliṭṭham, bhante, jano garaheyya ‘ayaṃ taḷākaṃ gantvā anahāyitvā kiliṭṭhova paṭinivatto, kiṃ imaṃ anahāyitukāmaṃ taḷāko sayam nahāpessati, ko doso taḷākassā’ ti. Evameva kho, mahārāja, tathāgato vimuttivarasalilasampunṇam saddhammavarataḷākaṃ māpesi ‘ye keci kilesamalakiliṭṭhā sacetanā budhā, te idha nahāyitvā sabbakilese pavāhayissantī’ ti. Yadi koci taṃ saddhammavarataḷākaṃ gantvā anahāyitvā sakilesova paṭinivattitvā hīnāyāvattati taṃ yeva jano garahissati ‘ayaṃ jinasāsane pabbajitvā tattha paṭiṭṭham alabhitvā hīnāyāvatto, kiṃ imaṃ appaṭipajjantaṃ jinasāsanaṃ sayam bodhessati, ko doso jinasāsanassā’ ti?”

“Yathā vā pana, mahārāja, puriso paramabyādhito roguppattikusalaṃ amoghadhuvasiddhakammaṃ bhisakkaṃ sallakattaṃ disvā atikicchāpetvā sabyādhikova paṭinivatteyya, tattha katamaṃ jano garaheyya āturaṃ vā bhisakkaṃ vā” ti? “Āturaṃ, bhante, jano garaheyya ‘ayaṃ roguppattikusalaṃ amoghadhuvasiddhakammaṃ bhisakkaṃ sallakattaṃ disvā atikicchāpetvā sabyādhikova paṭinivatto, kiṃ imaṃ atikicchāpentaṃ bhisakko sayam tikicchissati, ko doso bhisakkassā’ ti? “Evameva kho, mahārāja, tathāgato antosāsanasamugge kevalaṃ sakalakilesabyādhivūpasamanasamatthaṃ amatosadham pakkhipi, ‘ye keci kilesabyādhipīṭitā sacetanā budhā, te imaṃ amatosadham pivitvā sabbakilesabyādhiṃ vūpasamessantī’ ti. Yadi koci yaṃ amatosadham apivitvā sakilesova paṭinivattitvā hīnāyāvattati, taṃ yeva jano garahissati ‘ayaṃ jinasāsane pabbajitvā tattha paṭiṭṭham alabhitvā hīnāyāvatto, kiṃ imaṃ appaṭipajjantaṃ jinasāsanaṃ sayam bodhessati, ko doso jinasāsanassā’ ti?”

“Yathā vā pana, mahārāja, chāto puriso mahatimahāpuññabhattachaparivesanam gantvā taṃ bhattacham abhuñjivā chātova paṭinivatteyya, tatha katamam jano garaheyya chātam vā puññabhattacham vā”ti? “Chātam, bhante, jano garaheyya ‘ayam khudāpīlito puññabhattacham paṭilabhivā abhuñjivā chātova paṭinivatto, kiṃ imassa abhuñjantassa bhojanam sayam mukham pavisissati, ko doso bhojanassā”ti? “Evameva kho, mahārāja, tathāgato antosāsanasamugge paramapavaram santam sivam pañitam amatam paramamadhuram kāyagatāsattibhojanam thapesi ‘ye keci kilesachātajjhataṃ taṇhāparetamānasā sacetanā budhā, te imam bhojanam bhuñjivā kāmarūpārūpabhavesu sabbam taṇhamapanessantī’ti. Yadi koci taṃ bhojanam abhuñjivā taṇhāsitova paṭinivattivā hīnāyāvattati, taññeva jano garahissati ‘ayam jinasāsane pabbajivā tatha paṭiṭṭham alabhivā hīnāyāvatto, kiṃ imam appaṭipajjantam jinasāsanam sayam bodhessasi, ko doso jinasāsanassā’ti.

“Yadi, mahārāja, tathāgato gihim yeva ekasmim phale vinītam pabbājeyya, na nāmāyam pabbajjā kilesappahānāya visuddhiyā vā, natthi pabbajjāyakaṇṇīyam. Yathā, mahārāja, puriso anekasatenakammena taḷākam khaṇāpetvā parisāya evamanussāveyya ‘mā me, bhonto, keci saṃkiliṭṭhā imam taḷākam otaratha, pavāhitarajojallā parisuddhā vimalamaṭṭhā imam taḷākam otarathā’ti. Api nu kho, mahārāja, tesam pavāhitarajojallānam parisuddhānam vimalamaṭṭhānam tena taḷākena karaṇīyam bhavēyyā”ti? “Na hi, bhante, yassatthāya te taṃ taḷākam upagaccheyyūṃ, taṃ aññatreva tesam kataṃ karaṇīyam, kiṃ tesam tena taḷākenā”ti? “Evameva kho, mahārāja, yadi tathāgato gihim yeva ekasmim phale vinītam pabbājeyya, tattheva tesam kataṃ karaṇīyam, kiṃ tesam pabbajjāya.

“Yathā vā pana, mahārāja, sabhāvāsisibhattiko sutamantapadadharo atakkiko roguppattikusalo amoghadhuvāsiddhakammo bhisakko sallakatto sabbarogūpasamabhesajjam sannipātetvā parisāya evamanussāveyya ‘mā kho, bhonto, keci sabyādhikā mama santike upagacchatha, abyādhikā arogā mama santike upagacchathā’ti. Api nu kho, mahārāja, tesam abyādhikānam arogānam paripuññānam udaggānam tena bhisakkena karaṇīyam bhavēyyā”ti? “Na hi, bhante, yassatthāya te taṃ bhisakam sallakattam upagaccheyyūṃ, taṃ aññatreva tesam kataṃ karaṇīyam, kiṃ tesam tena bhisakkenā”ti? “Evameva kho, mahārāja, yadi tathāgato gihim yeva ekasmim phale vinītam pabbājeyya, tattheva tesam kataṃ karaṇīyam, kiṃ tesam pabbajjāya?

“Yathā vā pana, mahārāja, koci puriso anekathālipākasatam bhojanam

paṭiyādāpetvā parisāya evamanussāveyya ‘mā me, bhonto, keci chātā imaṃ parivesanaṃ upagacchatha, subhuttā tittā suhitā dhātā pīṇitā paripuṇṇā imaṃ parivesanaṃ upagacchathā”ti. Api nu kho mahārāja, tesam bhuttāvīnaṃ tittānaṃ suhitānaṃ dhātānaṃ pīṇitānaṃ paripuṇṇānaṃ tena bhojanaena karaṇīyaṃ bhaveyyā”ti? “Na hi, bhante, yassathāya te taṃ parivesanaṃ upagaccheyyūṃ, taṃ aññatreva tesam kataṃ karaṇīyaṃ, kiṃ tesam tāya parivesanāyā”ti? “Evameva kho, mahārāja, yadi tathāgato gihim yeva ekasmiṃ phale vinītaṃ pabbājeyya, tattheva tesam kataṃ karaṇīyaṃ, kiṃ tesam pabbajjāya?

“Api ca, mahārāja, ye hīnāyāvattanti, te jinasāsanassa pañca atulīye guṇe dassenti. Katame pañca? Bhūmimahantabhāvaṃ dassenti, parisuddhavimalabhāvaṃ dassenti, pāpehi asaṃvāsiyabhāvaṃ dassenti, duppaṭivedhabhāvaṃ dassenti, bahusaṃvararakkhiyabhāvaṃ dassenti.

“Kathaṃ bhūmimahantabhāvaṃ dassenti? Yathā, mahārāja, puriso adhano hīnajacco nibbiseso buddhiparihīno mahārājjaṃ paṭilabhitvā na cirasseva paripatati paridhamṣati parihāyati yasato, na sakkoti issariyaṃ sandhāretuṃ. Kiṃ kāraṇaṃ? Mahantattā issariyassa. Evameva kho, mahārāja, ye keci nibbisesā akatapuññā buddhiparihīnā jinasāsane pabbajanti, te taṃ pabbajjaṃ pavaruttamaṃ sandhāretuṃ avisahantā na cirasseva jinasāsanā paripatitvā paridhamṣitvā parihāyitvā hīnāyāvattanti, na sakkonti jinasāsanam sandhāretuṃ. Kiṃ kāraṇaṃ? Mahantattā jinasāsanabhūmiyā. Evaṃ bhūmimahantabhāvaṃ dassenti.

“Kathaṃ parisuddhavimalabhāvaṃ dassenti? Yathā, mahārāja, vāri pokkharapatte vikirati vidhamati vidhamseti, na ṭhānamupagacchati nūpalimpati. Kiṃ kāraṇaṃ? Parisuddhavimalattā padumassa. Evameva kho, mahārāja, ye keci saṭhā kūṭā vaṅkā kuṭilā visamaditṭhino jinasāsane pabbajanti, te parisuddhavimalanikkaṇṭakapaṇḍaravarappavarasāsanato na cirasseva vikiritvā vidhamitvā vidhamsetvā asaṅṭhahitvā anupalimpitvā hīnāyāvattanti. Kiṃ kāraṇaṃ? Parisuddhavimalattā jinasāsanassa. Evaṃ parisuddhavimalabhāvaṃ dassenti.

“Kathaṃ pāpehi asaṃvāsiyabhāvaṃ dassenti? Yathā, mahārāja, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva tīraṃ upaneti thalaṃ vā ussāreti. Kiṃ kāraṇaṃ? Mahābhūtānaṃ bhavanattā mahāsamuddassa. Evameva kho, mahārāja, ye keci pāpakā asaṃvutā ahirikā akiriya osannavīriyā kusitā kilīṭhā dujjanā manussā jinasāsane pabbajanti, te na cirasseva jinasāsanato

arahantavimalakhīṇāsavamahābhūtabhavanato nikkhamitvā asaṃvasitvā hīṇāyāvattanti. Kiṃ kāraṇaṃ? Pāpehi asaṃvāsiyattā jinasāsanassa. Evaṃ pāpehi asaṃvāsiyabhāvaṃ dassenti.

“Kathaṃ duppaṭivedhabhāvaṃ dassenti? Yathā, mahārāja, ye keci achekā asikkhitā asippino mativippahīnā issāsā vālaggavedhaṃ avisahantā vigaḷanti pakkamanti. Kiṃ kāraṇaṃ? Saṅhasukhumaduppaṭivedhattā vālaggassa. Evameva kho, mahārāja, ye keci duppaññā jaḷa eḷamūgā mūḷhā dandhagatikā janā jinasāsane pabbajanti, te taṃ paramasaṅhasukhumacatusaccappaṭivedhaṃ paṭivijjhitaṃ avisahantā jinasāsanā vigaḷitvā pakkamitvā na cirasseva hīṇāyāvattanti. Kiṃ kāraṇaṃ? Paramasaṅhasukhumaduppaṭivedhatāya saccānaṃ. Evaṃ duppaṭivedhabhāvaṃ dassenti.

“Kathaṃ bahusaṃvararakkhiyabhāvaṃ dassenti? Yathā, mahārāja, kocideva puriso mahatimahāyuddhabhūmimupagato parasenāya disāvidisāhi samantā parivārito sattihatthaṃ janamupentaṃ disvā bhīto osakkati paṭinivattati palāyati. Kiṃ kāraṇaṃ? Bahuviddhayuddhamukharakkhaṇabhayā. Evameva kho, mahārāja, ye keci pāpakā asaṃvutā ahirikā akiriyā akkhantī capalā calitā ittarā bālajānā jinasāsane pabbajanti, te bahuviddhaṃ sikkhāpadaṃ parirakkhitaṃ avisahantā osakkitvā paṭinivattitvā palāyitvā na cirasseva hīṇāyāvattanti. Kiṃ kāraṇaṃ? Bahuviddhasaṃvararakkhiyabhāvattā jinasāsanassa. Evaṃ bahuviddhasaṃvararakkhiyabhāvaṃ dassenti.

“Thalajuttamepi, mahārāja, vassikāgumbe kimividdhāni pupphāni honti, tāni aṅkurāni saṅkuṭitāni antarā yeva paripatanti, na ca tesu paripatitesu vassikāgumbo hīḷito nāma hoti. Yāni tattha ṭhitāni pupphāni, tāni sammā gandhena disāvidisaṃ abhibyāpenti. Evameva kho, mahārāja, ye te jinasāsane pabbajitvā hīṇāyāvattanti, te jinasāsane kimividdhāni vassikāpupphāni viya vaṇṇagandharahitā nibbaṇṇākārasīlā abhabbā vepullāya, na ca tesam hīṇāyāvattanena jinasāsanam hīḷitaṃ nāma hoti. Ye tattha ṭhitā bhikkhū, te sadevakaṃ lokaṃ sīlavaragandhena abhibyāpenti.

“Sālīnampi, mahārāja, nirātānānaṃ lohitaṅkānaṃ antare karumbhakaṃ nāma sālījāti uppajjitvā antarā yeva vinassati, na ca tassā vinaṭṭhattā lohitaṅkānaṃ hīḷitā nāma honti. Ye tattha ṭhitā sālī, te rājūpabhogā honti. Evameva kho, mahārāja, ye te jinasāsane pabbajitvā hīṇāyāvattanti, te lohitaṅkānaṃ antare karumbhakaṃ viya jinasāsane na vaḍḍhitvā vepullataṃ na pāpuṇitvā antarā yeva hīṇāyāvattanti, na ca tesam hīṇāyāvattanena

jinasāsanam hīlitam nāma hoti. Ye tattha ʒhitā bhikkhū te arahattassa anucchavikā honti.

“Kāmadadassāpi, mahārāja, maṇiratanassa ekadesam kakkasam uppajjati, na ca tattha kakkasuppannattā maṇiratanam hīlitam nāma hoti. Yam tattha parisuddham maṇiratanassa, tam janassa hāsakaram hoti. Evameva kho, mahārāja, ye te jinasāsane pabbajitvā hīnāyāvattanti, kakkasā te jinasāsane papaṭikā, na ca tesam hīnāyāvattanena jinasāsanam hīlitam nāma hoti. Ye tattha ʒhitā bhikkhū, te devamanussānam hāsajanakā honti.

“Jātisampannassapi, mahārāja, lohitacandanassa ekadesam pūtikam hoti appagandham. Na tena lohitacandanam hīlitam nāma hoti. Yam tattha apūtikam sugandham, tam samantā vidhūpeti abhibyāpeti. Evameva kho, mahārāja, ye te jinasāsane pabbajitvā hīnāyāvattanti, te lohitacandanasārantare pūtikadesamiva chaḍḍanīyā jinasāsane, na ca tesam hīnāyāvattanena jinasāsanam hīlitam nāma hoti. Ye tattha ʒhitā bhikkhū, te sadevakam lokam sīlavaracandanagandhena anulimpayantī”ti.

“Sādhu, bhante nāgasena, tena tena anucchavikena tena tena sadisena kāraṇena niravajjamanupāpitaṃ jinasāsanam seṭṭhabhāvena paridīpitaṃ, hīnāyāvattamānāpi te jinasāsanassa seṭṭhabhāvam yeva paridīpentī”ti.

Hīnāyāvattanapañho pañcama.

6. Arahantavedanāvedīyanapañho

6. “Bhante nāgasena, tumhe bhaṇatha ‘arahā ekaṃ vedanaṃ vedayati kāyikaṃ, na cetasika’nti. Kiṃ nu kho, bhante nāgasena, arahato cittaṃ yaṃ kāyaṃ nissāya pavattati, tattha arahā anissaro assāmī avasavattī”ti? “Āma, mahārājā”ti. “Na kho, bhante nāgasena, yuttametam, yaṃ so sakacittassa pavattamāne kāye anissaro hoti assāmī avasavattī; sakuṇopi tāva, bhante, yasmim kulāvake paṭivasati, tattha so issaro hoti sāmī vasavattī”ti.

“Dasayime, mahārāja, kāyānugatā dhammā bhava bhava kāyaṃ anudhāvanti anuparivattanti. Katame dasa? Sītam uṇham jighacchā pipāsā uccāro passāvo middham jarā byādhi maraṇam. Ime kho, mahārāja, dasa kāyānugatā dhammā bhava bhava kāyaṃ anudhāvanti anuparivattanti, tattha arahā anissaro assāmī avasavattī”ti.

“Bhante nāgasena, kena kāraṇena arahato kāye āṇā nappavattati

issariyaṃ vā, tattha me kāraṇaṃ brūhī”ti? “Yathā, mahārāja, ye keci pathavinissitā sattā, sabbe te pathaviṃ nissāya caranti viharanti vuttiṃ kappenti, api nu kho, mahārāja, tesam pathaviyā āṇā pavattati issariyaṃ vā”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, arahato cittaṃ kāyaṃ nissāya pavattati, na ca arahato kāye āṇā pavattati issariyaṃ vā”ti.

“Bhante nāgasena, kena kāraṇena puthujjano kāyikampi cetasikampi vedanaṃ vedayati”ti? “Abhāvitattā, mahārāja, cittassa puthujjano kāyikampi cetasikampi vedanaṃ vedayati. Yathā, mahārāja, goṇo chāto paritasito abaladubbapariṭṭakatiṇesu vā latāya vā upanibaddho assa, yadā so goṇo parikupito hoti, tadā saha upanibandhanaena pakkamati. Evameva kho, mahārāja, abhāvitacittassa vedanā uppajjitvā cittaṃ parikopeti, cittaṃ parikupitaṃ kāyaṃ ābhujati nibbhujati samparivattakaṃ karoti. Atha kho so abhāvitacitto tasati ravati bheravarāvamabhiravati, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena puthujjano kāyikampi cetasikampi vedanaṃ vedayati”ti.

“Kiṃ pana taṃ kāraṇaṃ, yena kāraṇena arahā ekaṃ vedanaṃ vedayati kāyikaṃ, na cetasika”nti? “Arahato, mahārāja, cittaṃ bhāvitam hoti subhāvitam dantaṃ sudantaṃ assavaṃ vacanakaraṃ, so dukkhāya vedanāya phuṭṭho samāno ‘anicca’nti daḷhaṃ gaṇhāti, samādhithambhe cittaṃ upanibandhati, tassa taṃ cittaṃ samādhithambhe upanibandhanaṃ na vedhati na calati, ṭhitaṃ hoti avikkhittaṃ, tassa vedanāvīkāravipphārena kāyo ābhujati nibbhujati samparivattati, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena arahā ekaṃ vedanaṃ vedayati kāyikaṃ, na cetasika”nti.

“Bhante nāgasena, taṃ nāma loke acchariyaṃ yaṃ kāye calamāne cittaṃ na calati, tattha me kāraṇaṃ brūhī”ti. “Yathā, mahārāja, mahatimahārukkhe khandhasākhāpalāsasampanne anilabalasamāhate sākā calati, api nu tassa khandhopi calati”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, arahā dukkhāya vedanāya phuṭṭho samāno ‘anicca’nti daḷhaṃ gaṇhāti, samādhithambhe cittaṃ upanibandhati, tassa taṃ cittaṃ samādhithambhe upanibandhanaṃ na vedhati na calati, ṭhitaṃ hoti avikkhittaṃ, tassa vedanāvīkāravipphārena kāyo ābhujati nibbhujati samparivattati, cittaṃ pana tassa na vedhati na calati khandho viya mahārukkhasā”ti. “Acchariyaṃ, bhante nāgasena, abbhutaṃ, bhante nāgasena, na me evarūpo sabbakāliko dhammapadīpo diṭṭhapubbo”ti.

Arahantavedanāvediyana paṇho chaṭṭho.

7. Abhisamayantarāyakarapañho

7. “Bhante nāgasena, idha yo koci gihī pārājikam ajjhāpanno bhaveyya, so aparena samayena pabbājeyya, attanāpi so na jāneyya ‘gihipārājikam ajjhāpannosmī’ti, napi tassa añño koci ācikkheyya ‘gihipārājikam ajjhāpannosī’ti. So ca tathattāya paṭipajjeyya, api nu tassa dhammābhisamayo bhaveyyā”ti? “Na hi, mahārāja”ti. “Kena, bhante, kāraṇena”ti? “Yo tassa hetu dhammābhisamayāya, so tassa samucchinno, tasmā dhammābhisamayo na bhavati”ti.

“Bhante nāgasena, tumhe bhaṇatha ‘jānantassa kukkucam hoti, kukkuce sati āvaraṇam hoti, āvaṇe citte dhammābhisamayo na hoti’ti. Imassa pana ajānantassa akukkucajātassa santacittassa viharato kena kāraṇena dhammābhisamayo na hoti, visamena visameneso pañho gacchati, cintetvā visajjethā”ti.

“Ruhati, mahārāja, sukatthe sukalale maṇḍakhetṭe sāradaṃ sukhasayitaṃ bīja”nti? “Āma, bhante”ti. “Api nu, mahārāja, taññeva bījam ghanaselasilātale ruheyyā”ti? “Na hi, bhante”ti. “Kissa pana, mahārāja, taññeva bījam kalale ruhati, kissa ghanasele na ruhati”ti? “Natthi, bhante, tassa bījassa ruhanāya ghanasele hetu, ahetunā bījam na ruhati”ti. “Evameva kho, mahārāja, yena hetunā tassa dhammābhisamayo bhaveyya, so tassa hetu samucchinno, ahetunā dhammābhisamayo na hoti.

“Yathā vā pana, mahārāja, daṇḍaleḍḍulaguḷamuggarā pathaviyā ṭhānamupagacchanti, api nu, mahārāja, te yeva daṇḍaleḍḍulaguḷamuggarā gagane ṭhānamupagacchanti”ti? “Na hi bhante”ti. “Kiṃ panettha, mahārāja, kāraṇam, yena kāraṇena te yeva daṇḍaleḍḍulaguḷamuggarā pathaviyā ṭhānamupagacchanti, kena kāraṇena gagane na tiṭṭhanti”ti? “Natthi, bhante, tesam daṇḍaleḍḍulaguḷamuggarānam patitṭhānāya ākāse hetu, ahetunā na tiṭṭhanti”ti. “Evameva kho, mahārāja, tassa tena dosena abhisamayahetu samucchinno, hetusamugghāte ahetunā abhisamayo na hoti”ti.

“Yathā vā pana, mahārāja, thale aggi jalati, api nu kho, mahārāja, so yeva aggi uduke jalati”ti? “Na hi, bhante”ti. “Kiṃ panettha, mahārāja, kāraṇam, yena kāraṇena so yeva aggi thale jalati, kena kāraṇena uduke na jalati”ti? “Natthi, bhante, aggissa jalanāya uduke hetu, ahetunā na jalati”ti. “Evameva kho, mahārāja, tassa tena dosena abhisamayahetu samucchinno, hetusamugghāte ahetunā dhammābhisamayo na hoti”ti.

“Bhante nāgasena, punapetaṃ atthaṃ cintehi, na me tattha cittasaññatti bhavati, ajānantassa asati kukkucce āvaraṇaṃ hotīti, kāraṇena maṃ saññāpehī”ti. “Api nu, mahārāja, viṣaṃ halāhalaṃ ajānantena khāyitaṃ jīvitaṃ haratī”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, ajānantenapi kataṃ pāpaṃ abhisamayantarāyakaraṃ hoti.

“Api nu, mahārāja, aggi ajānitvā akkamantaṃ dāhatī”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, ajānantenapi kataṃ pāpaṃ abhisamayantarāyakaraṃ hoti.

“Api nu, mahārāja, ajānantaṃ āsīviso dāmsitvā jīvitaṃ haratī”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, ajānantenapi kataṃ pāpaṃ abhisamayantarāyakaraṃ hoti.

“Nanu, mahārāja, kālingarājā samaṇakolañño sattaratanaparikiṇṇo hatthiratanamabhiruyha kuladassanāya gacchanto ajānantopi nāsakkhi bodhimaṇḍassa uparito gantaṃ, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena ajānantenapi kataṃ pāpaṃ abhisamayantarāyakaraṃ hotī”ti? “Jinabhāsitaṃ, bhante nāgasena, kāraṇaṃ na sakkā paṭikkositaṃ, esovetassa attho tathā sampaṭicchāmī”ti.

Abhisamayantarāyakarapañho sattamo.

8. Dussīlapañho

8. “Bhante nāgasena, gihidussīlassa ca samaṇadussīlassa ca ko viṣeso, kiṃ nānākaraṇaṃ, ubhopete samasamagatikā, ubhinnampi samasamo vipāko hoti, udāhu kiñci nānākāraṇaṃ atthī”ti?

“Dasa yime, mahārāja, guṇā samaṇadussīlassa gihidussīlato viṣesena atirekā, dasahi ca kāraṇehi uttarim dakkhiṇaṃ visodheti.

“Katame dasa guṇā samaṇadussīlassa gihidussīlato viṣesena atirekā? Idha, mahārāja, samaṇadussīlo buddhe sagāravo hoti, dhamme sagāravo hoti, saṅghe sagāravo hoti, sabrahmacārīsu sagāravo hoti, uddesaparipucchāya vāyamati, savanabahulo hoti, bhinnasīlopi, mahārāja, dussīlo parisagato ākappaṃ upatthapeti, garahabhayā kāyikaṃ vācasikaṃ rakkhati, padhānābhimukhañcassa hoti cittaṃ, bhikkhusāmaññaṃ upagato hoti. Karontopi, mahārāja, samaṇadussīlo pāpaṃ paṭicchannaṃ ācarati. Yathā, mahārāja, itthī sapatikā nilīyitvā rahasseneva pāpamācarati; evameva

kho, mahārāja, karontopi samaṇadussīlo pāpaṃ paṭicchannaṃ ācarati. Ime kho, mahārāja, dasa guṇā samaṇadussīlassa gihidussīlato visesena atirekā.

“Katamehi dasahi kāraṇehi uttariṃ dakkhiṇaṃ visodheti? Anavajjakavacadhāraṇatāyapi dakkhiṇaṃ visodheti, isisāmaññabhaṇḍuliṅgadhāraṇatopi dakkhiṇaṃ visodheti, saṅghasamayamanuppaviṭṭhatāyapi dakkhiṇaṃ visodheti, buddhadhammasaṅghasaraṇagatatāyapi dakkhiṇaṃ visodheti, padhānāsayaniketavāsītāyapi dakkhiṇaṃ visodheti, jinasāsanadhara pariyesanatopi dakkhiṇaṃ visodheti, pavaradhammadesanatopi dakkhiṇaṃ visodheti, dhammadīpagatiparāyaṇatāyapi dakkhiṇaṃ visodheti, ‘aggo buddho’ti ekantaūjudiṭṭhitāyapi dakkhiṇaṃ visodheti, uposathasamādānatopi dakkhiṇaṃ visodheti. Imehi kho, mahārāja, dasahi kāraṇehi uttariṃ dakkhiṇaṃ visodheti.

“Suvipannopi hi, mahārāja, samaṇadussīlo dāyakānaṃ dakkhiṇaṃ visodheti. Yathā, mahārāja, udakaṃ subhalampi kalalakaddamarajojallaṃ apaneti; evameva kho, mahārāja, suvipannopi samaṇadussīlo dāyakānaṃ dakkhiṇaṃ visodheti.

“Yathā vā pana, mahārāja, uṇhodakaṃ sukudhitampi jjalantaṃ mahantaṃ aggikkhandhaṃ nibbāpeti, evameva kho, mahārāja, suvipannopi samaṇadussīlo dāyakānaṃ dakkhiṇaṃ visodheti.

“Yathā vā pana, mahārāja, bhojanaṃ virasampi khudādubbalyaṃ apaneti, evameva kho, mahārāja, suvipannopi samaṇadussīlo dāyakānaṃ dakkhiṇaṃ visodheti.

“Bhāsitampetam, mahārāja, tathāgatena devātidevena majjhimanikāyavaralañchake dakkhiṇavibhaṅge veyyākaraṇe –

“Yo sīlavā dussīlesu dadāti dānaṃ, dhammena laddhaṃ supasannacitto;

Abhisaddahaṃ kammaphalaṃ uḷāraṃ, sā dakkhiṇā dāyakato visujjhatī”ti .

“Acchariyaṃ, bhante nāgasena, abbhutaṃ, bhante nāgasena, tāvatakaṃ mayaṃ pañhaṃ apucchimha, taṃ tvaṃ opammehi kāraṇehi vibhāvento amatamadhuraṃ savanūpagaṃ akāsi. Yathā nāma, bhante, sūdo

vā sūdantevāsī vā tāvatakaṃ maṃsaṃ labhitvā nānāvidhehi sambhārehi sampādetvā rājūpabhogaṃ karoti; evameva kho, bhante nāgasena, tāvatakaṃ mayaṃ pañhaṃ apucchimha, taṃ tvam opammehi kāraṇehi vibhāvetvā amatamadhuraṃ savanūpagaṃ akāsi”ti.

Dussīlapañho aṭṭhamaṃ.

9. Udakasatta jīvapañho

9. “Bhante nāgasena, imaṃ udakaṃ aggimhi tappamānaṃ ciccīṭāyati cīṭīṭāyati saddāyati bahuvīdhaṃ, kiṃ nu kho, bhante nāgasena, udakaṃ jīvati, kiṃ kīḷamānaṃ saddāyati, udāhu aññaṃ paṭipīḷitaṃ saddāyati”ti? “Na hi, mahārāja, udakaṃ jīvati, natthi udake jīvo vā satto vā, api ca, mahārāja, aggisantāpavegassa mahantatāya udakaṃ ciccīṭāyati cīṭīṭāyati saddāyati bahuvīdha”nti.

“Bhante nāgasena, idhekacce titthiyā udakaṃ jīvati sītodakaṃ paṭikkhipitvā udakaṃ tāpetvā vekatikavekatikaṃ paribhuñjanti, te tumhe garahanti paribhavanti ‘ekindriyaṃ samaṇā sakyaputtīyā jīvaṃ viheṭhenti”ti, taṃ tesam garahaṃ paribhavaṃ vinodehi apanehi nicchārehī”ti. “Na hi, mahārāja, udakaṃ jīvati, natthi, mahārāja, udake jīvo vā satto vā, api ca, mahārāja, aggisantāpavegassa mahantatāya udakaṃ ciccīṭāyati cīṭīṭāyati saddāyati bahuvīdhaṃ.

“Yathā, mahārāja, udakaṃ sobbhasarasaritadahataḷākakandarapadaraudapānaninnapokkharanīgataṃ vātāpavegassa mahantatāya pariādiyati parikkhayaṃ gacchati, api nu tattha udakaṃ ciccīṭāyati cīṭīṭāyati saddāyati bahuvīdha”nti? “Na hi, bhante”ti. “Yadi, mahārāja, udakaṃ jīveyya, tatthāpi udakaṃ saddāyeyya, imināpi, mahārāja, kāraṇena jānāhi ‘natthi udake jīvo vā satto vā, aggisantāpavegassa mahantatāya udakaṃ ciccīṭāyati cīṭīṭāyati saddāyati bahuvīdha’nti.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi ‘natthi udake jīvo vā satto vā, aggisantāpavegassa mahantatāya udakaṃ saddāyati”ti. Yadā pana, mahārāja, udakaṃ taṇḍulehi sammissitaṃ bhājanagataṃ hoti pihitaṃ uddhane aṭhapitaṃ, api nu tattha udakaṃ saddāyati”ti? “Na hi, bhante, acalaṃ hoti santasanta”nti. “Taṃ yeva pana, mahārāja, udakaṃ bhājanagataṃ aggiṃ ujjaletvā uddhane ṭhapitaṃ hoti, api nu tattha udakaṃ acalaṃ hoti santasanta”nti? “Na hi, bhante, calati khubbhati

luḷati āvilati ūmijātaṃ hoti, uddhamadho disāvidisaṃ gacchati, uttarati patarati pheṇamālī hotīti. Kissa pana taṃ, mahārāja, pākatikaṃ udakaṃ na calati santasantaṃ hoti, kissa pana aggigataṃ calati khubbhati luḷati āvilati ūmijātaṃ hoti, uddhamadho disāvidisaṃ gacchati, uttarati patarati pheṇamālī hotīti? “Pākatikaṃ, bhante, udakaṃ na calati, aggigataṃ pana udakaṃ aggisantāpavegassa mahantatāya ciccitāyati ciṭṭitāyati saddāyati bahavidha”nti. “Imināpi mahārāja, kāraṇena jānāhi ‘natthi udake jīvo vā satto vā, aggisantāpavegassa mahantatāya udakaṃ saddāyatī’ti.

“Aparampi, mahārāja, uttaraṃ kāraṇaṃ suṇohi, natthi udake jīvo vā satto vā, aggisantāpavegassa mahantatāya udakaṃ saddāyati. Hoti taṃ, mahārāja, udakaṃ ghare ghare udakavārakagataṃ pihita”nti? “Āma, bhante”ti. “Api nu taṃ, mahārāja, udakaṃ calati khubbhati luḷati āvilati ūmijātaṃ hoti, uddhamadho disāvidisaṃ gacchati, uttarati patarati pheṇamālī hotīti”ti. “Na hi, bhante, acalaṃ taṃ hoti pākatikaṃ udakavārakagataṃ udaka”nti.

“Sutapubbaṃ pana tayā, mahārāja, ‘mahāsamudde udakaṃ calati khubbhati luḷati āvilati ūmijātaṃ hoti, uddhamadho disāvidisaṃ gacchati, uttarati patarati pheṇamālī hoti, ussakkivā ossakkivā velāya paharati saddāyati bahavidha”nti? “Āma, bhante, sutapubbaṃ etaṃ mayā diṭṭhapubbaṅca ‘mahāsamudde udakaṃ hatthasatampi dvepi hatthasatāni gagane ussakkati”ti. “Kissa, mahārāja, udakavārakagataṃ udakaṃ na calati na saddāyati, kissa pana mahāsamudde udakaṃ calati saddāyatī”ti? “Vātavegassa mahantatāya, bhante, mahāsamudde udakaṃ calati saddāyati, udakavārakagataṃ udakaṃ aghaṭṭitaṃ kehici na calati na saddāyatī”ti. “Yathā, mahārāja, vātavegassa mahantatāya mahāsamudde udakaṃ calati saddāyati evameva aggisantāpavegassa mahantatāya udakaṃ saddāyatī”ti.

“Nanu, mahārāja, bheripokkharāṃ sukkhaṃ sukkhena gocamma onandhantī”ti? “Āma, bhante”. “Api nu, mahārāja, bheriyā jīvo vā satto vā atthī”ti. “Na hi, bhante”ti. “Kissa pana, mahārāja, bherī saddāyatī”ti? “Itthiyā vā, bhante, purisassa vā tajjena vāyāmenā”ti. “Yathā, mahārāja, itthiyā vā purisassa vā tajjena vāyāmena bherī saddāyati, evameva aggisantāpavegassa mahantatāya udakaṃ saddāyati. Imināpi, mahārāja, kāraṇena jānāhi ‘natthi udake jīvo vā satto vā, aggisantāpavegassa mahantatāya udakaṃ saddāyatī’ti.

“Mayhampi tāva, mahārāja, tava pucchitabbaṃ atthi, evameso pañho suvinicchito hoti, kiṃ nu kho, mahārāja, sabbehipi bhājanehi udakaṃ tappamānaṃ saddāyati, udāhu ekaccehi yeva bhājanehi

tappamānaṃ saddāyati”ti? “Na hi, bhante, sabbehi bhājanehi udakaṃ tappamānaṃ saddāyati, ekaccehi yeva bhājanehi udakaṃ tappamānaṃ saddāyati”ti. “Tena hi, mahārāja, jahitosi sakasamayaṃ, paccāgatosi mama visayaṃ, natthi udake jīvo vā satto vā. Yadi, mahārāja, sabbehi bhājanehi udakaṃ tappamānaṃ saddāyeyya, yuttamidaṃ ‘udakaṃ jīvati’ti vattuṃ. Na hi, mahārāja, udakaṃ dvayaṃ hoti, yaṃ saddāyati, taṃ jīvati, yaṃ na saddāyati, taṃ na jīvati. Yadi, mahārāja, udakaṃ jīveyya, mahantānaṃ hatthināgānaṃ ussannakāyānaṃ pabhinnānaṃ soṇḍāya ussiñcitvā mukhe pakkhipitvā kucchiṃ pavesayantānaṃ, tampi udakaṃ tesam dantantare cippiyamānaṃ saddāyeyya. Hatthasatikāpi mahānāvā garukā bhārikā anekasatasahassabhāraparipūrā mahāsamudde vicaranti, tāhipi cippiyamānaṃ udakaṃ saddāyeyya. Mahatimahantāpi macchā anekasatayojanikakāyā timī timiṅgalā timirapiṅgalā abbhantare nimuggā mahāsamudde nivāsaṭṭhānatāya paṭivasantā mahāudakadhārā ācamanti dhamanti ca, tesampi taṃ dantantarepi udarantarepi cippiyamānaṃ udakaṃ saddāyeyya. Yasmā ca kho, mahārāja, evarūpehi evarūpehi mahantehi paṭipīlanehi paṭipīlitaṃ udakaṃ na saddāyati tasmāpi natthi udake jīvo vā satto vāti, evametam, mahārāja, dhārehi”ti.

“Sādhu, bhante nāgasena, dosāgato pañho anucchavikāya vibhattiyā vibhatto, yathā nāma, bhante nāgasena, mahagghaṃ maṇiratanam chekaṃ ācariyaṃ kusalaṃ sikkhitaṃ maṇikāraṃ pāpuṇitvā kittiṃ labheyya thomanam pasamsam, muttāratanaṃ vā muttikaṃ dussaratanam vā dussikaṃ, lohita candanaṃ vā gandhikaṃ pāpuṇitvā kittiṃ labheyya thomanam pasamsam. Evameva kho, bhante nāgasena, dosāgato pañho anucchavikāya vibhattiyā vibhatto, evametam tathā sampatiṅghāmi”ti.

Udakasattajīvapañho navamo.

Buddhavaggo paṭhamo.

Imasmim vagge nava pañhā.

2. Nippapañcavaggo

1. Nippapañcapañho

1. “Bhante nāgasena, bhāsitaṃpetam bhagavatā ‘nippapañcārāmā, bhikkhave, viharatha nippapañcaratino’ti, katamaṃ taṃ nippapañca”nti? “Sotāpattiphalaṃ, mahārāja, nippapañcaṃ, sakadāgāmi phalaṃ

nippapañcam, anāgāmiphalaṃ nippapañcam, arahattaphalaṃ nippapañca”nti.

“Yadi, bhante nāgasena, sotāpatti-phalaṃ nippapañcam, sakadāgāmi-anāgāmi-arahattaphalaṃ nippapañcam, kissa pana ime bhikkhū uddisanti paripucchanti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, navakammaṃ palibujjhanti dānena ca pūjāya ca, nanu te jinappaṭikkhittaṃ kammaṃ karoti”ti?

“Ye te, mahārāja, bhikkhū uddisanti paripucchanti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, navakammaṃ palibujjhanti dānena ca pūjāya ca, sabbe te nippapañcassa pattiyā karonti. Ye te, mahārāja, sabhāvaparissuddhā pubbe vāsītavāsānā, te ekacittakkaṇaṃ nippapaca honti. Ye pana te bhikkhū mahārajakkhā, te imehi payogehi nippapañcā honti.

“Yathā, mahārāja, eko puriso khetto bījaṃ ropetvā attano yathābalavīriyena vinā pākāravatīyā dhaññaṃ uddhareyya, eko puriso khetto bījaṃ ropetvā vanaṃ pavasitvā kaṭṭhañca sākhañca chinditvā vatipākāraṃ katvā dhaññaṃ uddhareyya. Yā tattha tassa vatipākārapariyesanā, sā dhaññatthāya. Evameva kho, mahārāja, ye te sabhāvaparissuddhā pubbe vāsītavāsānā, te ekacittakkaṇaṃ nippapañcā honti, vinā vatipākāraṃ puriso viya dhaññuddhāro. Ye pana te bhikkhū mahārajakkhā, te imehi payogehi nippapañcā honti, vatipākāraṃ katvā puriso viya dhaññuddhāro.

“Yathā vā pana, mahārāja, puriso mahatimahante ambarukkhamatthake phalaṃ piṇḍi bhaveyya, atha tattha yo koci iddhimā āgantvā tassa phalaṃ hareyya, yo pana tattha aniddhimā, so kaṭṭhañca valliñca chinditvā nisseṇiṃ bandhitvā tāya taṃ rukkaṃ abhiruhitvā phalaṃ hareyya. Yā tattha tassa nisseṇipariyesanā, sā phalattāya. Evameva kho, mahārāja, ye te sabhāvaparissuddhā pubbe vāsītavāsānā, te ekacittakkaṇaṃ nippapañcā honti, iddhimā viya rukkhaphalaṃ haranto. Ye pana te bhikkhū mahārajakkhā, te iminā payogena saccāni abhisamenti, nisseṇiyā viya puriso rukkhaphalaṃ haranto.

“Yathā vā pana, mahārāja, eko puriso atthakaraṇiko ekako yeva sāmikaṃ upagantvā atthaṃ sādheti. Eko dhanavā dhanavasena pariṣaṃ vaḍḍhetvā pariṣāya atthaṃ sādheti. Yā tattha tassa pariṣapariyesanā, sā atthattāya. Evameva kho, mahārāja, ye te sabhāvaparissuddhā pubbe

vāsītavāsānā, te ekacittakkhaṇena chasu abhiññāsu vasibhāvaṃ pāpuṇanti, puriso viya ekako atthasiddhiṃ karonto. Ye pana te bhikkhū mahārajakkhā, te imehi payogehi sāmāññatthamabhisādhenti, parisāya viya puriso atthasiddhiṃ karonto.

“Uddesopi, mahārāja, bahukāro, paripucchāpi bahukārā, navakammampi bahukāraṃ, dānampi bahukāraṃ, pūjāpi bahukārā tesu tesu karaṇīyesu. Yathā, mahārāja, puriso rājūpasevī katāvī amaccabhaṭabaladovārikaanīkaṭṭhapārisajjajanehi, te tassa karaṇīye anuppatte sabbepi upakārā hontī. Evameva kho, mahārāja, uddesopi bahukāro, paripucchāpi bahukārā, navakammampi bahukāraṃ, dānampi bahukāraṃ, pūjāpi bahukārā tesu tesu karaṇīyesu. Yadi, mahārāja, sabbepi abhijātiparisuddhā bhaveyyuṃ, anusāsanena karaṇīyaṃ na bhaveyya. Yasmā ca kho, mahārāja, savanena karaṇīyaṃ hoti, thero, mahārāja, sārīputto aparimitamasāṅkheyyakappaṃ upādāya upacitakusalamūlo paññāya koṭiṃ gato, sopi vinā savanena nāsakkhi āsavakkhayaṃ pāpuṇituṃ. Tasmā, mahārāja, bahukāraṃ savanaṃ, tathā uddesopi paripucchāpi. Tasmā uddesaparipucchāpi nippapañcā saṅkhatā”ti. “Sunijjhāpito, bhante nāgasena, pañho, evametam tathā sampaticchāmī”ti.

Nippapañcapañho paṭhamo.

2. Khīṇāsavabhāvapañho

2. “Bhante nāgasena, tumhe bhaṇatha ‘yo gihī arahattaṃ patto, dve vāssa gatiyo bhavanti anaññā, tasmim yeva divase pabbajati vā parinibbāyati vā. Na so divaso sakkā atikkametu’nti. Sace so, bhante nāgasena, tasmim divase ācariyaṃ vā upajjhāyaṃ vā pattacīvaraṃ vā na labhetha, api nu kho so arahā sayam vā pabbajeyya divasaṃ vā atikkameyya, añño koci arahā iddhiṃ āgantvā taṃ pabbajeyya vā parinibbāyeyya vā”ti? “Na so, mahārāja, arahā sayam pabbajeyya, sayam pabbajanto theyyam āpajjati, na ca divasaṃ atikkameyya, aññassa arahantassa āgamaṃ bhaveyya vā na vā bhaveyya, tasmim yeva divase parinibbāyeyya”ti. “Tena hi, bhante nāgasena, arahattassa santabhāvo vijahito hoti, yena adhigatassa jīvitahāro bhavati”ti.

“Visamaṃ, mahārāja, gihilingaṃ, visame liṅge liṅgadubbalatāya arahattaṃ patto gihī tasmim yeva divase pabbajati vā parinibbāyati vā. Neso, mahārāja, doso arahattassa, gihilingasseveso doso yadidaṃ liṅgadubbalatā.

“Yathā, mahārāja, bhojanam sabbasattānam āyupālakaṃ jīvitarakkhakaṃ visamakoṭṭhassa mandadubbalaḡahaṇikassa avipākena jīvitam harati. Neso, mahārāja, doso bhojanassa, koṭṭhasseveso doso yadidaṃ aggidubbalaṭā. Evameva kho, mahārāja, visame liṅge liṅgadubbalaṭāya arahattaṃ patto gihī tasmim yeva divase pabbajati vā parinibbāyati vā. Neso, mahārāja, doso arahattassa, gihiliṅgasseveso doso yadidaṃ liṅgadubbalaṭā.

“Yathā vā pana, mahārāja, parittaṃ tiṇasalākaṃ upari garuke pāsāṇe ṭhapite dubbalaṭāya bhijjitvā patati. Evameva kho, mahārāja, arahattaṃ patto gihī tena liṅgena arahattaṃ dhāretuṃ asakko tasmim yeva divase pabbajati vā parinibbāyati vā.

“Yathā vā pana, mahārāja, puriso abalo dubbalo nihīnajakko parittapuñño mahatimahārajjaṃ labhitvā khaṇena paripatati paridhamsati osakkati, na sakkoti issariyaṃ dhāretuṃ, evameva kho, mahārāja, arahattaṃ patto gihī tena liṅgena arahattaṃ dhāretuṃ na sakkoti, tena kāraṇena tasmim yeva divase pabbajati vā parinibbāyati vā”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

Khīṇāsavabhāvapaṇho dutiyo.

3. Khīṇāsavasatisammosapaṇho

3. “Bhante nāgasena, atthi arahato satisammoso”ti? “Vigatasatisammosā kho, mahārāja, arahanto, natthi arahantānaṃ satisammoso”ti. “Āpajjeyya pana, bhante, arahā āpatti”nti? “Āma, mahārājā”ti. “Kismim vatthusmi”nti? “Kuṭikāre, mahārāja, saṅcaritte, vikāle kālasaññāya, pavārite appavāritasaññāya, anatiritte atirittasaññāyā”ti.

“Bhante nāgasena, tumhe bhaṇatha ‘ye āpattiṃ āpajjanti, te dvīhi kāraṇehi āpajjanti anādariyena vā ajānanena vā’ti. Apī nu kho, bhante, arahato anādariyaṃ hoti, yaṃ arahā āpattiṃ āpajjati”ti? “Na hi, mahārājā”ti.

“Yadi, bhante nāgasena, arahā āpattiṃ āpajjati, natthi ca arahato anādariyaṃ, tena hi atthi arahato satisammoso”ti? “Natthi, mahārāja, arahato satisammoso, āpattiṅca arahā āpajjati”ti.

“Tena hi, bhante, kāraṇena maṃ saññāpehi, kiṃ tattha kāraṇa”nti? “Dveme, mahārāja, kilesā lokavajjaṃ paṇṇattivajjaṅcāti. Katamaṃ, mahārāja, lokavajjaṃ? Dasa akusalakammaṭṭhā, idaṃ vuccati lokavajjaṃ.

“Tīṇimāni, mahārāja, loke natthi. Katamāni tīṇi? Sacetanā vā acetanā vā ajarāmarā loke natthi, saṅkhārānaṃ niccatā natthi, paramatthena sattūpaladdhi natthi, imāni kho, mahārāja, tīṇi loke natthī”ti. “Sādhu, bhante nāgasena, evametam tathā sampañicchāmi”ti.

Loke natthibhāvapaṇho catuttho.

5. Akammajādipaṇho

5. “Bhante nāgasena, dissanti loke kammanibbattā, dissanti hetunibbattā, dissanti utunibbattā, yaṃ loke akammajaṃ ahetujaṃ anutujaṃ, taṃ me kathehi”ti. “Dveme, mahārāja, lokasmiṃ akammajā ahetuajā anutuajā. Katame dve? Ākāso, mahārāja, akammajo ahetujo anutujo; nibbānaṃ, mahārāja, akammajaṃ ahetujaṃ anutujaṃ. Ime kho, mahārāja, dve akammajā ahetuajā anutuajā”ti.

“Mā, bhante nāgasena, jinavacanaṃ makkhehi, mā ajānitvā paṇhaṃ byākarohi”ti. “Kiṃ kho, mahārāja, ahaṃ vadāmi, yaṃ maṃ tvaṃ evaṃ vadesi ‘mā, bhante nāgasena, jinavacanaṃ makkhehi, mā ajānitvā paṇhaṃ byākarohi’”ti? “Bhante nāgasena, yuttamidaṃ tāva vattum ‘ākāso akammajo ahetujo anutujo’ti. Anekasatehi pana, bhante nāgasena, kāraṇehi bhagavatā sāvakānaṃ nibbānassa sacchikiriyāya maggo akkhāto, atha ca pana tvaṃ evaṃ vadesi ‘ahetujaṃ nibbāna’”nti. “Saccam, mahārāja, bhagavatā anekasatehi kāraṇehi sāvakānaṃ nibbānassa sacchikiriyāya maggo akkhāto, na ca pana nibbānassa uppādāya hetu akkhāto”ti.

“Ettha mayaṃ, bhante nāgasena, andhakārato andhakārataraṃ pavisāma, vanato vanataraṃ pavisāma, ghanato ghanataraṃ pavisāma, yatra hi nāma nibbānassa sacchikiriyāya hetu atthi, tassa pana dhammassa uppādāya hetu natthi. Yadi, bhante nāgasena, nibbānassa sacchikiriyāya hetu atthi, tena hi nibbānassa uppādāyapi hetu icchitabbo.

“Yathā pana, bhante nāgasena, puttassa pitā atthi, tena kāraṇena pitunopi pitā icchitabbo. Yathā antevāsikassa ācariyo atthi, tena kāraṇena ācariyassapi ācariyo icchitabbo. Yathā ankurassa bījaṃ atthi, tena kāraṇena bījassapi bījaṃ icchitabbaṃ. Evameva kho, bhante nāgasena, yadi nibbānassa sacchikiriyāya hetu atthi, tena kāraṇena nibbānassa uppādāyapi hetu icchitabbo.

“Yathā rukkhassa vā lafāya vā agge sati tena kāraṇena majjhampi

atthi, mūlampi atthi. Evameva kho, bhante nāgasena, yadi nibbānassa sacchikiriyāya hetu atthi, tena kāraṇena nibbānassa uppādāyapi hetu icchitabbo”ti.

“Anuppādanīyaṃ, mahārāja, nibbānaṃ, tasmā na nibbānassa uppādāya hetu akkhāto”ti. “Ingha, bhante nāgasena, kāraṇaṃ dassetvā kāraṇena maṃ saññāpehi, yathāhaṃ jāneyyaṃ nibbānassa sacchikiriyāya hetu atthi, nibbānassa uppādāya hetu natthī”ti.

“Tena hi, mahārāja, sakkaccaṃ sotaṃ odaha, sādhukaṃ suṇohi, vakkhāmi tatha kāraṇaṃ, sakkuṇeyya, mahārāja, puriso pākatikena balena ito himavantam pabbatarājaṃ upagantu”nti? “Āma, bhante”ti. “Sakkuṇeyya pana so, mahārāja, puriso pākatikena balena himavantam pabbatarājaṃ idha āharitu”nti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sakkā nibbānassa sacchikiriyāya maggo akkhātuṃ, na sakkā nibbānassa uppādāya hetu dassetuṃ.

“Sakkuṇeyya, mahārāja, puriso pākatikena balena mahāsamuddam nāvāya uttaritvā pārimatīraṃ gantu”nti? “Āma, bhante”ti? “Sakkuṇeyya pana so, mahārāja, puriso pākatikena balena mahāsamuddassa pārimatīraṃ idha āharitu”nti? “Na hi bhante”ti. “Evameva kho, mahārāja, sakkā nibbānassa sacchikiriyāya maggo akkhātuṃ, na sakkā nibbānassa uppādāya hetu dassetuṃ. Kiṃ kāraṇā? Asaṅkhatattā dhammassā”ti.

“Asaṅkhatam, bhante nāgasena, nibbāna”nti? “Āma, mahārāja, asaṅkhatam nibbānaṃ na kehici kataṃ, nibbānaṃ, mahārāja, na vattabbaṃ uppannanti vā anuppannanti vā uppādanīyanti vā atītanti vā anāgatanti vā paccuppannanti vā cakkhaviññeyyanti vā sotaviññeyyanti vā ghānaviññeyyanti vā jivhāviññeyyanti vā kāyaviññeyyanti vā”ti. “Yadi, bhante nāgasena, nibbānaṃ na uppannaṃ na anuppannaṃ na uppādanīyaṃ na atītaṃ na anāgataṃ na paccuppannaṃ na cakkhaviññeyyaṃ na sotaviññeyyaṃ na ghānaviññeyyaṃ na jivhāviññeyyaṃ na kāyaviññeyyaṃ, tena hi, bhante nāgasena, tumhe natthidhammaṃ nibbānaṃ apadisatha ‘natthi nibbāna’nti. “Atthi, mahārāja, nibbānaṃ, manoviññeyyaṃ nibbānaṃ, visuddhena mānasena paṇītena ujukena anāvaraṇena nirāmisena sammāpaṭipanno ariyasāvako nibbānaṃ passatī”ti.

“Kīdisaṃ pana taṃ, bhante, nibbānaṃ, yaṃ taṃ opammehi ādīpanīyaṃ kāraṇehi maṃ saññāpehi, yathā atthidhammaṃ opammehi ādīpanīya”nti. “Atthi, mahārāja, vāto nāmā”ti? “Āma, bhante”ti. “Ingha, mahārāja,

vātaṃ dassahi vaṇṇato vā saṅṭhānato vā aṇuṃ vā thūlaṃ vā dīghaṃ vā rassamaṃ vā”ti. “Na sakkā, bhante nāgasena, vāto upadassayitumaṃ, na so vāto hatthaggaṇaṃ vā nimmaddanaṃ vā upeti, api ca atthi so vāto”ti. “Yadi, mahārāja, na sakkā vāto upadassayitumaṃ, tena hi natthi vāto”ti? “Jānāmaṃ, bhante nāgasena, vāto atthīti me hadaye anupaviṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadassayitu”nti. “Evameva kho, mahārāja, atthi nibbānaṃ, na ca sakkā nibbānaṃ upadassayitumaṃ vaṇṇena vā saṅṭhānena vā”ti. “Sādhu, bhante nāgasena, sūpadassitaṃ opammaṃ, suniddiṭṭhaṃ kāraṇaṃ, evameva tathā sampaṭicchāmi ‘atthi nibbāna’”nti.

Akammajādipaṇho pañcamaṃ.

6. Kammajādipaṇho

6. “Bhante nāgasena, katame ettha kammajā, katame hetujā, katame utujā, katame na kammajā, na hetujā, na utujā”ti? “Ye keci, mahārāja, sattā sacetaṇā, sabbe te kammajā; agga ca sabbāni ca bījajātāni hetujāni; pathavī ca pabbatā ca udakaṇca vāto ca, sabbe te utujā; ākāso ca nibbānaṇca ime dve akammajā ahetujā anutujā. Nibbānaṃ pana, mahārāja, na vattabbaṃ kammajanti vā hetujanti vā utujanti vā uppannanti vā anuppannanti vā uppādanīyanti vā atītanti vā anāgatanti vā paccuppannanti vā cakkhaviññeyyanti vā sotaviññeyyanti vā ghānaviññeyyanti vā jivhaviññeyyanti vā kāyaviññeyyanti vā, api ca, mahārāja, manoviññeyyamaṃ nibbānaṃ, yaṃ so sammāpaṭipanno ariyasāvako visuddhena ñāṇena passaṭi”ti. “Ramaṇīyo, bhante nāgasena, paṇho suvinicchito nissamsayo ekantaḡato, vimati uppacchinnā, tvaṃ gaṇivarapavaramāsajjā”ti.

Kammajādipaṇho chaṭṭho.

7. Yakkhapaṇho

7. “Bhante nāgasena, atthi loke yakkhā nāmā”ti? “Āma, mahārāja, atthi loke yakkhā nāmā”ti. “Cavanti pana te, bhante, yakkhā tamhā yoniyā”ti? “Āma, mahārāja, cavanti te yakkhā tamhā yoniyā”ti. “Kissa pana, bhante nāgasena, tesamaṃ matānaṃ yakkhānaṃ sarīraṃ na dissati, kuṇapagaṇdhopi na vāyati”ti? “Dissati, mahārāja, matānaṃ yakkhānaṃ sarīraṃ, kuṇapagaṇdhopi tesamaṃ vāyati, matānaṃ, mahārāja, yakkhānaṃ sarīraṃ kiṭṭavaṇṇena vā dissati, kimivaṇṇena vā dissati, kipillikavaṇṇena vā dissati, paṭaṅgavaṇṇena vā dissati, ahivaṇṇena vā dissati, vicchikavaṇṇena vā dissati, satapadivaṇṇena vā dissati, dijavaṇṇena vā dissati, migavaṇṇena

vā dissatī”ti. “Ko hi, bhante nāgasena, añño idaṃ pañhaṃ puṭṭho visajjeyya aññatra tavādisena buddhimatā”ti.

Yakkhapañho sattamo.

8. Anavasesasikkhāpadapañho

8. “Bhante nāgasena, ye te ahesuṃ tikicchakānaṃ pubbakā ācariyā seyyathidaṃ, nārado dhammantarī aṅgirasō kapilo kaṇḍaraggi sāmo atulo pubbakaccāyano, sabbepeṭe ācariyā sakim̐ yeva roguppattiṅca nidānaṅca sabhāvaṅca samuṭṭhānaṅca tikicchaṅca kiriyaṅca siddhāsiddhaṅca sabbaṃ taṃ niravasesaṃ jānitvā ‘imasmim̐ kāye ettakā rogā uppajjissanti’ti ekappahārena kalāpaggāhaṃ karitvā suttaṃ bandhimsu, asabbañño eṭe sabbe, kissa pana tathāgato sabbañño samāno anāgataṃ kiriyaṃ buddhaññaṇena jānitvā ‘ettake nāma vatthusmim̐ ettakaṃ nāma sikkhāpadaṃ paññāpetabbaṃ bhavissatī’ti paricchinditvā anavasesato sikkhāpadaṃ na paññāpesi, uppannuppanne vatthusmim̐ ayase pākāṭe dose vitthārike puthugate ujjhāyantesu manussesu tasmim̐ tasmim̐ kāle sāvakānaṃ sikkhāpadaṃ paññāpesī”ti?

“Ñātameṭaṃ, mahārāja, tathāgatassa ‘imasmim̐ samaye imesu manussesu sādhiṃ diyaḍḍhasikkhāpadasataṃ paññāpetabbaṃ bhavissatī’ti, api ca tathāgatassa evaṃ ahosi ‘sace kho ahaṃ sādhiṃ diyaḍḍhasikkhāpadasataṃ ekappahāraṃ paññāpessāmi, mahājano santāsamāpajjissati ‘bahukaṃ idha rakkhitaṃ, dukkaraṃ vata bho samaṇassa gotamassa sāsane pabbajitu’nti, pabbajitukāmāpi na pabbajissanti, vacanaṅca me na saddahissanti, asaddahantā te manussā apāyagāmino bhavissanna-ti uppannuppanne vatthusmim̐ dhammadesanāya viññāpetvā pākāṭe dose sikkhāpadaṃ paññāpessāmi”ti. “Acchariyaṃ, bhante nāgasena, buddhānaṃ, abbhutaṃ, bhante nāgasena, buddhānaṃ, yāva mahantaṃ tathāgatassa sabbaññutaññaṃ, evameṭaṃ, bhante nāgasena, suniddiṭṭho eso attho tathāgatena, ‘bahukaṃ idha sikkhitabba’nti sutvā sattānaṃ santāso uppajjeyya, ekopi jinasāsane na pabbajeyya, evameṭaṃ tathā sampañcchāmi”ti.

Anavasesasikkhāpadapañho aṭṭhamaṃ.

9. Sūriyatapanapañho

9. “Bhante nāgasena, ayaṃ sūriyo sabbakālaṃ kaṭhinaṃ tapati, udāhu

kiñcikālaṃ maṇḍaṃ tapatī”ti? “Sabbakālaṃ, mahārāja, sūriyo kaṭhinaṃ tapati, na kiñcikālaṃ maṇḍaṃ tapatī”ti. “Yadi, bhante nāgasena, sūriyo sabbakālaṃ kaṭhinaṃ tapati, kissa pana appekadā sūriyo kaṭhinaṃ tapati, appekadā maṇḍaṃ tapatī”ti? “Cattārome, mahārāja, sūriyassa rogā, yesaṃ aññatarena rogena paṭipīlito sūriyo maṇḍaṃ tapati. Katame cattāro? Abbhaṃ, mahārāja, sūriyassa rogo, tena rogena paṭipīlito sūriyo maṇḍaṃ tapati. Mahikā, mahārāja, sūriyassa rogo, tena rogena paṭipīlito sūriyo maṇḍaṃ tapati. Megho, mahārāja, sūriyassa rogo, tena rogena paṭipīlito sūriyo maṇḍaṃ tapati. Rāhu, mahārāja, sūriyassa rogo, tena rogena paṭipīlito sūriyo maṇḍaṃ tapati. Ime kho, mahārāja, cattāro sūriyassa rogā, yesaṃ aññatarena rogena paṭipīlito sūriyo maṇḍaṃ tapatī”ti. “Acchariyaṃ, bhante nāgasena, abbhutaṃ, bhante nāgasena, sūriyassapi tāva tejosampannessa rogo uppajjissati, kimaṅgaṃ pana aññesaṃ sattānaṃ, natthi, bhante, esa vibhatti aññassa aññatra tavādisena buddhimatā”ti.

Sūriyatapanapañho navamo.

10. Kaṭhinatapanapañho

10. “Bhante nāgasena, kissa hemante sūriyo kaṭhinaṃ tapati, no tathā gimhe”ti? “Gimhe, mahārāja, anupahataṃ hoti rajojallaṃ, vātakkhubhitā reṇū gaganānugatā honti, ākāsepi abbhā subhalā honti, mahāvāto ca adhimattaṃ vāyati, te sabbe nānakulā samāyutā sūriyaraṃsiyo pidahanti, tena gimhe sūriyo maṇḍaṃ tapati.

“Hemante pana, mahārāja, heṭṭhā pathavī nibbutā hoti, upari mahāmegho upaṭṭhito hoti, upasantaṃ hoti rajojallaṃ, reṇu ca santasantaṃ gagane carati, vigatavalāhako ca hoti ākāso, vāto ca mandamandaṃ vāyati, etesaṃ uparatiyā visuddhā honti sūriyaraṃsiyo, upaghātavimuttassa sūriyassa tāpo ati viya tapati. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena sūriyo hemante kaṭhinaṃ tapati, no tathā gimhe”ti. “Sabbōtimutto, bhante, sūriyo kaṭhinaṃ tapati, meghādisahagato kaṭhinaṃ na tapatī”ti.

Kaṭhinatapanapañho dasamo.

Nippapañcavaggo dutiyo.

Imasmim vage dasa pañhā.

3. Vessantaravaggo

1. Vessantarapañho

1. “Bhante nāgasena, sabbeva bodhisattā puttadāraṃ denti, udāhu vessantareneva raññā puttadāraṃ dinna”nti? “Sabbepi, mahārāja, bodhisattā puttadāraṃ denti, na vessantareneva raññā puttadāraṃ dinna”nti. “Api ca kho, bhante nāgasena, tesam anumatenā dentī”ti. “Bhariyā, mahārāja, anumatā, dārakā pana bālatāya vilapimsu , yadi te atthato jāneyyūṃ, tepi anumodeyyūṃ, na te vilapeyyu”nti.

“Dukkaraṃ, bhante nāgasena, bodhisattena kataṃ, yaṃ so attano orase piye putte brāhmaṇassa dāsathāya adāsi.

“Idampi dutiyaṃ dukkarato dukkarataraṃ, yaṃ so attano orase piye putte bālake taruṇake latāya bandhitvā tena brāhmaṇena latāya anumajjīyante disvā ajjuhekkhi.

“Idampi tatiyaṃ dukkarato dukkarataraṃ, yaṃ so sakena balena bandhanā muccitvā āgate dārake sārājjamupagate punadeva latāya bandhitvā adāsi.

“Idampi catutthaṃ dukkarato dukkarataraṃ, yaṃ so dārake ‘ayaṃ kho, tāta, yakkho khādituṃ neti amhe’ti vilapante ‘mā bhāyitthā’ti na assāsesi.

“Idampi pañcamāṃ dukkarato dukkarataraṃ, yaṃ so jālissa kumārassa rudamānassa pādesu nipatitvā ‘alaṃ, tāta, kaṇhājinaṃ nivattehi, ahameva gacchāmi yakkhena saha, khādatu maṃ yakkho’ti yācamānassa evaṃ na sampañicchi.

“Idampi chaṭṭhaṃ dukkarato dukkarataraṃ, yaṃ so jālissa kumārassa ‘pāsāṇasamaṃ nūna te, tāta, hadayaṃ, yaṃ tvaṃ amhākaṃ dukkhitānaṃ pekkhamāno nimmanussake brahāraññe yakkhena nīyamāne na nivāresī’ti vilapamānassa kāruññaṃ nākāsi.

“Idampi sattamaṃ dukkarato dukkarataraṃ, yaṃ tassa ruḷaruḷassa bhīmabhīmassa nīte dārake adassanaṃ gamite na phali hadayaṃ satadhā vā sahasadhā vā, puññakāmena manujena kiṃ paradukkhāpanena, nanu nāma sakadānaṃ dātabbaṃ hotī”ti?

“Dukkarassa, mahārāja, katattā bodhisattassa kittisaddo dasasahassiyā lokadhātuyā sadevamanussesu abbhuggato, devā devabhavane pakittenti,

asurā asurabhavane pakittenti, garuḷā garuḷabhavane pakittenti, nāgā nāgabhavane pakittenti, yakkhā yakkhabhavane pakittenti, anupubbena tassa kittisaddo paramparāya ajetarahi idha amhākaṃ samayaṃ anupatto, taṃ mayaṃ dānaṃ pakittentā vikopentā nisinnā sudinnaṃ, udāhu duddinnanti. So kho panāyaṃ, mahārāja, kittisaddo nipuṇānaṃ viññūnaṃ vidūnaṃ vibhāvīnaṃ bodhisattānaṃ dasa guṇe anudassati. Katame dasa? Agedhatā nirālayatā cāgo pahānaṃ apunarāvattitā sukhumatā mahantatā duranubodhatā dullabhatā asadisatā buddhadhammassa, so kho panāyaṃ, mahārāja, kittisaddo nipuṇānaṃ viññūnaṃ vidūnaṃ vibhāvīnaṃ bodhisattānaṃ ime dasa guṇe anudassatī”ti.

“Bhante nāgasena, yo paraṃ dukkhāpetvā dānaṃ deti, api nu taṃ dānaṃ sukhavipākaṃ hoti saggasaṃvattanika”nti? “Āma, mahārāja, kiṃ vattabba”nti. “Ingha, bhante nāgasena, kāraṇaṃ upadassehi”ti. “Idha, mahārāja, koci samaṇo vā brāhmaṇo vā sīlavā hoti kalyāṇadhammo, so bhavyeṃya pakkhahato vā pīṭhasappī vā aññataraṃ vā byādhiṃ āpanno, tamenāṃ yo koci puññakāmo yānaṃ āropetvā patthitaṃ desamanupāpeyya, api nu kho, mahārāja, tassa purisassa tatonidānaṃ kiñci sukhaṃ nibbatteyya saggasaṃvattanikaṃ taṃ kamma”nti? “Āma, bhante, kiṃ vattabbaṃ? Hatthiyānaṃ vā so, bhante, puriso labheyya assayānaṃ vā rathayānaṃ vā, thale thalayānaṃ jale jalayānaṃ devesu devayānaṃ manussesu manussayānaṃ, tadanucchavikaṃ tadanulomikaṃ bhava bhava nibbatteyya, tadanucchavikāni tadanulomikāni cassa sukhāni nibbatteyyuṃ, sugatito sugatiṃ gaccheyya, teneva kammābhisandena iddhiyānaṃ abhiruyha patthitaṃ nibbānanagaraṃ pāpuṇeyyā”ti. “Tena hi, mahārāja, paradukkhāpanena dinnadānaṃ sukhavipākaṃ hoti saggasaṃvattanikaṃ, yaṃ so puriso balībadde dukkhāpetvā evarūpaṃ sukhaṃ anubhavati.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yathā paradukkhāpanena dinnadānaṃ sukhavipākaṃ hoti saggasaṃvattanikaṃ. Idha, mahārāja, yo koci rājā janapadato dhammikaṃ baliṃ uddharāpetvā āṇāpavattanena dānaṃ dadeyya, api nu kho so, mahārāja, rājā tatonidānaṃ kiñci sukhaṃ anubhaveyya saggasaṃvattanikaṃ taṃ dāna”nti? “Āma, bhante, kiṃ vattabbaṃ, tatonidānaṃ so, bhante, rājā uttariṃ anekasatasahassaguṇaṃ labheyya. Rājūnaṃ atirājā bhavyeṃya, devānaṃ atidevo bhavyeṃya, brahmānaṃ atibrahmā bhavyeṃya, samaṇānaṃ atisamaṇo bhavyeṃya, brāhmaṇānaṃ atibrāhmaṇo bhavyeṃya, arahantānaṃ atiarahā bhavyeṃya”ti. “Tena hi, mahārāja, paradukkhāpanena dinnadānaṃ sukhavipākaṃ hoti saggasaṃvattanikaṃ, yaṃ so rājā balinā janaṃ pīletvā dinnadānena evarūpaṃ uttariṃ yasaṃ sukhaṃ anubhavatī”ti.

“Atidānaṃ, bhante nāgasena, vessantarena raññā dinnam, yaṃ so sakam bhariyaṃ parassa bhariyatthāya adāsi, sake orase putte brāhmaṇassa dāsathāya adāsi, atidānaṃ nāma, bhante nāgasena, loke vidūhi ninditaṃ garahitaṃ, yathā nāma, bhante nāgasena, atibhārena sakaṭassa akkho bhijjati, atibhārena nāvā osīdati, atibhuttana bhojanaṃ visamaṃ pariṇamati, ativassena dhaññaṃ vinassati, atidānena bhogakkhayaṃ upeti, atitāpena pathavī upaḍayhati, atirāgena ummattako hoti, atidosena vajjho hoti, atimohena anayaṃ āpajjati, atilobhena coraggahaṇamupagacchati, atibhayena nirujjhati, atipūrena nadī uttarati, ativātena asani patati, atiaḅḅinā odanaṃ uttarati, atisañcaraṇena na ciraṃ jīvati. Evameva kho, bhante nāgasena, atidānaṃ nāma loke vidūhi ninditaṃ garahitaṃ, atidānaṃ, bhante nāgasena, vessantarena raññā dinnam, na tattha kiñci phalaṃ icchitabba”nti.

“Atidānaṃ, mahārāja, loke vidūhi vaṇṇitaṃ thutaṃ pasattham, ye keci yādisaṃ kīdisaṃ dānaṃ denti , atidānadāyī loke kittiṃ pāpuṇāti. Yathā, mahārāja, atipavaratāya dibbaṃ vanamūlaṃ gahitampi hatthapāse thitānaṃ parajanānaṃ na dassayati, agado atijacatāya pīlāya samugghātako rogānaṃ antakaro, aggi atijotitāya ḍahati, udakaṃ atisītātāya nibbāpeti, padumaṃ parisuddhatāya na upalimpati vārikaddamena, maṇi atiguṇatāya kāmadaḍo, vajiraṃ atitikhīnatāya vijjhati maṇimuttāphalikaṃ, pathavī atimahantatāya naroragamigapakkhijalaselapabbatadume dhāreti, samuddo atimahantatāya aparipūraṇo, sineru atibhāratāya acalo, ākāso ativitthāratāya ananto, sūriyo atippabhatāya timiraṃ ghātetī, sīho atijātītāya vigatabhayo, mallo atibalavatāya paṭimallaṃ khippaṃ ukkhipati, rājā atipuññatāya adhipati, bhikkhu atisīlavantatāya nāgayakkhanaramarūhi namassanīyo, buddho atiaḅḅatāya anupamo. Evameva kho, mahārāja, atidānaṃ nāma loke vidūhi vaṇṇitaṃ thutaṃ pasattham, ye keci yādisaṃ kīdisaṃ dānaṃ denti, atidānadāyī loke kittiṃ pāpuṇāti, atidānena vessantaro rājā dasasahassiyā lokadhātuyā vaṇṇito thuto pasattho mahito kittito, teneva atidānena vessantaro rājā ajetarahi buddho jāto aggo sadevake loke.

“Atthi pana, mahārāja, loke thapanīyaṃ dānaṃ, yaṃ dakkhiṇeyye anuppatte na dātabba”nti? “Dasa kho panimāni, bhante nāgasena, dānāni, yāni loke adānasammatāni, yo tāni dānāni deti, so apāyagāmī hoti. Katamāni dasa? Majjadānaṃ, bhante nāgasena, loke adānasammatam, yo taṃ dānaṃ deti, so apāyagāmī hoti. Samajjadānaṃ...pe... itthidānaṃ... pe... usabhadānaṃ...pe... cittakammadānaṃ...pe... satthadānaṃ ...pe... visadānaṃ...pe... saṅkhalikadānaṃ...pe... kukkuṭasūkaradānaṃ...pe... tulākūṭamānakūṭadānaṃ, bhante nāgasena, loke adānasammatam hoti, yo taṃ dānaṃ deti, so apāyagāmī hoti. Imāni kho, bhante nāgasena, dasa

dānāni loke adānasammatāni, yo tāni dānāni deti, so apāyagāmī hotī”ti.

“Nāhaṃ taṃ, mahārāja, adānasammatam pucchāmi, imaṃ khvāhaṃ, mahārāja, taṃ pucchāmi ‘atthi pana, mahārāja, loke ṭhapanīyaṃ dānaṃ, yaṃ dakkhiṇeyye anuppatte na dātabba’nti. “Natthi, bhante nāgasena, loke ṭhapanīyaṃ dānaṃ. Yaṃ dakkhiṇeyye anuppatte na dātabbam, cittappasāde uppanne keci dakkhiṇeyyānaṃ bhojanaṃ denti, keci acchādanam, keci sayanam, keci āvasatham, keci attharaṇapāvuraṇam, keci dāsīdāsam, keci khattavatthum, keci dvipadacatuppadam, keci satam sahasam satasahasam, keci mahārajjam, keci jīvitampi denti”ti. “Yadi pana, mahārāja, keci jīvitampi denti, kiṃ kāraṇā vessantaram dānapatiṃ atibālham paripātesi sudinne putte ca dāre ca?

“Api nu kho, mahārāja, atthi lokapakati lokāciṇṇam, labhati pitā puttam iṇaṭṭo vā ājīvikapakato vā āvapitum vā vikkiṇitum vā”ti? “Āma, bhante, labhati pitā puttam iṇaṭṭo vā ājīvikapakato vā āvapitum vā vikkiṇitum vā”ti. “Yadi, mahārāja, labhati pitā puttam iṇaṭṭo vā ājīvikapakato vā āvapitum vā vikkiṇitum vā, vessantaropi, mahārāja, rājā alabhamāno sabbaññutaññaṃ upadduto dukkhito tassa dhammadhanassa paṭilābhāya puttadāram āvapesi ca vikkiṇi ca. Iti, mahārāja, vessantarena rañña aññesam dinnam yeva dinnam, kataṃ yeva kataṃ. Kissa pana tvam, mahārāja, tena dānena vessantaram dānapatiṃ atibālham apasādesī”ti?

“Nāhaṃ, bhante nāgasena, vessantarassa dānapatino dānaṃ garahāmi, api ca puttadāram yācante nimitivā attānaṃ dātabba”nti. “Etaṃ kho, mahārāja, asabbhikāraṇam, yaṃ puttadāram yācante attānaṃ dadeyya, yaṃ yaṃ hi yācante taṃ tadeva dātabbam, etaṃ sappurisānaṃ kammaṃ. Yathā, mahārāja, koci puriso pānīyaṃ āharāpeyya, tassa yo bhojanaṃ dadeyya, api nu so, mahārāja, puriso tassa kiccakārī assā”ti? “Na hi, bhante, yaṃ so āharāpeti, tameva tassa dento kiccakārī assā”ti. “Evameva kho, mahārāja, vessantaro rājā brāhmaṇe puttadāram yācante puttadāram yeva adāsī. Sace, mahārāja, brāhmaṇo vessantarassa sarīram yāceyya, na so, mahārāja, attānaṃ rakkheyya na kampeyya na rajjeyya, tassa dinnam pariccattam yeva sarīram bhaveyya. Sace, mahārāja, koci vessantaram dānapatiṃ upagantvā yāceyya ‘dāsattam me upehī”ti, dinnam pariccattam yevassa sarīram bhaveyya, na so datvā tapeyya, rañño, mahārāja, vessantarassa kāyo bahusādhāraṇo.

“Yathā, mahārāja, pakkā maṃsapesi bahusādhāraṇā, evameva kho, mahārāja, rañño vessantarassa kāyo bahusādhāraṇo. Yathā vā pana, mahārāja, phalito rukkho nānādirajagaṇasādhāraṇo, evameva kho, mahārāja,

rañño vessantarassa kāyo bahusādhāraṇo. Kiṃ kāraṇā? ‘Evāhaṃ paṭipajjanto sammāsambodhiṃ pāpuṇissāmi’ti.

“Yathā, mahārāja, puriso adhano dhanatthiko dhanapariyesanaṃ caramāno ajapathaṃ saṅkupathaṃ vettapathaṃ gacchati, jalathalavāṇijjamaṃ karoti, kāyena vācāya manasā dhanamaṃ ārādheti, dhanappaṭilābhāya vāyamati. Evameva kho, mahārāja, vessantaro dānapati adhano buddhadhanaena sabbaññutaññānaratanappaṭilābhāya yācakānaṃ dhanadhaññaṃ dāsīdāsaṃ yānavāhanaṃ sakalasāpateyyamaṃ sakaṃ puttadāraṃ attānañca cajiṭvā sammāsambodhiṃ yeva pariyesati.

“Yathā vā pana, mahārāja, amacco muddakāmo muddādhikaraṇamaṃ yaṃ kiñci gehe dhanadhaññaṃ hiraññasuvaṇṇamaṃ, taṃ sabbaṃ datvāpi muddappaṭilābhāya vāyamati. Evameva kho, mahārāja, vessantaro dānapati sabbaṃ taṃ bāhirabbhantaradhanaṃ datvā jīvitampi paresamaṃ datvā sammāsambodhiṃ yeva pariyesati.

“Api ca, mahārāja, vessantarassa dānapatino evamaṃ ahosi ‘yamaṃ so brāhmaṇo yāceti, tamevāhaṃ tassa dento kiccakārī nāma homī’ti, evamaṃ so tassa puttadāramadāsi. Na kho, mahārāja, vessantaro dānapati dessatāya brāhmaṇassa puttadāramadāsi, na adassanakāmatāya puttadāramadāsi, na atibahukā me puttadārā, ‘na sakkomi te posetu’nti puttadāramadāsi, na ukkaṇṭhito ‘appiyā me’ti nīharitukāmatāya puttadāramadāsi. Atha kho sabbaññutaññānaratanasseva piyattā sabbaññutaññānaṃ kāraṇā vessantaro rājā evarūpaṃ atulaṃ vipulamanuttaraṃ piyamaṃ manāpaṃ dayitaṃ pāṇasamaṃ puttadāradānavaraṃ brāhmaṇassa adāsi.

“Bhāsitaṃpetamaṃ, mahārāja, bhagavatā devātidevena **carīyāpiṭake** –

“Na me dessā ubho puttā, maddī devī na dessiyā;

Sabbaññutaṃ piyamaṃ mayhaṃ, tasmā piye adāsaha’nti.

“Tasmā, mahārāja, vessatarorājāputtadānaṃ datvāpaṇṇasālaṃpavisitvā nipajji. Tassa atipemena dukkhitassa balavasoko uppajji, hadayavatthu uṇhamahosi. Nāsikāya appahontiyā mukhena uṇhe assāsapassāse vissajjesi, assūni parivattitvā lohitabindūni hutvā nettehi nikkhamimsu. Evameva kho, mahārāja, dukkhena vessantaro rājā brāhmaṇassa puttadāramadāsi ‘mā me dānapatho parihāyī’ti.

“Api ca, mahārāja, vessantaro rājā dve atthavase paṭicca brāhmaṇassa dve dārake adāsi. Katame dve? Dānapatho ca me aparihīno bhavissati, dukkhite ca me puttake vanamūlaphalehi itonidānaṃ ayyako mocessatīti. Jānāti hi, mahārāja, vessantaro rājā ‘na me dārakā sakkā kenaci dāsabhogena bhuñjituṃ, ime ca dārake ayyako nikkiṇissati, evaṃ amhākampi gamanaṃ bhavissati’ ti. Ime kho, mahārāja, dve atthavase paṭicca brāhmaṇassa dve dārake adāsi.

“Api ca, mahārāja, vessantaro rājā jānāti ‘ayaṃ kho brāhmaṇo jinṇo vuḍḍho mahallako dubbalo bhaggo daṇḍaparāyaṇo khīṇāyuko parittapuñño, neso samattho ime dārake dāsabhogena bhuñjitu’ nti. Sakkuṇeyya pana, mahārāja, puriso pākātikena balena ime candimasūriye evaṃmahiddhike evaṃmahānubhāve gahetvā peḷāya vā samugge vā pakkhipitvā nippabhe katvā thālakaparibhogena paribhuñjitu’ nti? “Na hi, bhante” ti. “Evameva kho, mahārāja, imasmiṃ loke candimasūriyappaṭibhāgassa vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ. Yathā, mahārāja, rañño cakkavattissa maṇiratanāṃ subhaṃ jātīmantāṃ aṭṭhaṃsaṃ suparikammakataṃ catuhathāyāmaṃ sakaṭānābhīpariṇāhaṃ na sakkā kenaci pilotikāya veṭhetvā peḷāya pakkhipitvā satthakanisānāparibhogena paribhuñjituṃ, evameva kho, mahārāja, loke cakkavattirañño maṇiratanappaṭibhāgassa vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ. Yathā, mahārāja, tidhā pabhinno sabbaseto sattappaṭiṭṭhito aṭṭharatanubbedho navaratanāyāmapariṇāho pāsādiko dassanīyo uposatho nāgarājā na sakkā kenaci suppena vā sarāvena vā pidahituṃ, govacchako viya vacchakasālāya pakkhipitvā pariharituṃ vā, evameva kho, mahārāja, loke uposathanāgarājappaṭibhāgassa vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ.

“Aparampi, mahārāja, uttariṃ kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjituṃ. Yathā, mahārāja, mahāsamuddo dīghaputhulavitthiṇṇo gambhīro appameyyo duruttaro apariyogāḷho anāvaṭṭo na sakkā kenaci sabbattha pidahitvā ekatitthena paribhogāṃ kātuṃ, evameva kho, mahārāja, loke

mahāsamuddappaṭibhāgassa vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjitum.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjitum. Yathā, mahārāja, himavanto pabbatarājā pañcayojanasataṃ accuggato nabhe tisahassayojanāyāmavittḥāro caturāsītikūṭasahassappaṭimaṇḍito pañcannaṃ mahānadīsātānaṃ pabhavo mahābhūtagaṇālayo nānāvidhagandhadharo dibbosadhasatasamalānkato nabhe valāhako viya accuggato dissati, evameva kho, mahārāja, loke himavantapabbatarājappaṭibhāgassa vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjitum.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjitum. Yathā, mahārāja, rattandhakāratimisāyaṃ uparipabbatagge jalamāno mahāaggikkhandho suvidūrepi paññāyati, evameva kho, mahārāja, vessantaro rājā pabbatagge jalamāno mahāaggikkhandho viya suvidūrepi pākaṭo paññāyati, tassa dārakā na sakkā kenaci dāsabhogena bhuñjitum.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi, yena kāraṇena vessantarassa dārakā na sakkā kenaci dāsabhogena bhuñjitum. Yathā, mahārāja, himavante pabbate nāgapupphasamaye ujvāte vāyante dasa dvādasa yojanāni pupphagandho vāyati, evameva kho, mahārāja, vessantarassaraññoapi yojanasahashehipi yāvaakaniṭṭhabhavanametthantare surāsuraḡaruḡagandhabbayakkharakkhasamahoragakinnaṡindabhavanesu kittisaddo abbhuggato, sīlavaragandho cassa sampavāyati, tena tassa dārakā na sakkā kenaci dāsabhogena bhuñjitum. Anusiṭṭho, mahārāja, jālī kumāro pitarā vessantarena raññā ‘ayyako te, tāta, tumhe brāhmaṇassa dhaṇaṃ datvā nikkiṇanto taṃ nikkhasahassaṃ datvā nikkiṇātu, kaṇhājinaṃ nikkiṇanto dāsasataṃ dāsisataṃ hatthisataṃ assasataṃ dhenusataṃ usabhasataṃ nikkhasatanti sabbasataṃ datvā nikkiṇātu, yadi te, tāta, ayyako tumhe brāhmaṇassa hatthato āṇāya balasā mudhā gaṇhāti, mā tumhe ayyakassa vacanaṃ karittha, brāhmaṇasseva anuyāyino hothā’ti, evamanusāsivā putte pesesi, tato jālīkumāro gantvā ayyakena puṭṭho kathesi –

“Sahassagghaṃ hi maṃ tāta, brāhmaṇassa pitā adā;

Atho kaṇhājinaṃ kaññaṃ, hatthīnaṇca satena cā”ti.

“Sunibbeṭhito, bhante nāgasena, paṇho; subhinnaṃ diṭṭhijālam;

sumaddito paravādo; sakasamayo sudīpito; byañjanaṃ suparisodhitam; suvibhatto attho; evametaṃ tathā sampañicchāmī”ti.

Vessantarapañho paṭhamo.

2. Dukkarakārikapañho

2. “Bhante nāgasena, sabbeva bodhisattā dukkarakārikaṃ karonti, udāhu gotameneva bodhisattena dukkarakārikā katā”ti? “Natthi, mahārāja, sabbesaṃ bodhisattānaṃ dukkarakārikā, gotameneva bodhisattena dukkarakārikā katā”ti.

“Bhante nāgasena, yadi evaṃ ayuttaṃ, yaṃ bodhisattānaṃ bodhisattehi vemattatā hotī”ti. “Catūhi, mahārāja, ṭhānehi bodhisattānaṃ bodhisattehi vemattatā hoti. Katamehi catūhi? Kulavemattatā padhānavemattatā āyuvemattatā pamāṇavemattatāti. Imehi kho, mahārāja, catūhi ṭhānehi bodhisattānaṃ bodhisattehi vemattatā hoti. Sabbesampi, mahārāja, buddhānaṃ rūpe sīle samādhimhi paññāya vimuttiyā vimuttiñānadassane catuvesārājje dasatathāgatabale chaasādhāraṇañāṇe cuddasabuddhañāṇe aṭṭhārasabuddhadhamme kevale ca buddhagūṇe natthi vemattatā, sabbepi buddhā buddhadhammehi samasamā”ti.

“Yadi, bhante nāgasena, sabbepi buddhā buddhadhammehi samasamā, kena kāraṇena gotameneva bodhisattena dukkarakārikā katā”ti? “Aparipakke, mahārāja, ñāṇe aparipakkāya bodhiyā gotamo bodhisatto nekkhammabhinikkhanto aparipakkaṃ ñāṇaṃ paripācayamānena dukkarakārikā katā”ti.

“Bhante nāgasena, kena kāraṇena bodhisatto aparipakke ñāṇe aparipakkāya bodhiyā mahābhinikkhamaṇaṃ nikkhanto, nanu nāma ñāṇaṃ paripācetvā paripakke ñāṇe nikkhamitabba”nti?

“Bodhisatto, mahārāja, viparītaṃ itthāgāraṃ disvā vippaṭisārī ahoṣi, tassa vippaṭisārissa arati uppajji, araticittaṃ uppannaṃ disvā aññataro mārakāyiko devaputto ‘ayaṃ kho kālo araticittassa vinodanāyā’ti vehāse ṭhatvā idaṃ vacanamabravi –

“Mārisa, mā kho tvaṃ ukkaṇṭhito ahoṣi, ito te sattame divase dibbaṃ cakkaratanaṃ pātubhavissati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, pathavigatāni ca te ratanāni ākāsaṭṭhāni ca

sayameva upagacchissanti, dvisahassaparittadīpaparivāresu catūsu mahādīpesu ekamukhena āṇā pavattissati, parosahassañca te puttā bhavissanti sūrā vīraṅgarūpā parasenappamaddanā, tehi puttehi parikiṇṇo sattaratanasamannāgato catuddīpamanusāsissasī”ti.

“Yathā nāma divasasantattaṃ ayosūlaṃ sabbattha upaḍahantaṃ kaṇṇasotaṃ paviseyya, evameva kho, mahārāja, bodhisattassa taṃ vacanaṃ kaṇṇasotaṃ pavisittha, iti so pakatiyāva ukkaṇṭhito tassā devatāya vacanena bhiiyosomattāya ubbijji saṃvijji saṃvegamaṃpajji.

“Yathā pana, mahārāja, mahatimahāaggikkhandho jalamāno aññena kaṭṭhena upaḍahito bhiiyosomattāya jaleyya, evameva kho, mahārāja, bodhisatto pakatiyāva ukkaṇṭhito tassā devatāya vacanena bhiiyosomattāya ubbijji saṃvijji saṃvegamaṃpajji.

“Yathāvāpana, mahārāja, mahāpathavīpakatitintā nibbattaharitasaddalā āsittodakā cikkhallajātā punadeva mahāmeghe abhivutṭhe bhiiyosomattāya cikkhallatarā assa, evameva kho, mahārāja, bodhisatto pakatiyāva ukkaṇṭhito tassā devatāya vacanena bhiiyosomattāya ubbijji saṃvijji saṃvegamaṃpajji”ti.

“Api nu kho, bhante nāgasena, bodhisattassa yadi sattame divase dibbaṃ cakkarataṃ nibbatteyya, paṇinivatteyya bodhisatto dibbe cakkaratane nibbatte”ti? “Na hi, mahārāja, sattame divase bodhisattassa dibbaṃ cakkarataṃ nibbatteyya, api ca palobhanatthāya tāya devatāya musā bhaṇitaṃ, yadipi, mahārāja, sattame divase dibbaṃ cakkarataṃ nibbatteyya, bodhisatto na nivatteyya. Kiṃ kāraṇaṃ? ‘Anicca’nti, mahārāja, bodhisatto daḷhaṃ aggahesi, ‘dukkhaṃ anattā’ti daḷhaṃ aggahesi, upādānakkhayaṃ patto.

“Yathā, mahārāja, anotattadahato udakaṃ gaṅgaṃ nadiṃ pavisati, gaṅgāya nadiyā mahāsamuddaṃ pavisati, mahāsamuddato pātālamukhaṃ pavisati, api nu, mahārāja, taṃ udakaṃ pātālamukhagataṃ paṇinivattitvā mahāsamuddaṃ paviseyya, mahāsamuddato gaṅgaṃ nadiṃ paviseyya, gaṅgāya nadiyā puna anotattaṃ paviseyyā”ti? “Na hi, bhante”ti. “Evameva kho, mahārāja, bodhisattena kappānaṃ satahassaṃ caturo ca asaṅkhyeyye kusalaṃ paripācitaṃ imassa bhavassa kāraṇā, soyaṃ antimabhavo anupatto paripakkaṃ bodhiñāṇaṃ chahi vassehi buddho bhavissati sabbaññū loke aggapuggalo, api nu kho, mahārāja, bodhisatto cakkaratanakāraṇā paṇinivatteyyā”ti? “Na hi, bhante”ti.

“Api ca, mahārāja, mahāpathavī parivatteyya sakānanā sapabbatā, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ. Āroheyyapi ce, mahārāja, gaṅgāya udakaṃ paṭisotaṃ, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ; visusseyyapi ce, mahārāja, mahāsamuddo aparimitajaladharo gopade udakaṃ viya, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ; phaleyypapi ce, mahārāja, sinerupabbatarājā satadhā vā sahasadhā vā, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ; pateyyumpi ce, mahārāja, candimasūriyā satārakā leḍḍu viya chamāyaṃ, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ; samvatteyyapi ce, mahārāja, ākāso kilañjamiva, natveva bodhisatto paṭinivatteyya apatvā sammāsambodhiṃ. Kiṃ kāraṇā? Padālitattā sabbabandhanāna”nti.

“Bhante nāgasena, kati loke bandhanāni”ti? “Dasa kho panimāni, mahārāja, loke bandhanāni, yehi bandhanehi baddhā sattā na nikkhamanti, nikkhamitvāpi paṭinivattanti. Katamāni dasa? Mātā, mahārāja, loke bandhanaṃ, pitā, mahārāja, loke bandhanaṃ, bhariyā, mahārāja, loke bandhanaṃ, puttā, mahārāja, loke bandhanaṃ, ñātī, mahārāja, loke bandhanaṃ, mittā, mahārāja, loke bandhanaṃ, dhanā, mahārāja, loke bandhanaṃ, lābhasakkāro, mahārāja, loke bandhanaṃ, issariyaṃ, mahārāja, loke bandhanaṃ, pañca kāmagaṇā, mahārāja, loke bandhanaṃ, imāni kho mahārāja dasa loke bandhanāni, yehi bandhanehi baddhā sattā na nikkhamanti, nikkhamitvāpi paṭinivattanti, tāni dasa bandhanāni bodhisattassa chinnāni padālitāni, tasmā, mahārāja, bodhisatto na paṭinivattati”ti.

“Bhante nāgasena, yadi bodhisatto uppanne araticitte devatāya vacanena aparipakke ñāṇe aparipakkāya bodhiyā nekkhammabhinikkhanto, kiṃ tassa dukkarakārikāya katāya, nanu nāma sabbabhakkhena bhavitabbaṃ ñāṇaparipākaṃ āgamayamānenā”ti?

“Dasa kho panime, mahārāja, puggalā lokasmiṃ oññātā avaññātā hīlītā khīlītā garahītā paribhūtā acittikatā. Katame dasa? Itthī, mahārāja, vidhavā lokasmiṃ oññātā avaññātā hīlītā khīlītā garahītā paribhūtā acittikatā. Dubbalo, mahārāja, puggalo...pe... amittañāti, mahārāja, puggalo...pe... mahagghaso, mahārāja, puggalo...pe... agarukulavāsiko, mahārāja, puggalo...pe... pāpamitto, mahārāja, puggalo...pe... dhanahīno, mahārāja, puggalo...pe... ācārahīno, mahārāja, puggalo...pe... kammahīno, mahārāja, puggalo...pe... payogahīno, mahārāja, puggalo lokasmiṃ oññāto avaññāto hīlīto khīlīto garahito paribhūto acittikato. Ime kho, mahārāja, dasa puggalā lokasmiṃ oññātā avaññātā hīlītā khīlītā garahītā paribhūtā acittikatā. Imāni

kho, mahārāja, dasa ṭhānāni anussaramānassa bodhisattassa evaṃ saññā uppajji ‘māhaṃ kammahīno assaṃ payogahīno garahito devamanussānaṃ, yaṃnūnāhaṃ kammassāmī assaṃ kammagaru kammādhīpateyyo kammāsīlo kammadhōrayho kammaniketavā appamatto vihareyya’nti, evaṃ kho, mahārāja, bodhisatto ñāṇaṃ paripācento dukkarakārikaṃ akāsi”ti.

“Bhante nāgasena, bodhisatto dukkarakārikaṃ karonto evamāha ‘na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhiḡacchāmi uttarimanussadhammaṃ alamariyaññadassanavisesaṃ, siyā nu kho añño maggo bodhāyā’ti. Api nu tasmīṃ samaye bodhisattassa maggaṃ ārabba satisammoso ahoṣi”ti?

“Pañcavīsati kho panime, mahārāja, cittadubbālīkaraṇā dhammā, yehi dubbālīkataṃ cittaṃ na sammā samādhīyati āsavānaṃ khayāya. Katame pañcavīsati? Kodho, mahārāja, cittadubbālīkaraṇo dhammo, yena dubbālīkataṃ cittaṃ na sammā samādhīyati āsavānaṃ khayāya, upanāho... pe... makkho...pe... palāso...pe... issā...pe... macchariyaṃ...pe... māyā...pe... sāṭheyyaṃ...pe... thambho...pe... sārambho...pe... māno... pe... atimāno ...pe... mado...pe... pamādo...pe... thinamidham...pe... tandi ...pe... ālasyaṃ...pe... pāpamittatā...pe... rūpā...pe... saddā... pe... gandhā...pe... rasā...pe... phoṭṭhabbā...pe... khudāpipāsā...pe... arati, mahārāja, cittadubbālīkaraṇo dhammo, yena dubbālīkataṃ cittaṃ na sammā samādhīyati āsavānaṃ khayāya. Ime kho, mahārāja, pañcavīsati cittadubbālīkaraṇā dhammā, yehi dubbālīkataṃ cittaṃ na sammā samādhīyati āsavānaṃ khayāya.

Bodhisattassa kho, mahārāja, khudāpipāsā kāyaṃ pariyādiyīṃsu, kāye pariyādinne cittaṃ na sammā samādhīyati āsavānaṃ khayāya. Sataṣaḡassaṃ, mahārāja, kappānaṃ caturo ca asaṅkhyeyye kappe bodhisatto catunnaṃ yeva ariyasaccānaṃ abhisamayāṃ anvesi tāsu tāsu jāṭīsu, kiṃ paṇassa pacchime bhava abhisamayajāṭiyaṃ maggaṃ ārabba satisammoso hessati? Api ca, mahārāja, bodhisattassa saññāmatṭaṃ uppajji ‘siyā nu kho añño maggo bodhāyā’ti. Pubbe kho, mahārāja, bodhisatto ekamāsiko samāno pītu sakkassa kammante sītāya jambucchāyāya sirisayane pallaṅkaṃ ābhujitvā nisinna vivicca kāmehi vicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja vihāsi...pe... catutthaṃ jhānaṃ upasampajja vihāsi”ti. “Sādhu, bhante nāgasena, evametāṃ tathā sampaṭicchāmi, ñāṇaṃ paripācento bodhisatto dukkarakārikaṃ akāsi”ti.

3. Kusalākusalabalavatarapañho

3. “Bhante nāgasena, katamaṃ adhimattaṃ balavataraṃ kusalaṃ vā akusalaṃ vā”ti? “Kusalaṃ, mahārāja, adhimattaṃ balavataraṃ, no tathā akusala’nti. “Nāhaṃ, bhante nāgasena, taṃ vacanaṃ sampaṭicchāmi ‘kusalaṃ adhimattaṃ balavataraṃ, no tathā akusala’nti, dissanti, bhante nāgasena, idha pāṇātipātino adinnādāyino kāmesumicchācārino musāvādinogāmaghātikā panthadūsakā nekatikā vañcanikā, sabbe te tāvatakena pāpena labhanti hatthacchedaṃ pādacchedaṃ hatthapādacchedaṃ kaṇṇacchedaṃ nāsacchedaṃ kaṇṇanāsacchedaṃ bilaṅgathālikāṃ saṅkhamuṇḍikāṃ rāhumukhaṃ jotimālikāṃ hatthapajotikāṃ erakavattikāṃ cīrakavāsikāṃ eṇeyyakaṃ baḷisamaṃsikāṃ kahāpaṇikāṃ khārāpatacchikāṃ palighaparivattikāṃ palālapīṭhakaṃ tattenapī telena osiñcanaṃ sunakhehipi khādāpanaṃ jīvasūlāropanaṃ asināpi sīsacchedaṃ, keci rattiṃ pāpaṃ katvā rattiṃ yeva vipākaṃ anubhavanti, keci rattiṃ katvā divā yeva anubhavanti, keci divā katvā divā yeva anubhavanti, keci divā katvā rattiṃ yeva anubhavanti, keci dve tayo divase vītivatte anubhavanti, sabbepi te diṭṭheva dhamme vipākaṃ anubhavanti. Atthi pana, bhante nāgasena, koci ekassa vā dvinnaṃ vā tiṇṇaṃ vā catunnaṃ vā pañcannaṃ vā dasannaṃ vā satassa vā sahasassa vā satahasassa vā saporivāraṃ dānaṃ datvā diṭṭhadhammikāṃ bhogaṃ vā yasaṃ vā sukhaṃ vā anubhavitā sīlena vā uposathakammaṃ vā”ti?

“Atthi, mahārāja, cattāro purisā dānaṃ datvā sīlaṃ samādiyivā uposathakammaṃ katvā diṭṭheva dhamme teneva sarīradehena tidasapure samanuppattā”ti . “Ko ca ko ca bhante”ti? “Mandhātā, mahārāja, rājā, nimi rājā, sādhiṇo rājā, guttilo ca gandhabbo”ti.

“Bhante nāgasena, anekehi taṃ bhavasahashehi antaritaṃ, dvinnampetaṃ amhākaṃ parokkhaṃ, yadi samatthosi vattamānake bhava bhagavato dharamānakāle kathehī”ti? “Vattamānakepi, mahārāja, bhava puṇṇako dāso therassa sārīputtassa bhojanaṃ datvā tadaheva setṭhiṭṭhānaṃ ajjhupagato, so etarahi puṇṇako setṭhīti paññāyi, gopālamātā devī attano kese vikkiṇitvā laddhehi aṭṭhahi kahāpaṇehi therassa mahākaccāyanassa attatṭhamakassa piṇḍapātaṃ datvā tadaheva rañño candapajjotassa aggamaheṣiṭṭhānaṃ pattā. Suppiyā upāsikā aññatarassa gilānabhikkhuno attano ūrumamsena paṭicchādanīyaṃ datvā dutiyadivase yeva rūḷhavaṇṇā sañchavī arogā jātā. Mallikā devī bhagavato ābhidosikaṃ kummāsapiṇḍaṃ

datvā tadaheva rañño kosalassa aggamaheṣī jātā. Sumanō mālākāro aṭṭhahi sumanapupphamuṭṭhīhi bhagavantam pūjetvā tam divasaṃ yeva mahāsampattim patto. Ekasāṭako brāhmaṇo uttarasāṭakena bhagavantam pūjetvā tam divasaṃ yeva sabbaṭṭhakaṃ labhi, sabbepete, mahārāja, diṭṭhadhammikaṃ bhogañca yasañca anubhaviṃsū”ti.

“Bhante nāgasena, vicinitvā pariyesitvā cha jane yeva addasāsī”ti. “Āma, mahārāja”ti. “Tena hi, bhante nāgasena, akusalam yeva adhimattam balavataram, no tathā kusalam. Ahañhi, bhante nāgasena, ekadivasaṃ yeva dasapi purise passāmi pāpassa kammassa vipākena sūlesu āropente, vīsampi tiṃsampi cattālīsampi paññāsampi purisasatampi purisahasampi passāmi pāpassa kammassa vipākena sūlesu āropente. Nandakulassa, bhante nāgasena, bhaddasālo nāma senāpatiputto ahoṣi. Tena ca raññā candaguttena saṅgāmo samupabyūḷho ahoṣi. Tasmim kho pana, bhante nāgasena, saṅgāme ubhato balakāye asītikabandharūpāni ahesuṃ, ekasmim kira sīsakabandhe paripāte ekaṃ kabandharūpaṃ uṭṭhahati, sabbepete pāpasseva kammassa vipākena anayabyasanaṃ āpannā. Imināpi, bhante nāgasena, kāraṇena bhaṇāmi akusalam yeva adhimattam balavataram, no tathā kusala”nti.

“Suyyati, bhante nāgasena, imasmim buddhasāsane kosalena raññā asadisadānaṃ dinna”nti? “Āma, mahārāja, suyyatī”ti. “Api nu kho, bhante nāgasena, kosalarājā tam asadisam dānaṃ datvā tatonidānaṃ kañci diṭṭhadhammikaṃ bhogaṃ vā yasaṃ vā sukhaṃ vā paṭilabhī”ti ? “Na hi, mahārāja”ti. “Yadi, bhante nāgasena, kosalarājā evarūpaṃ anuttaram dānaṃ datvāpi na labhi tatonidānaṃ kañci diṭṭhadhammikaṃ bhogaṃ vā yasaṃ vā sukhaṃ vā, tena hi, bhante nāgasena, akusalam yeva adhimattam balavataram, no tathā kusala”nti.

“Parittattā, mahārāja, akusalam khippam pariṇamati, vipulattā kusalam dīghena kālena pariṇamati, upamāyapi, mahārāja, etaṃ upaparikkhitabbaṃ. Yathā, mahārāja, aparante janapade kumudabhaṇḍikā nāma dhaññajāti māsalunā antogehagatā hoti, sālayo chappañcamāsehi pariṇamanti, kiṃ panettha, mahārāja, antaraṃ ko viṣeso kumudabhaṇḍikāya ca sālīnañcā”ti? “Parittattā, bhante, kumudabhaṇḍikāya, vipulattā ca sālīnaṃ. Sālayo, bhante nāgasena, rājārahā rājabhojanaṃ, kumudabhaṇḍikā dāsakammakarānaṃ bhojana”nti. “Evameva kho, mahārāja, parittattā akusalam khippam pariṇamati, vipulattā kusalam dīghena kālena pariṇamati”ti.

“Yaṃ tattha, bhante nāgasena, khippam pariṇamati, tam nāma loke adhimattam balavataram, tasmā akusalam balavataram, no tathā kusalam.

Yathā nāma, bhante nāgasena, yo koci yodho mahatimahāyuddham pavisitvā paṭisattum upakacchake gahetvā ākaḍḍhitvā khippataram sāmino upaneyya, so yodho loke samattho sūro nāma. Yo ca bhisakko khippam sallam uddharati rogamaneti, so bhisakko cheko nāma. Yo gaṇako sīghasīgham gaṇetvā khippam dassayati, so gaṇako cheko nāma. Yo mallo khippam paṭimallam ukkhipitvā uttānakam pātetī, so mallo samattho sūro nāma. Evameva kho, bhante nāgasena, yaṃ khippam pariṇamati kusalam vā akusalam vā, taṃ loke adhimattam balavatara”nti.

“Ubhayampi taṃ, mahārāja, kammaṃ samparāyavedanīyameva, api ca kho akusalam sāvajjatāya khaṇena diṭṭhadhammavedanīyaṃ hoti, pubbakehi, mahārāja, khattiyehi ṭhapito eso niyamo ‘yo pāṇam hanati, so daṇḍāraho...pe... yo adinnaṃ ādiyati...pe... yo paradāram gacchati...pe... yo musā bhaṇati...pe... yo gāmaṃ ghātetī...pe... yo pantham dūsetī...pe... yo nikatiṃ karoti...pe... yo vañcanaṃ karoti, so daṇḍāraho vadhitabbo chettabbo bhettabbo hantabbo’ti. Taṃ te upādāya vicinitvā vicinitvā daṇḍenti vadhenti chindanti bhindanti hananti ca, api nu, mahārāja, atthi kehici ṭhapito niyamo ‘yo dānaṃ vā deti, sīlam vā rakkhati, uposathakammaṃ vā karoti, tassa dhanam vā yasam vā dātabba’nti; api nu taṃ vicinitvā vicinitvā dhanam vā yasam vā denti, corassa katakammaṃ vadhabandhanam viyā”ti? “Na hi, bhante”ti. “Yadi, mahārāja, dāyakānaṃ vicinitvā vicinitvā dhanam vā yasam vā dadeyyum, kusalampi diṭṭhadhammavedanīyaṃ bhavēyya, yasmā ca kho, mahārāja, dāyake na vicinanti ‘dhanam vā yasam vā dassamā’ti, tasmā kusalam na diṭṭhadhammavedanīyaṃ. Iminā, mahārāja, kāraṇena akusalam diṭṭhadhammavedanīyaṃ, samparāyeva so adhimattam balavataram vedanam vedayati”ti. “Sādhu, bhante nāgasena, tavādisena buddhimantena vinā neso pañho sunibbēṭhiyo, lokikam, bhante nāgasena, lokuttarena viññāpita”nti.

Kusalākusalabalavatarapañho tatiyo.

4. Pubbapetādisapañho

4. “Bhante nāgasena, ime dāyakā dānaṃ datvā pubbapetānaṃ ādisanti ‘idaṃ tesam pāpuṇātū’ti, api nu te kiñci tatonidānaṃ vipākam paṭilabhanti”ti? “Keci, mahārāja, paṭilabhanti, keci nappaṭilabhanti”ti. “Ke, bhante, paṭilabhanti, ke nappaṭilabhanti”ti? “Nirayūpapannā, mahārāja, nappaṭilabhanti, saggagatā nappaṭilabhanti, tiracchānayonigatā nappaṭilabhanti, catunnam petānaṃ tayo petā nappaṭilabhanti vantāsikā khuppiṇāsino nijjhāmatāṇhikā, labhanti petā paradattūpajīvino, tepi

saramānā yeva labhantī”ti.

“Tena hi, bhante nāgasena, dāyakānaṃ dānaṃ visositāṃ hoti aphalaṃ, yesaṃ uddissa kataṃ yadi te nappaṭilabhantī”ti? “Na hi taṃ, mahārāja, dānaṃ aphalaṃ hoti avipākaṃ, dāyakā yeva tassa phalaṃ anubhavanti”ti. “Tena hi, bhante nāgasena, kāraṇena maṃ saññāpehī”ti. “Idha, mahārāja, keci manussā macchamaṃsasurābhattakhajjakāni paṭiyādetvā ñātikulaṃ gacchanti, yadi te ñātakā taṃ upāyanaṃ na sampaṭiccheyyūṃ, api nu taṃ upāyanaṃ visositāṃ gaccheyya vinasseyya vā”ti? “Na hi, bhante, sāmikānaṃ yeva taṃ hotī”ti. “Evameva kho, mahārāja, dāyakā yeva tassa phalaṃ anubhavanti. Yathā pana, mahārāja, puriso gabbhaṃ pavittṭho asati purato nikkhamaṇamukhe kena nikkhameyyā”ti. “Pavittṭheneva bhante”ti. “Evameva kho, mahārāja, dāyakā yeva tassa phalaṃ anubhavanti”ti. “Hotu, bhante nāgasena, evametāṃ tathā sampaṭicchāmi, dāyakā yeva tassa phalaṃ anubhavanti, na mayaṃ taṃ kāraṇaṃ vilomemāti.

“Bhante nāgasena, yadi imesaṃ dāyakānaṃ dinnadānaṃ pubbapetānaṃ pāpuṇāti, te ca tassa vipākaṃ anubhavanti. Tena hi yo pāṇātipātī luddo lohitapāṇī paduṭṭhamanasānkappo manusse ghātetvā dāruṇaṃ kammaṃ katvā pubbapetānaṃ ādiseyya ‘imassa me kammaṃ vipākaṃ pubbapetānaṃ pāpuṇātū’ti, api nu tassa vipākaṃ pubbapetānaṃ pāpuṇātī”ti? “Na hi, mahārāja”ti.

“Bhante nāgasena, ko tattha hetu kiṃ kāraṇaṃ, yena kusalaṃ pāpuṇāti akusalaṃ na pāpuṇātī”ti? “Neso, mahārāja, pañho pucchitabbo, mā ca tvaṃ, mahārāja, ‘visajjako atthī’ti apucchitabbaṃ pucchi, ‘kissa ākāso nirālambo, kissa gaṅgā uddhammukhā na sandati, kissa ime manussā ca dijā ca dvipadā migā catuppadā’ti tampi maṃ tvaṃ pucchissasī”ti. “Nāhaṃ taṃ, bhante nāgasena, vihesāpekkho pucchāmi, api ca nibbāhanatthāya sandehassa pucchāmi, bahū manussā loke vāmagāmino vicakkhukā, ‘kinti te otāraṃ na labheyyu’nti evāhaṃ taṃ pucchāmi”ti. “Na sakkā, mahārāja, saha akatena ananumatena saha pāpaṃ kammaṃ saṃvibhajitūṃ.

“Yathā, mahārāja, manussā udakanibbāhanena udakaṃ suvidūrampi haranti, api nu, mahārāja, sakkā ghanamahāselapabbato nibbāhanena yathicchitaṃ haritū”nti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sakkā kusalaṃ saṃvibhajitūṃ, na sakkā akusalaṃ saṃvibhajitūṃ. Yathā vā pana, mahārāja, sakkā telena padīpo jāletūṃ, api nu, mahārāja, sakkā udakena padīpo jāletū”nti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sakkā kusalaṃ saṃvibhajitūṃ, na sakkā akusalaṃ saṃvibhajitūṃ. Yathā vā

pana, mahārāja, kassakā taḷākato udakaṃ nīharitvā dhaññaṃ paripācenti, api nu kho, mahārāja, sakkā mahāsamuddato udakaṃ nīharitvā dhaññaṃ paripācetu”nti? “Na hi, bhante”ti. “Evameva kho, mahārāja, sakkā kusalaṃ saṃvibhajitū, na sakkā akusalaṃ saṃvibhajitu”nti.

“Bhante nāgasena, kena kāraṇena sakkā kusalaṃ saṃvibhajitū, na sakkā akusalaṃ saṃvibhajitū. Kāraṇena maṃ saññāpehi, nāhaṃ andho anāloko sutvā vedissāmi”ti. “Akusalaṃ, mahārāja, thokaṃ, kusalaṃ bahukaṃ, thokattā akusalaṃ kattāraṃ yeva pariyādiyati, bahukattā kusalaṃ sadevakaṃ lokaṃ ajjhottharati”ti. “Opammaṃ karohi”ti.

“Yathā, mahārāja, parittaṃ ekaṃ udakabindu pathaviyaṃ nipateyya, api nu kho taṃ, mahārāja, udakabindu dasapi dvādasapi yojanāni ajjhotthareyyā”ti? “Na hi, bhante, yattha taṃ udakabindu nipatitaṃ, tattheva pariyādiyati”ti. “Kena kāraṇena, mahārājā”ti? “Parittattā, bhante, udakabindussā”ti. “Evameva kho, mahārāja, parittaṃ akusalaṃ parittattā kattāraṃ yeva pariyādiyati, na sakkā saṃvibhajitū.

“Yathā vā pana, mahārāja, mahatimahāmegho abhivasseyya tappayanto dharaṇitalaṃ, api nu kho so, mahārāja, mahāmegho samantato otthareyyā”ti. “Āma, bhante, pūrayitvā so mahāmegho sobbhasara saritasākhākandarapadaradahataḷāka udapānapokkharāṇiyo dasapi dvādasapi yojanāni ajjhotthareyyā”ti. “Kena kāraṇena, mahārājā”ti? “Mahantattā, bhante, meghassā”ti. “Evameva kho, mahārāja, kusalaṃ bahukaṃ, bahukattā sakkā devamanussehipi saṃvibhajitu”nti.

“Bhante nāgasena, kena kāraṇena akusalaṃ thokaṃ kusalaṃ bahutara”nti? “Idha, mahārāja, yo koci dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, so haṭṭho pahatṭho hasito pamudito pasannamānaso vedajāto hoti, tassa aparāparaṃ pīti uppajjati, pītimanassa bhiiyo bhiiyo kusalaṃ pavaḍḍhati.

“Yathā, mahārāja, udapāne bahusalilasampuṇṇe ekena desena udakaṃ paviseyya, ekena nikkhameyya, nikkhamantepi aparāparaṃ uppajjati, na sakkā hoti khayaṃ pāpetuṃ. Evameva kho, mahārāja, kusalaṃ bhiiyo bhiiyo pavaḍḍhati. Vassasatēpi ce, mahārāja, puriso kataṃ kusalaṃ āvajjeyya, āvajjite āvajjite bhiiyo bhiiyo kusalaṃ pavaḍḍhati. Tassa taṃ kusalaṃ sakkā hoti yathicchakehi saddhiṃ saṃvibhajitū, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena kusalaṃ bahutaraṃ.

“Akusalam pana, mahārāja, karonto pacchā vipphaṭṭisārī hoti, vipphaṭṭisārino cittaṃ paṭilīyati paṭikuṭati paṭivattati na sampasārīyati socati tappati hāyati khīyati na parivaḍḍhati tattheva pariyādiyati. Yathā, mahārāja, sukkhāya nadiyā mahāpuḷināya unnatāvanatāya kuṭilasankuṭilāya uparito parittaṃ udakaṃ āgacchantaṃ hāyati khīyati na parivaḍḍhati tattheva pariyādiyati. Evameva kho, mahārāja, akusalam karontassa cittaṃ paṭilīyati paṭikuṭati paṭivattati na sampasārīyati socati tappati hāyati khīyati na parivaḍḍhati tattheva pariyādiyati, idamettha, mahārāja, kāraṇaṃ, yena kāraṇena akusalam thoka”nti. “Sādhu, bhante nāgasena, evametaṃ tathā sampaticchāmi”ti.

Pubbapetādisapaṅho catuttho.

5. Supinapaṅho

5. “Bhante nāgasena, imasmiṃ loke naranāriyo supinaṃ passanti kalyāṇampi pāpakampi, diṭṭhapubbampi adiṭṭhapubbampi, katapubbampi akatapubbampi, khemampi sabhayampi, dūrepi santikepi, bahuvidhānipi anekavaṇṇasahassāni dissanti, kiñcetaṃ supinaṃ nāma, ko cetanaṃ passati”ti? “Nimittameṇa, mahārāja, supinaṃ nāma, yaṃ cittaṃ āpāta mupagacchati. Chayime, mahārāja, supinaṃ passanti, vātiko supinaṃ passati, pittiko supinaṃ passati, semhiko supinaṃ passati, devatūpasamhārato supinaṃ passati, samudāciṇṇato supinaṃ passati, pubbanimittato supinaṃ passati, tatra, mahārāja, yaṃ pubbanimittato supinaṃ passati, taṃ yeva saccaṃ, avasesaṃ micchā”ti.

“Bhante nāgasena, yo pubbanimittato supinaṃ passati, kiṃ tassa cittaṃ sayamaṃ gantvā taṃ nimittaṃ vicināti, taṃ vā nimittaṃ cittaṃ āpātamaṃ upagacchati, añño vā āgantvā tassa āroceti”ti? “Na, mahārāja, tassa cittaṃ sayamaṃ gantvā taṃ nimittaṃ vicināti, nāpi añño koci āgantvā tassa āroceti, atha kho taṃ yeva nimittaṃ cittaṃ āpātamaṃ upagacchati. Yathā, mahārāja, ādāso na sayamaṃ kuhiñci gantvā chāyamaṃ vicināti, nāpi añño koci chāyamaṃ ānetvā ādāsaṃ āropeti, atha kho yato kutoci chāyā āgantvā ādāsassa āpātamaṃ upagacchati, evameva kho, mahārāja, na tassa cittaṃ sayamaṃ gantvā taṃ nimittaṃ vicināti, nāpi añño koci āgantvā āroceti, atha kho yato kutoci nimittaṃ āgantvā cittaṃ āpātamaṃ upagacchati”ti.

“Bhante nāgasena, yaṃ taṃ cittaṃ supinaṃ passati, api nu taṃ cittaṃ jānāti ‘evaṃ nāma vipāko bhavissati khemaṃ vā bhayaṃ vā’ti? “Na hi, mahārāja, taṃ cittaṃ jānāti ‘evaṃvipāko bhavissati khemaṃ vā bhayaṃ

vā'ti, nimitte pana uppanne aññesaṃ katheti, tato te atthaṃ kathentī"ti.

“Ingha, bhante nāgasena, kāraṇaṃ me dassehī"ti. “Yathā, mahārāja, sarīre tilakā pīlakā daddūni utthahanti lābhāya vā alābhāya vā, yasāya vā ayasāya vā, nindāya vā pasamsāya vā, sukhāya vā dukkhāya vā, api nu tā, mahārāja, pīlakā jānitvā uppajjanti ‘imaṃ nāma mayaṃ atthaṃ nipphādessāmā”"ti? “Na hi, bhante, yādise tā okāse pīlakā sambhavanti, tattha tā pīlakā disvā nemittakā byākaronti ‘evaṃ nāma vipāko bhavissatī”"ti. “Evameva kho, mahārāja, yaṃ taṃ cittaṃ supinaṃ passati, na taṃ cittaṃ jānāti ‘evaṃ nāma vipāko bhavissati khemaṃ vā bhayaṃ vā'ti, nimitte pana uppanne aññesaṃ katheti, tato te atthaṃ kathentī"ti.

“Bhante nāgasena, yo supinaṃ passati, so niddāyanto, udāhu jāgaranto passatī"ti? “Yo so, mahārāja, supinaṃ passati, na so niddāyanto passati, nāpi jāgaranto passati. Api ca okkante middhe asampatte bhavaṅge etthantare supinaṃ passati. Middhasamārūlhassa, mahārāja, cittaṃ bhavaṅgataṃ hoti, bhavaṅgataṃ cittaṃ nappavattati, appavattaṃ cittaṃ sukhadukkhaṃ nappajānāti, appaṭivijānantassa supino na hoti, pavattamāne citte supinaṃ passati.

“Yathā, mahārāja, timire andhakāre appabhāse superisuddhepi ādāse chāyā na dissati, evameva kho, mahārāja, middhasamārūlhe citte bhavaṅgagate tiṭṭhamānēpi sarīre cittaṃ appavattaṃ hoti, appavatte citte supinaṃ na passati. Yathā, mahārāja, ādāso, evaṃ sarīraṃ daṭṭhabbaṃ; yathā andhakāro, evaṃ middhaṃ daṭṭhabbaṃ; yathā āloko, evaṃ cittaṃ daṭṭhabbaṃ.

“Yathā vā pana, mahārāja, mahikotthaṭassa sūriyassa pabhā na dissati santā yeva sūriyarasmi appavattā hoti, appavattāya sūriyarasmiyā āloko na hoti, evameva kho, mahārāja, middhasamārūlhassa cittaṃ bhavaṅgataṃ hoti, bhavaṅgataṃ cittaṃ nappavattati, appavatte citte supinaṃ na passati. Yathā, mahārāja, sūriyo, evaṃ sarīraṃ daṭṭhabbaṃ; yathā mahikottharaṇaṃ, evaṃ middhaṃ daṭṭhabbaṃ; yathā sūriyarasmi, evaṃ cittaṃ daṭṭhabbaṃ.

“Dvinnāṃ, mahārāja, santēpi sarīre cittaṃ appavattaṃ hoti, middhasamārūlhassa bhavaṅgataṃ santēpi sarīre cittaṃ appavattaṃ hoti, nirodhasamāpannassa santēpi sarīre cittaṃ appavattaṃ hoti, jāgarantassa, mahārāja, cittaṃ lolaṃ hoti vivaṭaṃ pākāṭaṃ anibaddhaṃ, evarūpassa citte nimittaṃ āpātaṃ na upeti. Yathā, mahārāja, purisaṃ vivaṭaṃ pākāṭaṃ akiriyaṃ arahassaṃ rahassakāmā parivajjenti, evameva kho, mahārāja,

jāgarantassa dibbo attho āpātaṃ na upeti, tasmā jāgaranto supinaṃ na passati. Yathā vā pana, mahārāja, bhikkhuṃ bhinnājīvaṃ anācāraṃ pāpamittaṃ dussīlaṃ kusītaṃ hīnavīriyaṃ kusalā bodhipakkhiyā dhammā āpātaṃ na upenti, evameva kho, mahārāja, jāgarantassa dibbo attho āpātaṃ na upeti, tasmā jāgaranto supinaṃ na passati”ti.

“Bhante nāgasena, atthi middhassa ādimajjhapariyosāna”nti? “Āma, mahārāja, atthi middhassa ādimajjhapariyosāna”nti. “Katamaṃ ādi, katamaṃ majjhaṃ, katamaṃ pariyosāna”nti? “Yo, mahārāja, kāyassa onāho pariyonāho dubbalyaṃ mandatā akammaññatā kāyassa, ayaṃ middhassa ādi; yo, mahārāja, kapiniddāpareto vokiṇṇakaṃ jaggati, idaṃ middhassa majjhaṃ; bhavaṅgagati pariyosanaṃ. Majjhūpagato, mahārāja, kapiniddāpareto supinaṃ passati. Yathā, mahārāja, koci yatacārīsamāhitacitto t̥hitadhammo acalabuddhi pahīnakotūhalasaddaṃ vanamajjhogāhitvā sukhumaṃ atthaṃ cintayati, na ca so tattha middhaṃ okkamati, so tattha samāhito ekaggacitto sukhumaṃ atthaṃ paṭivijjhati, evameva kho, mahārāja, jāgaro na middhasamāpanno, majjhūpagato kapiniddāpareto supinaṃ passati. Yathā, mahārāja, kotūhalasaddo, evaṃ jāgaraṃ daṭṭhabbaṃ; yathā vivittaṃ vanaṃ, evaṃ kapiniddāpareto daṭṭhabbo; yathā so kotūhalasaddaṃ ohāya middhaṃ vivajjetvā majjhattabhūto sukhumaṃ atthaṃ paṭivijjhati, evaṃ jāgaro na middhasamāpanno kapiniddāpareto supinaṃ passati”ti. “Sādhu, bhante nāgasena, evameva tathā sampaṭicchāmi”ti.

Supinapañho pañcama.

6. Akālamaraṇapañho

6. “Bhante nāgasena, ye te sattā maranti, sabbe te kāle yeva maranti, udāhu akālepi maranti”ti? “Atthi, mahārāja, kālepi maraṇaṃ, atthi akālepi maraṇa”nti.

“Bhante nāgasena, ke kāle maranti, ke akāle maranti”ti? “Diṭṭhapubbā pana, mahārāja, tayā ambarukkhā vā jamburukkhā vā, aññasmā vā pana phalarukkhā phalāni patantāni āmāni ca pakkāni cā”ti? “Āma, bhante”ti. “Yāni tāni, mahārāja, phalāni rukkhato patanti, sabbāni tāni kāle yeva patanti, udāhu akālepi”ti? “Yāni tāni, bhante nāgasena, phalāni paripakkāni vilīnāni patanti, sabbāni tāni kāle patanti. Yāni pana tāni avasesāni phalāni tesu kānici kimividdhāni patanti, kānici laguḷahatāni patanti, kānici vātappahatāni patanti, kānici antopūtikāni hutvā patanti, sabbāni tāni akāle patanti”ti. “Evameva kho, mahārāja, ye te jarāvegahatā maranti, te yeva

kāle maranti, avasesā keci kammappaṭibālhā maranti, keci gatippaṭibālhā maranti, keci kiriyappaṭibālhā maranti”ti.

“Bhantenāgasena, yetekammappaṭibālhā maranti, yepi te gatippaṭibālhā maranti, yepi te kiriyappaṭibālhā maranti, yepi te jarāvegappaṭibālhā maranti, sabbe te kāle yeva maranti, yopi mātukucchigato marati, so tassa kālo, kāle yeva so marati. Yopi vijātaghare marati, so tassa kālo, sopi kāle yeva marati. Yopi māsiko marati...pe... yopi vassasatiko marati, so tassa kālo, kāle yeva so marati, tena hi, bhante nāgasena, akāle maraṇaṃ nāma na hoti, ye keci maranti, sabbe te kāle yeva maranti”ti.

“Sattime, mahārāja, vijjamānēpi uttarim āyusmim akāle maranti. Katame satta? Jighacchito, mahārāja, bhojanaṃ alabhamāno upahatabbhantaro vijjamānēpi uttarim āyusmim akāle marati, pipāsito, mahārāja, pānīyaṃ alabhamāno parisukkhahadayo vijjamānēpi uttarim āyusmim akāle marati, ahinā daṭṭho, mahārāja, visavegābhīhato tikicchakaṃ alabhamāno vijjamānēpi uttarim āyusmim akāle marati, visamāsito, mahārāja, ḍayhantesu aṅgapaccaṅgesu agadaṃ alabhamāno vijjamānēpi uttarim āyusmim akāle marati, aggigato, mahārāja, jhāyamāno nibbāpanaṃ alabhamāno vijjamānēpi uttarim āyusmim akāle marati, udakagato, mahārāja, paṭiṭṭhaṃ alabhamāno vijjamānēpi uttarim āyusmim akāle marati, sattihato, mahārāja, ābādhiko bhisakkaṃ alabhamāno vijjamānēpi uttarim āyusmim akāle marati, ime kho, mahārāja, satta vijjamānēpi uttarim āyusmim akāle maranti. Tatrāpāhaṃ, mahārāja, ekaṃsena vadāmi.

“Aṭṭhavidhena, mahārāja, sattānaṃ kālaṅkiriyaṃ hoti, vātasamuṭṭhānena pittasamuṭṭhānena semhasamuṭṭhānena sannipātikena utuvipariṇāmena visamaparihārena opakkamikena kammavipākena, mahārāja, sattānaṃ kālaṅkiriyaṃ hoti. Tatra, mahārāja, yadidaṃ kammavipākena kālaṅkiriyaṃ, sā yeva tattha sāmāyikā kālaṅkiriyaṃ, avasesā asāmāyikā kālaṅkiriyaṃ. Bhavati ca –

“Jighacchāya pipāsāya, ahidaṭṭhā visena ca;

Aggiudakasattīhi, akāle tattha mīyati;

Vātapittena semhena, sannipātenutūhi ca;

Visamopakkamakammehi, akāle tattha mīyati”ti.

“Keci, mahārāja, sattā pubbe katena tena tena akusalakammavipākena

maranti. Idha, mahārāja, yo pubbe pare jighacchāya māreti, so bahūni vassasatasahassāni jighacchāya paripīlito chāto parikilanto sukkhamilātahadayo bubhukkhito visukkhito jhāyanto abbhantaram pariḍayhanto jighacchāya yeva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare pipāsāya māreti, so bahūni vassasatasahassāni peto hutvā nijjhāmatan̄hiko samāno lūkho kiso parisukkhatahadayo pipāsāya yeva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare ahinā dāmsāpetvā māreti, so bahūni vassasatasahassāni aḷagaramukheneva aḷagaramukhaṃ kaṇhasappamukheneva kaṇhasappamukhaṃ parivattitvā tehi khāyitakhāyito ahīhi daṭṭho yeva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare viṣaṃ datvā māreti, so bahūni vassasatasahassāni ḍayhantehi aṅgapaccāṅgehi bhijjamānena sarīrena kuṇapagandhaṃ vāyanto viseneva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare agginā māreti, so bahūni vassasatasahassāni aṅgārapabbateneva aṅgārapabbataṃ yamavisayeneva yamavisayaṃ parivattitvā daḍḍhavidadaḍḍhagatto agginā yeva marati daharopi majjhimopi malallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare udakena māreti, so bahūni vassasatasahassāni hataviluttabhaggadubbalagatto khubbhitacitto udakeneva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ.

“Yo pubbe pare sattiyā māreti, so bahūni vassasatasahassāni chinnabhinnaḷṭṭitavikoḷṭṭito sattimukhasamāhato sattiyā yeva marati daharopi majjhimopi mahallakopi, idampi tassa sāmāyikamaṇaṃ”.

“Bhante nāgasena, akāle maṇaṃ atthīti yaṃ vadeti, iṅgha me tvaṃ tattha kāraṇaṃ atidisāti”. “Yathā, mahārāja, mahatimahāaggikkhandho ādinnatīṇakaṭṭhasākhāpalāso pariyādinnabhakkho upādānasaṅkhayā nibbāyati, so aggi vuccati ‘anīṭiko anupaddavo samaye nibbuto nāmā’ti, evameva kho, mahārāja, yo koci bahūni divasasahassāni jīvitvā jarājiṇṇo āyukkhayā anīṭiko anupaddavo marati, so vuccati ‘samaye maṇaṃamupagato’ti.

“Yathā vā pana, mahārāja, mahatimahāaggikkhandho ādinnatiṇakaṭṭhasākḥāpalāso assa, taṃ apariyādinne yeva tiṇakaṭṭhasākḥāpalāse mahatimahāmegho abhippavassitvā nibbāpeyya, api nu kho, mahārāja, mahāaggikkhandho samaye nibbuto nāma hotī”ti? “Na hi, bhante”ti. “Kissa pana so, mahārāja, pacchimo aggikkhandho purimakena aggikkhandhena samasamagatiko nāhosī”ti? “Āgantukena, bhante, meghena paṭipīlito so aggikkhandho asamaye nibbuto”ti. Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā pittasamuṭṭhānena vā semhasamuṭṭhānena vā sannipātikena vā utupariṇāmajena vā visamaparihārajena vā opakkamikena vā jighacchāya vā pipāsāya vā sappadaṭṭhena vā visamāsitena vā agginā vā udakena vā sattivegappaṭipīlito vā akāle marati. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena akāle maraṇaṃ atthi.

“Yathā vā pana, mahārāja, gagane mahatimahāvalāhako utṭhahitvā ninnañca thalañca paripūrayanto abhivassati, so vuccati ‘megho anītico anupaddavo vassatī’ti. Evameva kho, mahārāja, yo koci ciraṃ jīvitvā jarājiṇṇo āyukkhayā anītico anupaddavo marati, so vuccati ‘samaye maraṇamupagato’ti.

“Yathā vā pana, mahārāja, gagane mahatimahāvalāhako utṭhahitvā antarāyeva mahatā vātena abbatthaṃ gaccheyya, api nu kho so, mahārāja, mahāvalāhako samaye vigato nāma hotī”ti? “Na hi, bhante”ti. “Kissa pana so, mahārāja, pacchimo valāhako purimena valāhakena samasamagatiko nāhosī”ti? “Āgantukena, bhante, vātena paṭipīlito so valāhako asamayappatto yeva vigato”ti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā...pe...sattivegappaṭipīlito vā akāle marati. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena akāle maraṇaṃ atthīti.

“Yathā vā pana, mahārāja, balavā āsīviso kupito kiñcideva purisaṃ ḍaṃseyya, tassa taṃ visaṃ anītikaṃ anupaddavaṃ maraṇaṃ pāpeyya, taṃ visaṃ vuccati ‘anītikamanupaddavaṃ koṭigata’nti. Evameva kho, mahārāja, yo koci ciraṃ jīvitvā jarājiṇṇo āyukkhayā anītico anupaddavo marati, so vuccati ‘anītico anupaddavo jīvitakoṭigato sāmayaikaṃ maraṇamupagato’ti.

“Yathā vā pana, mahārāja, balavatā āsīvisena daṭṭhassa antarāyeva āhituṇḍiko agadaṃ datvā avisaṃ kareyya, api nu kho taṃ, mahārāja, visaṃ samaye vigataṃ nāma hotī”ti? “Na hi bhante”ti. “Kissa pana taṃ, mahārāja, pacchimaṃ visaṃ purimakena visena samasamagatikaṃ

nāhosī”ti? “Āgantukena, bhante, agadena paṭipīlitaṃ viṣaṃ akotīgataṃ yeva vigata”nti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā...pe... sattivagappaṭipīlito vā akāle marati. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena akāle maraṇaṃ atthīti.

“Yathā vā pana, mahārāja, issāso saraṃ pāteyya, sace so saro yathāgatigamanapathamattakam gacchati, so saro vuccati ‘anītico anupaddavo yathāgatigamanapathamattakam gato nāmā’ti. Evameva kho, mahārāja, yo koci ciraṃ jīvitvā jarājiṇṇo āyukkhayā anītico anupaddavo marati, so vuccati ‘anītico anupaddavo samaye maraṇamupagato’ti.

“Yathā vā pana, mahārāja, issāso saraṃ pāteyya, tassa taṃ saraṃ tasmim yeva khaṇe koci gaṇheyya, api nu kho so, mahārāja, saro yathāgatigamanapathamattakam gato nāma hotī”ti? “Na hi, bhante”ti. “Kissa pana so, mahārāja, pacchimo saro purimakena sarena samasamagatiko nāhosī”ti? “Āgantukena, bhante, gahaṇena tassa sarassa gamanaṃ upacchinna”nti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā...pe... sattivagappaṭipīlito vā akāle marati. Idamettha, mahārāja, kāraṇaṃ, yena kāraṇena akāle maraṇaṃ atthīti.

“Yathā vā pana, mahārāja, yo koci lohamayaṃ bhājanaṃ ākoṭeyya, tassa ākoṭanena saddo nibbattitvā yathāgatigamanapathamattakam gacchati, so saddo vuccati ‘anītico anupaddavo yathāgatigamanapathamattakam gato nāmā’ti. Evameva kho, mahārāja, yo koci bahūni divasasahassāni jīvitvā jarājiṇṇo āyukkhayā anītico anupaddavo marati, so vuccati ‘anītico anupaddavo samaye maraṇamupagato’ti.

“Yathā vā pana, mahārāja, yo koci lohamayaṃ bhājanaṃ ākoṭeyya, tassa ākoṭanena saddo nibbatteyya, nibbatte sadde adūragate koci āmaseyya, saha āmasanena saddo nirujjheyya, api nu kho so, mahārāja, saddo yathāgatigamanapathamattakam gato nāma hotī”ti? “Na hi, bhante”ti. “Kissa pana, mahārāja, pacchimo saddo purimakena saddena samasamagatiko nāhosī”ti? “Āgantukena, bhante, āmasanena so saddo uparato”ti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā...pe... sattivagappaṭipīlito vā akāle marati. Idamettha mahārāja kāraṇaṃ, yena kāraṇena akāle maraṇaṃ atthīti.

“Yathā vā pana, mahārāja, khetto suvirūlhaṃ dhaññabījāṃ sammā pavattamānena vassena otatavitataākīṇṇabahuphalaṃ hutvā

sassuṭṭhānasamayam pāpuṇāti, taṃ dhaññaṃ vuccati ‘anītikamanupaddavam samayasampattam nāma hotī’ti. Evameva kho, mahārāja, yo koci bahūni divasasahassāni jīvitvā jarājīṇṇo āyukkhayā anītiko anupaddavo marati, so vuccati ‘anītiko anupaddavo samaye maraṇamupagato’ti.

“Yathā vā pana, mahārāja, khette suvirūlham dhaññaḥḥam udakena vikalam mareyya, api nu kho taṃ, mahārāja, dhaññaṃ asamayasampattam nāma hotī”ti? “Na hi, bhante”ti. “Kissa pana taṃ, mahārāja, pacchimaṃ dhaññaṃ purimakena dhaññaṃ samasamatikam nāhosī”ti? “Āgantukena, bhante, uḥhena paṭipīlitaṃ taṃ dhaññaṃ mata”nti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā... pe... sattivegappaṭipīlito vā akāle marati. Idamettha, mahārāja, kāraṇam, yena kāraṇena akāle maraṇam atthīti.

“Sutapubbam pana tayā, mahārāja, ‘samppannataruṇasassam kimayo utthahitvā samūlam nāsenti’”ti? “Sutapubbañceva taṃ, bhante, amhehi diṭṭhapubbañcā”ti. “Kiṃ nu kho taṃ, mahārāja, sassam kāle naṭṭham, udāhu akāle naṭṭha”nti? “Akāle, bhante, yadi kho taṃ, bhante, sassam kimayo na khādeyyum, sassuddharaṇasamayam pāpuṇeyyā”ti. “Kiṃ pana, mahārāja, āgantukena upaghātena sassam vinassati, nirupaghātam sassam sassuddharaṇasamayam pāpuṇāti”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā...pe... sattivegappaṭipīlito vā marati. Idamettha, mahārāja, kāraṇam, yena kāraṇena akāle maraṇam atthīti.

“Sutapubbam pana tayā, mahārāja, ‘sampanne sasse phalabhāranamite mañcaritapatte karakavassam nāma vassajāti nipatitvā vināseti aphalam karotī’ti? “Sutapubbañceva taṃ, bhante, amhehi diṭṭhapubbañcā”ti. “Api nu kho taṃ, mahārāja, sassam kāle naṭṭham, udāhu akāle naṭṭha”nti? “Akāle, bhante, yadi kho taṃ, bhante, sassam karakavassam na vasseyya sassuddharaṇasamayam pāpuṇeyyā”ti. “Kiṃ pana, mahārāja, āgantukena upaghātena sassam vinassati, nirupaghātam sassam sassuddharaṇasamayam pāpuṇāti”ti? “Āma, bhante”ti. “Evameva kho, mahārāja, yo koci akāle marati, so āgantukena rogena paṭipīlito vātasamuṭṭhānena vā pittasamuṭṭhānena vā semhasamuṭṭhānena vā sannipātikena vā utupariṇāmajena vā visamaparihārajena vā opakkamikena vā jighacchāya vā pipāsāya vā sappadaṭṭhena vā visamāsitena vā agginā vā udakena vā sattivegappaṭipīlito vā akāle marati. Yadi pana āgantukena rogena paṭipīlito na bhavēyya, samayeva maraṇam pāpuṇeyyā. Idamettha, mahārāja, kāraṇam, yena kāraṇena akāle maraṇam atthī”ti.

“Acchariyaṃ, bhante nāgasena, abbhutaṃ bhante nāgasena, sudassitaṃ kāraṇaṃ, sudassitaṃ opammaṃ akāle maraṇassa paridīpanāya, ‘atthi akāle maraṇa’nti uttānīkataṃ pākaṭaṃ kataṃ vibhūtaṃ kataṃ, acittavikkhittakopi, bhante nāgasena, manujo ekamekenapi tāva opammena niṭṭhaṃ gaccheyya ‘atthi akāle maraṇa’nti, kiṃ pana manujo sacetano? Paṭhamopammenevāhaṃ, bhante, saññatto ‘atthi akāle maraṇa’nti, api ca aparāparaṃ nibbāhanaṃ sotukāmo na sampaṭicchi”nti.

Akālamarāṇapaṇho chaṭṭho.

7. Cetiya-pāṭihāriyapaṇho

7. “Bhante nāgasena, sabbesaṃ parinibbutānaṃ cetiye pāṭihīraṃ hoti, udāhu ekaccānaṃ yeva hotī”ti? “Ekaccānaṃ, mahārāja, hoti, ekaccānaṃ na hotī”ti. “Katamesaṃ, bhante, hoti, katamesaṃ na hotī”ti? “Tiṇṇannaṃ, mahārāja, aññatarassa adhiṭṭhānā parinibbutassa cetiye pāṭihīraṃ hoti. Katamesaṃ tiṇṇannaṃ? Idha, mahārāja, arahā devamanussānaṃ anukampāya tiṭṭhantova adhiṭṭhāti ‘evaṃnāma cetiye pāṭihīraṃ hotū’ti, tassa adhiṭṭhānavasena cetiye pāṭihīraṃ hoti, evaṃ arahato adhiṭṭhānavasena parinibbutassa cetiye pāṭihīraṃ hoti.

“Puna caparaṃ, mahārāja, devatā manussānaṃ anukampāya parinibbutassa cetiye pāṭihīraṃ dassenti ‘iminā pāṭihīrena saddhammo nicasampaggahito bhavissati, manussā ca pasannā kusalena abhivaḍḍhissantī’ti, evaṃ devatānaṃ adhiṭṭhānavasena parinibbutassa cetiye pāṭihīraṃ hoti.

“Puna caparaṃ, mahārāja, itthī vā puriso vā saddho pasanno paṇḍito byatto medhāvī buddhisampanno yoniso cintayitvā gandhaṃ vā mālaṃ vā dussaṃ vā aññataraṃ vā kiñci adhiṭṭhahitvā cetiye ukkhipati ‘evaṃnāma hotū’ti, tassapi adhiṭṭhānavasena parinibbutassa cetiye pāṭihīraṃ hoti, evaṃ manussānaṃ adhiṭṭhānavasena parinibbutassa cetiye pāṭihīraṃ hoti.

“Imesaṃ kho, mahārāja, tiṇṇannaṃ aññatarassa adhiṭṭhānavasena parinibbutassa cetiye pāṭihīraṃ hoti.

“Yadi, mahārāja, tesāṃ adhiṭṭhānaṃ na hoti, khīṇāsavassapi chaḷabhiññassa cetovasippattassa cetiye pāṭihīraṃ na hoti, asatipi, mahārāja, pāṭihīre caritaṃ disvā suparisuddhaṃ okappetabbaṃ niṭṭhaṃ gantabbaṃ saddahitabbaṃ ‘suparinibbuto ayaṃ buddhaputto”ti. “Sādhu, bhante

nāgasena, evametam tathā sampañicchāmī”ti.

Cetiyaṭṭhāriyapaṇḥo sattamo.

8. Dhammābhisamayapaṇḥo

8. “Bhante nāgasena, ye te sammā paṭipajjanti, tesam sabbesaṃ yeva dhammābhisamayo hoti, udāhu kassaci na hoti”ti? “Kassaci, mahārāja, hoti, kassaci na hoti”ti. “Kassa bhante hoti, kassa na hoti”ti? “Tiracchānagatassa, mahārāja, suppaṭipannassāpi dhammābhisamayonahoti, pettevisayūpapannassa...pe... micchādiṭṭhikassa...pe... kuhakassa...pe... mātughātakassa...pe... pitughātakassa...pe... arahantaghātakassa...pe... saṅghabhedakassa...pe... lohituppādakassa...pe... theyyasamvāsakassa...pe... titthiyapakkantassa...pe... bhikkhunidūsakassa...pe... terasannaṃ garukāpattīnaṃ aññataraṃ āpajjitvā avuṭṭhitassa...pe... paṇḍakassa...pe... ubhatobyañjanakassa suppaṭipannassāpi dhammābhisamayo na hoti...pe... yopi manussadaharako ūnakasattavassiko, tassa suppaṭipannassāpi dhammābhisamayo na hoti. Imesaṃ kho, mahārāja, soḷasannaṃ puggalānaṃ suppaṭipannānampi dhammābhisamayo na hoti”ti.

“Bhante nāgasena, ye te pannarasa puggalā viruddhā yeva, tesam dhammābhisamayo hotu vā mā vā hotu, atha kena kāraṇena manussadaharakassa ūnakasattavassikassa suppaṭipannassāpi dhammābhisamayo na hoti? Ettha tāva paṇḥo bhavati ‘nanu nāma daharakassa na rāgo hoti, na doso hoti, na moho hoti, na māno hoti, na micchādiṭṭhi hoti, na arati hoti, na kāmavitakko hoti, amissito kilesehi, so nāma daharako yutto ca patto ca arahati ca cattāri saccāni ekapaṭivedhena paṭivijjhitu”nti.

“Taṇṇēvettha, mahārāja, kāraṇaṃ, yenāhaṃ kāraṇena bhaṇāmi ‘ūnakasattavassikassa suppaṭipannassāpi dhammābhisamayo na hoti’ti. Yadi, mahārāja, ūnakasattavassiko rajanīye rajjeyya, dussanīye dusseyya, mohaniye muyheyya, madaniye majjeyya, diṭṭhiṃ vijāneyya, ratiṅca aratiṅca vijāneyya, kusalākusalaṃ vitakkeyya, bhaveyya tassa dhammābhisamayo, api ca, mahārāja, ūnakasattavassikassa cittaṃ abalaṃ dubbalaṃ parittaṃ appaṃ thokaṃ mandaṃ avibhūtaṃ, asaṅkhatā nibbānadhātu garukā bhārikā vipulā mahatī. Ūnakasattavassiko, mahārāja, tena dubbalena cittena parittakena mandena avibhūtena na sakkoti garukaṃ bhārikaṃ vipulaṃ mahatiṃ asaṅkhatam nibbānadhātum paṭivijjhituṃ.

“Yathā, mahārāja, sinerupabbatarājā garuko bhāriko vipulo mahanto, api nu kho taṃ, mahārāja, puriso attano pākatikena thāmabalavīriyena sakuṇeyya sinerupabbatarājānaṃ uddharitu”nti? “Na hi, bhante”ti. “Kena kāraṇena mahārājā”ti? “Dubbalattā, bhante, purisassa, mahantattā sinerupabbatarājassā”ti. “Evameva kho, mahārāja, ūnakasattavassikassa cittaṃ abalaṃ dubbalaṃ parittaṃ appaṃ thokaṃ mandaṃ avibhūtaṃ, asaṅkhatā nibbānadhātu garukā bhārikā vipulā mahatī. Ūnakasattavassiko tena dubbalena cittaṃ parittaṃ mandena avibhūtena na sakkoti garukaṃ bhārikaṃ vipulaṃ mahatiṃ asaṅkhatam nibbānadhātum paṭivijjhitum, tena kāraṇena ūnakasattavassikassa suppaṭipannassāpi dhammābhisamayo na hoti.

“Yathā vā pana, mahārāja, ayaṃ mahāpathavī dīghā āyatā puthulā vitthatā visālā vitthiṇṇā vipulā mahantā, api nu kho taṃ, mahārāja, mahāpathaviṃ sakkā parittakena udakabindukena temetvā udakacikkhallaṃ kātu”nti? “Na hi, bhante”ti. “Kena kāraṇena, mahārājā”ti? “Parittattā, bhante, udakabindussa, mahantattā mahāpathaviyā”ti. “Evameva kho, mahārāja, ūnakasattavassikassa cittaṃ abalaṃ dubbalaṃ parittaṃ appaṃ thokaṃ mandaṃ avibhūtaṃ, asaṅkhatā nibbānadhātu dīghā āyatā puthulā vitthatā visālā vitthiṇṇā vipulā mahantā. Ūnakasattavassiko tena dubbalena cittaṃ parittakena mandena avibhūtena na sakkoti mahatiṃ asaṅkhatam nibbānadhātum paṭivijjhitum, tena kāraṇena ūnakasattavassikassa suppaṭipannassāpi dhammābhisamayo na hoti.

“Yathā vā pana, mahārāja, abaladubbala-paritta-appathokamandaggi bhavēyya, api nu kho, mahārāja, tāvatakena mandena agginā sakkā sadevake loke andhakāraṃ vidhamitvā ālokaṃ dassetu”nti? “Na hi, bhante”ti. “Kena kāraṇena mahārājā”ti? “Mandattā, bhante, aggissa, lokassa mahantattā”ti. “Evameva kho, mahārāja, ūnakasattavassikassa cittaṃ abalaṃ dubbalaṃ parittaṃ appaṃ thokaṃ mandaṃ avibhūtaṃ, mahatā ca avijjandhakārena pihitaṃ. Tasmā dukkaraṃ ñāṇālokaṃ dassayitum, tena kāraṇena ūnakasattavassikassa suppaṭipannassāpi dhammābhisamayo na hoti.

“Yathā vā pana, mahārāja, āturo kiso aṇuparimitakāyo sālakakimi hatthināgaṃ tidhā pabhinnaṃ navāyataṃ tivitthataṃ dasapariṇāhaṃ aṭṭharatanikaṃ sakaṭṭhānamupagataṃ disvā gilitum parikaḍḍheyya, api nu kho so, mahārāja, sālakakimi sakuṇeyya taṃ hatthināgaṃ gilitu”nti? “Na hi, bhante”ti. “Kena kāraṇena, mahārājā”ti? “Parittattā, bhante, sālakakimissa, mahantattā hatthināgassā”ti. “Evameva kho, mahārāja, ūnakasattavassikassa cittaṃ abalaṃ dubbalaṃ parittaṃ appaṃ thokaṃ

mandam avibhūtam, mahatī asaṅkhatā nibbānadhātu. So tena dubbalena cittaena parittakena mandena avibhūtena na sakkoti mahatiṃ asaṅkhatam nibbānadhātum paṭivijjhitum, tena kāraṇena ūnakaṣattavassikassa suppaṭipannassāpi dhammābhisamayo na hotī”ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

Dhammābhisamayapañho aṭṭhamo.

9. Ekantasukhanibbānapañho

9. “Bhante nāgasena, kiṃ ekantasukham nibbānam, udāhu dukkhena missa”nti? “Ekantasukham, mahārāja, nibbānam, dukkhena amissa”nti.

“Na mayam tam, bhante nāgasena, vacanam saddahāma ‘ekantasukham nibbāna’nti, evamettha mayam, bhante nāgasena, paccema ‘nibbānam dukkhena missa’nti, kāraṇañcetha upalabhāma ‘nibbānam dukkhena missa’nti. Katamam ettha kāraṇam? Ye te, bhante nāgasena, nibbānam pariyesanti, tesam dissati kāyassa ca cittassa ca ātāpo paritāpo ṭhānacaṅkamanisajjāsayanāhārapariggaho middhassa ca uparodho āyatanānaṅca paṭipīḷanam dhanadhaññapiyañātimittappajahanam. Ye keci loke sukhitā sukhasamappitā, te sabbepi pañcahi kāmaguṇehi āyatane ramenti brūhenti, manāpikamanāpikabahuvidhasubhanimittena rūpena cakkhum ramenti brūhenti, manāpikamanāpikagītavāditabahuvidhasubhanimittena saddena sotaṃ ramenti brūhenti, manāpikamanāpikapupphaphalapattatacamūla sārabahuvidhasubhanimittena gandhena ghānam ramenti brūhenti, manāpikamanāpikakhajjabhojjaleyyapeyya sāyanīyabahuvidhasubhanimittena rasena jivham ramenti bruhenti, manāpikamanāpikasaṅhasukhumamudumaddava bahuvidhasubhanimittena phassena kāyam ramenti brūhenti, manāpikamanāpikakalyāṇapāpakasubhāsuhā bahuvidhavittakkamanasikārena manam ramenti brūhenti. Tumhe tam cakkhusotaghānajivhākāyamanobrūhanam hanatha upahanatha, chindatha upachindatha, rundhatha uparundhatha. Tena kāyopi paritapati, cittampi paritapati, kāye paritatte kāyikadukkhavedanam vediyati, citte paritatte cetasikadukkhavedanam vedayati. Nanu māgaṇḍiyopi paribbājako bhagavantam garahamāno evamāha ‘bhūnahu samaṇo gotamo’ti. Idamettha kāraṇam, yenāham kāraṇena brūmi ‘nibbānam dukkhena missa’”nti.

“Na hi, mahārāja, nibbānam dukkhena missam, ekantasukham

nibbānaṃ. Yaṃ pana tvamaṃ, mahārāja, brūsi ‘nibbānaṃ dukkha’nti, netamaṃ dukkhaṃ nibbānaṃ nāma, nibbānassa pana sacchikiriyāya pubbabhāgo eso, nibbānapariyesanaṃ etaṃ, ekantasukhaṃ yeva, mahārāja, nibbānaṃ, na dukkhena missamaṃ. Ettha kāraṇaṃ vadāmi. Atthi, mahārāja, rājūnaṃ rajjasukhaṃ nāmā”ti? “Āma, bhante, atthi rājūnaṃ rajjasukha”nti. “Api nu kho taṃ, mahārāja, rajjasukhaṃ dukkhena missa”nti? “Na hi, bhante”ti. “Kissa pana te, mahārāja, rājāno paccante kupite tesamaṃ paccantanissitānaṃ paṭisedhāya amaccehi pariṇāyakehi bhatehi balatthehi parivutā pavāsaṃ gantvā dāmasamakasavātātapapaṭipīlitā samavisame paridhāvanti, mahāyuddhañca karonti, jīvitasamsayañca pāpuṇantī”ti? “Netamaṃ, bhante nāgasena, rajjasukhaṃ nāma, rajjasukhassa pariyesanāya pubbabhāgo eso, dukkhena, bhante nāgasena, rājāno rajjamaṃ pariyesitvā rajjasukhaṃ anubhavanti, evamaṃ, bhante nāgasena, rajjasukhaṃ dukkhena amissaṃ, aññaṃ taṃ rajjasukhaṃ, aññaṃ dukkha”nti. “Evameva kho, mahārāja, ekantasukhaṃ nibbānaṃ, na dukkhena missamaṃ. Ye pana taṃ nibbānaṃ pariyesanti, te kāyañca cittañca ātāpetvā thānacāṅkamanisajjāsayanāhāraṃ pariggahetvā middhaṃ uparundhitvā āyatanāni paṭipīletvā kāyañca jīvitañca pariccajitvā dukkhena nibbānaṃ pariyesitvā ekantasukhaṃ nibbānaṃ anubhavanti, nihatapaccāmittā viya rājāno rajjasukhaṃ. Evamaṃ, mahārāja, ekantasukhaṃ nibbānaṃ, na dukkhena missamaṃ, aññaṃ nibbānaṃ, aññaṃ dukkhanti.

“Aparampi, mahārāja, uttarimaṃ kāraṇaṃ suṇohi ekantasukhaṃ nibbānaṃ, na dukkhena missamaṃ, aññaṃ dukkhaṃ, aññaṃ nibbānanti. Atthi, mahārāja, ācariyaṇaṃ sippavantānaṃ sippasukhaṃ nāmā”ti? “Āma, bhante, atthi ācariyaṇaṃ sippavantānaṃ sippasukha”nti. “Api nu kho taṃ, mahārāja, sippasukhaṃ dukkhena missa”nti? “Na hi, bhante”ti. “Kissa pana te, mahārāja, ācariyā ācariyaṇaṃ abhivādanapaccuttāhāna udakāharaṇaḥarasammajjanadantakaṭṭhamukhodakānuppādāna ucchiṭṭhapaṭiggahaṇaucchādananahāpanapādaparikkamma sakacittaṃ nikkhipitvā paracittānuvattanena dukkhaseyyāya visamabhojanena kāyaṃ ātāpentī”ti? “Netamaṃ, bhante nāgasena, sippasukhaṃ nāma, sippapariyesanāya pubbabhāgo eso, dukkhena, bhante nāgasena, ācariyā sippamaṃ pariyesitvā sippasukhaṃ anubhavanti, evamaṃ, bhante nāgasena, sippasukhaṃ dukkhena amissaṃ, aññaṃ taṃ sippasukhaṃ, aññaṃ dukkha”nti. “Evameva kho, mahārāja, ekantasukhaṃ nibbānaṃ, na dukkhena missamaṃ. Ye pana taṃ nibbānaṃ pariyesanti, te kāyañca cittañca ātāpetvā thānacāṅkamanisajjāsayanāhāraṃ pariggahetvā middhaṃ uparundhitvā āyatanāni paṭipīletvā kāyañca jīvitañca pariccajitvā dukkhena nibbānaṃ pariyesitvā ekantasukhaṃ nibbānaṃ anubhavanti, ācariyā viya

sippasukhaṃ. Evaṃ, mahārāja, ekantasukhaṃ nibbānaṃ, na dukkhena missaṃ, aññaṃ dukkhaṃ, aññaṃ nibbāna”nti. “Sādhu, bhante nāgasena, evametam tathā sampañicchāmi”ti.

Ekantasukhanibbānapañho navamo.

10. Nibbānarūpasañhānapañho

10. “Bhante nāgasena, ‘nibbānaṃ nibbāna’nti yaṃ vadesi, sakkā pana tassa nibbānassa rūpaṃ vā sañhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṃ vā kāraṇena vā hetunā vā nayena vā upadassayitu”nti? “Appaṭibhāgam, mahārāja, nibbānaṃ, na sakkā nibbānassa rūpaṃ vā sañhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṃ vā kāraṇena vā hetunā vā nayena vā upadassayitu”nti. “Etampāhaṃ, bhante nāgasena, na sampañicchāmi, yaṃ atthidhammassa nibbānassa rūpaṃ vā sañhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṃ vā kāraṇena vā hetunā vā nayena vā apaññāpanaṃ, kāraṇena maṃ saññāpehi”ti. “Hotu, mahārāja, kāraṇena taṃ saññāpessāmi. Atthi, mahārāja, mahāsamuddo nāmā”ti? “Āma, bhante, attheso mahāsamuddo”ti. “Sace taṃ, mahārāja, koci evaṃ puccheyya ‘kittakaṃ, mahārāja, mahāsamudde udakaṃ, kati pana te sattā, ye mahāsamudde paṭivasanti’ti, evaṃ puṭṭho tvaṃ, mahārāja, kinti tassa byākareyyāsi”ti? “Sace maṃ, bhante, koci evaṃ puccheyya ‘kittakaṃ, mahārāja, mahāsamudde udakaṃ, kati pana te sattā, ye mahāsamudde paṭivasanti’ti, tamahaṃ, bhante, evaṃ vadeyyaṃ ‘apucchitabbaṃ maṃ tvaṃ ambho purisa pucchasi, nesā pucchā kenaci pucchitabbā, ṭhapanīyo eso pañho. Avibhatto lokakkhāyikehi mahāsamuddo, na sakkā mahāsamudde udakaṃ pariminituṃ sattā vā ye tattha vāsamupagatāti evāhaṃ bhante tassa paṭivacanaṃ dadeyya”nti.

“Kissa pana, tvaṃ mahārāja, atthidhamme mahāsamudde evaṃ paṭivacanaṃ dadeyyāsi, nanu vigaṇetvā tassa ācikkhitabbaṃ ‘ettakaṃ mahāsamudde udakaṃ, ettakā ca sattā mahāsamudde paṭivasanti’ti? “Na sakkā, bhante, avisayo eso pañho”ti.

“Yathā, mahārāja, atthidhamme yeva mahāsamudde na sakkā udakaṃ parigaṇetuṃ sattā vā ye tattha vāsamupagatā, evameva kho, mahārāja, atthidhammasseva nibbānassa na sakkā rūpaṃ vā sañhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṃ vā kāraṇena vā hetunā vā nayena vā upadassayituṃ, vigaṇeyya, mahārāja, iddhiṃ cetovasippatto mahāsamudde udakaṃ tatrāsaye ca satte, na tveva so iddhiṃ cetovasippatto sakkuṇeyya nibbānassa rūpaṃ vā sañhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṃ vā kāraṇena vā

hetunā vā nayena vā upadassayitum.

“Aparampi, mahārāja, uttarim kāraṇaṃ suṇohi, atthidhammasseva nibbānassa na sakkā rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayituntī. Atthi, mahārāja, devesu arūpakāyikā nāma devā”ti. “Āma, bhante, suyayati ‘atthi devesu arūpakāyikā nāma devā’”ti. “Sakkā pana, mahārāja, tesam arūpakāyikānaṃ devānaṃ rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayitu”nti? “Na hi, bhante”ti. “Tena hi, mahārāja, natthi arūpakāyikā devā”ti? “Atthi, bhante, arūpakāyikā devā, na ca sakkā tesam rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayitu”nti. “Yathā, mahārāja, atthisattānaṃ yeva arūpakāyikānaṃ devānaṃ na sakkā rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayitum, evameva kho, mahārāja, atthidhammasseva nibbānassa na sakkā rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayitu”nti.

“Bhante nāgasena, hotu ekantasukhaṃ nibbānaṃ, na ca sakkā tassa rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opamma vā kāraṇena vā hetunā vā nayena vā upadassayitum. Atthi pana, bhante, nibbānassa guṇaṃ aññehi anupaviṭṭhaṃ kiñci opammaṇidassanamatta”nti? “Sarūpato, mahārāja, natthi, guṇato pana sakkā kiñci opammaṇidassanamattaṃ upadassayitu”nti. “Sādhu, bhante nāgasena, yathāhaṃ labhāmi nibbānassa guṇatopi ekadesaparidīpanamattaṃ, tathā sīghaṃ brūhi, nibbāpehi me hadayapariḷāhaṃ vinaya sītalamadhuravacanamālutenā”ti.

“Padumassa, mahārāja, eko guṇo nibbānaṃ anupaviṭṭho, udakassa dve guṇā, agadassa tayo guṇā, mahāsamuddassa cattāro guṇā, bhojanassa pañca guṇā, ākāsassa dasa guṇā, maṇiratanassa tayo guṇā, lohitaandanassa tayo guṇā, sappimaṇḍassa tayo guṇā, girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘padumassa eko guṇo nibbānaṃ anupaviṭṭho’ti yaṃ vadesi, katamo padumassa eko guṇo nibbānaṃ anupaviṭṭho”ti? “Yathā, mahārāja, padumaṃ anupalittaṃ udakena, evameva kho, mahārāja, nibbānaṃ sabbakilesehi anupalittaṃ. Ayaṃ, mahārāja, padumassa eko guṇo nibbānaṃ anupaviṭṭho”ti.

“Bhante nāgasena, ‘udakassa dve guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame udakassa dve guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, udakaṃ sītalaṃ pariḷāhanibbāpanaṃ, evameva kho, mahārāja, nibbānaṃ sītalaṃ sabbakilesapariḷāhanibbāpanaṃ. Ayaṃ, mahārāja, udakassa paṭhama guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, udakaṃ kilantatasitapipāsitaḡhammābhittānaṃ janapasupajānaṃ pipāsāvinayanaṃ, evameva kho, mahārāja, nibbānaṃ kāmatanḡhābhavatanḡhāvibhavatanḡhāpipāsāvinayanaṃ. Ayaṃ, mahārāja, udakassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, udakassa dve guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘agadassa tayo guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame agadassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, agado visapīlitānaṃ sattānaṃ paṭisaraṇaṃ, evameva kho, mahārāja, nibbānaṃ kilesavisapīlitānaṃ sattānaṃ paṭisaraṇaṃ. Ayaṃ, mahārāja, agadassa paṭhama guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, agado rogānaṃ antakaro, evameva kho, mahārāja, nibbānaṃ sabbadukkhānaṃ antakaraṃ. Ayaṃ, mahārāja, agadassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, agado amataṃ, evameva kho, mahārāja, nibbānaṃ amataṃ. Ayaṃ, mahārāja, agadassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, agadassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, mahāsamuddo suññaṃ sabbakuṇapehi, evameva kho, mahārāja, nibbānaṃ suññaṃ sabbakilesakuṇapehi. Ayaṃ, mahārāja, mahāsamuddassa paṭhama guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, mahāsamuddo mahanto anorapāro, na paripūrati sabbasavantīhi, evameva kho, mahārāja, nibbānaṃ mahantaṃ anorapāraṃ, na pūrati sabbasattehi. Ayaṃ, mahārāja, mahāsamuddassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, mahāsamuddo mahantānaṃ bhūtānaṃāvāso, evamevakho, mahārāja, nibbānaṃ mahantānaṃarahantānaṃ vimalakhñāsavabalappattavasībhūtamahābhūtānaṃāvāso. Ayaṃ, mahārāja, mahāsamuddassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, mahāsamuddo aparimitavividhaviṭṭhānaṃ, evameva kho, mahārāja, nibbānaṃ aparimitavividhaviṭṭhānaṃ. Ayaṃ, mahārāja, mahāsamuddassa catuttho guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, bhojanaṃ sabbasattānaṃ āyudhāraṇaṃ, evameva kho, mahārāja, nibbānaṃ sacchikataṃ jarāmaṇaṇāsanato āyudhāraṇaṃ. Ayaṃ, mahārāja, bhojanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, bhojanaṃ sabbasattānaṃ balavaḍḍhanaṃ, evameva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ iddhibalavaḍḍhanaṃ. Ayaṃ, mahārāja, bhojanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, bhojanaṃ sabbasattānaṃ vaṇṇajanaṇaṃ, evameva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ guṇavaṇṇajanaṇaṃ. Ayaṃ, mahārāja, bhojanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, bhojanaṃ sabbasattānaṃ darathavūpasamaṇaṃ, evameva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ sabbakilesadarathavūpasamaṇaṃ. Ayaṃ, mahārāja, bhojanassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, bhojanaṃ sabbasattānaṃ jighacchādubbalyapaṭivinaḍḍanaṃ, evameva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ sabbadukkhajighacchādubbalyapaṭivinaḍḍanaṃ. Ayaṃ, mahārāja, bhojanassa pañcamaṃ guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, ākāso na jāyati, na jīyati, na mīyati, na cavati, na uppajjati, duppasaho, acorāharaṇo, anissito, vihagagamaṇo, nirāvarenaṇo, ananto. Evameva kho, mahārāja, nibbānaṃ na jāyati, na jīyati, na mīyati, na cavati, na uppajjati, duppasahaṃ, acorāharaṇaṃ, anissitaṃ, ariyagamaṇaṃ, nirāvarenaṇaṃ, anantaṃ. Ime kho, mahārāja, ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, maṇiratanāṃ kāmadaḍḍaṃ, evameva kho, mahārāja, nibbānaṃ kāmadaḍḍaṃ. Ayaṃ, mahārāja, maṇiratanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, maṇiratanāṃ hāsakaraṃ, evameva kho, mahārāja, nibbānaṃ hāsakaraṃ. Ayaṃ, mahārāja, maṇiratanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, maṇiratanāṃ ujjotattakaraṃ, evameva kho, mahārāja, nibbānaṃ ujjotattakaraṃ. Ayaṃ, mahārāja, maṇiratanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, lohitacandaṃ dullabhaṃ, evameva kho, mahārāja, nibbānaṃ dullabhaṃ. Ayaṃ, mahārāja, lohitacandanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, lohitacandaṃ asamasugandhaṃ, evameva kho, mahārāja, nibbānaṃ asamasugandhaṃ. Ayaṃ, mahārāja, lohitacandanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, lohitacandaṃ sajjanapasatthaṃ , evameva kho, mahārāja, nibbānaṃ ariyasajjanapasatthaṃ. Ayaṃ, mahārāja, lohitacandanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, sappimaṇḍo vaṇṇasampanno, evameva kho, mahārāja, nibbānaṃ guṇavaṇṇasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, sappimaṇḍo gandhasampanno, evameva kho, mahārāja, nibbānaṃ sīlagandhasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, sappimaṇḍo rasasampanno, evameva kho, mahārāja, nibbānaṃ rasasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā”ti.

“Bhante nāgasena, ‘girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā’ti yaṃ vadesi, katame girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā”ti? “Yathā, mahārāja, girisikharaṃ accuggataṃ, evameva kho, mahārāja, nibbānaṃ accugataṃ. Ayaṃ, mahārāja, girisikharassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, girisikharaṃ acalaṃ, evameva kho, mahārāja, nibbānaṃ acalaṃ. Ayaṃ, mahārāja, girisikharassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, girisikharaṃ duradhirohaṃ, evameva kho, mahārāja, nibbānaṃ duradhirohaṃ sabbakilesānaṃ. Ayaṃ, mahārāja, girisikharassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, girisikharaṃ sabbabījānaṃ avirūhanaṃ, evameva kho, mahārāja, nibbānaṃ sabbakilesānaṃ avirūhanaṃ. Ayaṃ, mahārāja, girisikharassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna caparaṃ, mahārāja, girisikharaṃ ananayappaṭighavippamuttaṃ, evameva kho, mahārāja, nibbānaṃ ananayappaṭighavippamuttaṃ. Ayaṃ, mahārāja, girisikharassa pañcamaṃ guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā”ti. “Sādhu, bhante

nāgasena, evametam tathā sampaṭicchāmī”ti.

Nibbānarūpasanṭhānapañho dasamo.

11. Nibbānasacchikaraṇapañho

11. “Bhante nāgasena, tumhe bhaṇatha ‘nibbānaṃ na atītaṃ, na anāgataṃ, na paccuppannaṃ, na uppannaṃ na anuppannaṃ na uppādanīya’nti. Idha, bhante nāgasena, yo koci sammāpaṭipanno nibbānaṃ sacchikaroti, so uppannaṃ sacchikaroti, udāhu uppādetvā sacchikarotī”ti? “Yo koci, mahārāja, sammāpaṭipanno nibbānaṃ sacchikaroti, so na uppannaṃ sacchikaroti, na uppādetvā sacchikaroti, api ca, mahārāja, atthesā nibbānadhātu, yaṃ so sammāpaṭipanno sacchikarotī”ti.

“Mā, bhante nāgasena, imaṃ pañhaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākaṭaṃ katvā dīpehi chandajāto ussāhajāto, yaṃ te sikkhitaṃ, taṃ sabbhaṃ etthevākiraṇi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhando, bhindetaṃ antodosasalla”nti. “Atthesā, mahārāja, nibbānadhātu santā sukhā pañīṭā, taṃ sammāpaṭipanno jinānusiṭṭhiyā saṅkhāre sammasanto paññāya sacchikaroti. Yathā, mahārāja, antevāsiko ācariyānusiṭṭhiyā vijjaṃ paññāya sacchikaroti, evameva kho, mahārāja, sammāpaṭipanno jinānusiṭṭhiyā paññāya nibbānaṃ sacchikaroti.

“Kathaṃ pana taṃ nibbānaṃ datṭhabbanti? Anītito nirupaddavato abhayato khemato santato sukhatato sātato pañītato sucito sītalato datṭhabbaṃ.

“Yathā, mahārāja, puriso bahukaṭṭhapuñjēna jalitakaṭṭhitena agginā dayhamāno vāyāmena tato muñcivā niraggikokāsaṃ pavisitvā tattha paramasukhaṃ labheyya, evameva kho, mahārāja, yo sammāpaṭipanno, so yoniso manasikārena byapagatavidhaggisantāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, aggi, evaṃ tividhaggi datṭhabbo; yathā aggigato puriso, evaṃ sammāpaṭipanno datṭhabbo; yathā niraggikokāso, evaṃ nibbānaṃ datṭhabbaṃ.

“Yathā vā pana, mahārāja, puriso ahikukkuramanussakuṇapasaṅgāraṃ vaḷaṅkaṃ koṭṭhāsārasigato kuṇapajaṭāṭantaramanupaviṭṭho vāyāmenatato muñcivānikkuṇapokāsaṃ pavisitvā tattha paramasukhaṃ labheyya, evameva kho, mahārāja, yo sammāpaṭipanno, so yoniso manasikārena byapagatakilesakuṇapaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, kuṇapaṃ, evaṃ

pañca kāmagaṇā daṭṭhabbā; yathā kuṇapagato puriso, evaṃ sammāpaṭipanno daṭṭhabbo; yathā nikkūṇapokāso, evaṃ nibbānaṃ daṭṭhabbaṃ.

“Yathā vā pana, mahārāja, puriso bhīto tasito kampito viparītavibbhantacitto vāyāmena tato muñcivā daḷhaṃ thiraṃ acalaṃ abhayaṭṭhānaṃ pavisitvā tattha paramasukhaṃ labheyya, evameva kho, mahārāja, yo sammāpaṭipanno, so yoniso manasikārena byapagatabhayasantāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, bhayaṃ, evaṃ jātijaṛābyādhiramaṇaṃ paṭicca aparāparaṃ pavattabhayaṃ daṭṭhabbaṃ; yathā bhīto puriso, evaṃ sammāpaṭipanno daṭṭhabbo; yathā abhayaṭṭhānaṃ, evaṃ nibbānaṃ daṭṭhabbaṃ.

“Yathā vā pana, mahārāja, puriso kiliṭṭhamalinakalalakaddamadese patito vāyāmena taṃ kalalakaddamaṃ apavāhetvā parisuddhavigaladesamupagantvā tattha paramasukhaṃ labheyya, evameva kho, mahārāja, yo sammāpaṭipanno, so yoniso manasikārena byapagatakilesamalakaddamaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, kalalaṃ, evaṃ lābhasakkārasiloko daṭṭhabbo; yathā kalalagato puriso, evaṃ sammāpaṭipanno daṭṭhabbo; yathā parisuddhavigaladeso, evaṃ nibbānaṃ daṭṭhabbaṃ.

“Taṅca pana nibbānaṃ sammāpaṭipanno kinti sacchikaroti? Yo so, mahārāja, sammāpaṭipanno, so saṅkhārānaṃ pavattaṃ sammasati. Pavattaṃ sammasamāno tattha jātiṃ passati jaraṃ passati byādhiṃ passati maraṇaṃ passati, na tattha kiñci sukhaṃ sātamaṃ passati āditopi majjhatopi pariyoṣānatopi. So tattha kiñci na gayhūpagaṃ passati. Yathā, mahārāja, puriso divasasantatte ayogule jalite tatte kaṭhite āditopi majjhatopi pariyoṣānatopi na kiñci gayhūpagaṃ padesaṃ passati, evameva kho, mahārāja, yo saṅkhārānaṃ pavattaṃ sammasati, so pavattaṃ sammasamāno tattha jātiṃ passati jaraṃ passati byādhiṃ passati maraṇaṃ passati, na tattha kiñci sukhaṃ sātamaṃ passati āditopi majjhatopi pariyoṣānatopi. So tattha na kiñci gayhūpagaṃ passati, tassa gayhūpagaṃ apassantassa citte arati saṅṭhāti, kāyasmim dāho okkamati, so atāṇo asaraṇo asaraṇībhūto bhavesu nibbindati.

“Yathā, mahārāja, puriso jalitajālaṃ mahantaṃ aggikkhandhaṃ paviseyya, so tattha atāṇo asaraṇo asaraṇībhūto aggimhi nibbindeyya, evameva kho, mahārāja, tassa gayhūpagaṃ apassantassa citte arati saṅṭhāti, kāyasmim dāho okkamati, so atāṇo asaraṇo asaraṇībhūto bhavesu nibbindati.

“Tassa pavatte bhayadassāvissa evaṃ cittaṃ uppajjati ‘santattaṃ kho panetaṃ pavattaṃ sampajjalitaṃ bahudukkhaṃ bahūpāyāsaṃ, yadi koci labhetha appavattaṃ etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbāna’nti. Iti hettaṃ tassa appavatte cittaṃ pakkhandati pasīdati pahaṃsayati tusayati ‘paṭiladdhaṃ kho me nissaraṇa’nti.

“Yathā, mahārāja, puriso vippanattho videsapakkhando nibbāhanamaggaṃ disvā tattha pakkhandati pasīdati pahaṃsayati tusayati ‘paṭiladdho me nibbāhanamaggo’ti, evameva kho, mahārāja, pavatte bhayadassāvissa appavatte cittaṃ pakkhandati pasīdati pahaṃsayati tusayati ‘paṭiladdhaṃ kho me nissaraṇa’nti.

“So appavattatthāya maggaṃ āyūhati gavesati bhāveti bahulīkaroti, tassa tadatthaṃ sati santiṭṭhati, tadatthaṃ vīriyaṃ santiṭṭhati, tadatthaṃ pīti santiṭṭhati, tassa taṃ cittaṃ aparāparaṃ manasikaroto pavattaṃ samatikkamitvā appavattaṃ okkamati, appavattamanuppatto, mahārāja, sammāpaṭipanno ‘nibbānaṃ sacchikarotī’ti vuccatī’ti. “Sādhu, bhante nāgasena, evametam tathā sampaṭicchāmi”ti.

Nibbānasacchikaraṇapaṇho ekādasamo.

12. Nibbānasannihitapaṇho

12. “Bhante nāgasena, atthi so padeso puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya uddhaṃ vā adho vā tiriyaṃ vā, yattha nibbānaṃ sannihita”nti? “Natthi, mahārāja, so padeso puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya uddhaṃ vā adho vā tiriyaṃ vā, yattha nibbānaṃ sannihita”nti.

“Yadi, bhante nāgasena, natthi nibbānassa sannihitokāso, tena hi natthi nibbānaṃ? Yesañca taṃ nibbānaṃ sacchikataṃ, tesampi sacchikiriyā micchā, kāraṇaṃ tattha vakkhāmi, yathā, bhante nāgasena, mahiyā dhaññuṭṭhānaṃ khettaṃ atthi, gandhuṭṭhānaṃ pupphaṃ atthi, pupphuṭṭhānaṃ gumbo atthi, phaluṭṭhānaṃ rukkho atthi, ratanuṭṭhānaṃ ākaro atthi, tattha yo koci yaṃ yaṃ icchati, so tattha gantvā taṃ taṃ harati, evameva kho, bhante nāgasena, yadi nibbānaṃ atthi, tassa nibbānassa uṭṭhānokāso pi icchitabbo, yasmā ca kho, bhante nāgasena, nibbānassa uṭṭhānokāso natthi, tasmā natthi nibbānanti brūmi, yesañca nibbānaṃ sacchikataṃ, tesampi sacchikiriyā

micchā”ti.

“Natthi, mahārāja, nibbānassa sannihitokāso, atthi cetam nibbānam, sammāpaṭipanno yoniso manasikārena nibbānam sacchikaroti. Yathā pana, mahārāja, atthi aggi nāma, natthi tassa sannihitokāso, dve kaṭṭhāni saṅghaṭṭento aggiṃ adhigacchati. Evameva kho, mahārāja, atthi nibbānam, natthi tassa sannihitokāso, sammāpaṭipanno yoniso manasikārena nibbānam sacchikaroti.

“Yathā vā pana, mahārāja, atthi satta ratanāni nāma. Seyyathidaṃ, cakkaratanaṃ hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanam. Na ca tesam ratanānam sannihitokāso atthi, khattiyassa pana sammāpaṭipannassa paṭipattibalena tāni ratanāni upagacchanti. Evameva kho, mahārāja, atthi nibbānam, natthi tassa sannihitokāso, sammāpaṭipanno yoniso manasikārena nibbānam sacchikaroti”ti.

“Bhante nāgasena, nibbānassa sannihitokāso mā hotu, atthi pana tam ṭhānam, yattha ṭhito sammāpaṭipanno nibbānam sacchikaroti”ti? “Āma, mahārāja, atthi tam ṭhānam, yattha ṭhito sammāpaṭipanno nibbānam sacchikaroti”ti.

“Katamaṃ pana, bhante, tam ṭhānam, yattha ṭhito sammāpaṭipanno nibbānam sacchikaroti”ti? “Sīlam, mahārāja, ṭhānam, sīle patiṭṭhito yoniso manasikaronto sakkayavanepi cīnavilātepi alasandepi nigumbepi kāsikosalepi kasmīrepi gandhārepi nagamuddhanipi brahmalokepi yattha katthacipi ṭhito sammāpaṭipanno nibbānam sacchikaroti. Yathā, mahārāja, yo koci cakkhumā puriso sakayavanepi cīnavilātepi alasandepi nigumbepi kāsikosalepi kasmīrepi gandhārepi nagamuddhanipi brahmalokepi yattha katthacipi ṭhito ākāsaṃ passati, evameva kho, mahārāja, sīle patiṭṭhito yoniso manasikaronto sakayavanepi...pe... yattha katthacipi ṭhito sammāpaṭipanno nibbānam sacchikaroti.

“Yathā vā pana, mahārāja, sakayavanepi...pe... yattha katthacipi ṭhitassa pubbadisā atthi, evameva kho, mahārāja, sīle patiṭṭhitassa yoniso manasikarontassa sakkayavanepi...pe... yattha katthacipi ṭhitassa sammāpaṭipannassa atthi nibbānasacchikiriyā”ti. “Sādhu, bhante nāgasena, desitaṃ tayā nibbānam, desitā nibbānasacchikiriyā, parikkhatā sīlaguṇā, dassitā sammāpaṭipatti, ussāpito dhammaddhajo, saṅghapitā dhammanetti, avaṅjho suppayuttānam sammāpayogo, evametam gaṇivarapavara tathā

sampaṭicchāmī”ti.

Nibbānasannihitapañho dvādasamo.

Vessantaravaggo tatiyo.

Imasmiṃ vagge dvādasa pañhā.

4. Anumānavaggo

1. Anumānapañho

1. Atha kho milindo rājā yenāyasmā nāgaseno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ nāgasenaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho milindo rājā nātukāmo sotukāmo dhāretukāmo ñāṇalokaṃ daṭṭhukāmo aññānaṃ bhinditukāmo ñāṇalokaṃ uppādetukāmo avijjandhakāraṃ nāsetukāmo adhimattaṃ dhitiṅca ussāhaṅca satiṅca sampajaññaṅca upaṭṭhapetvā āyasmantaṃ nāgasenaṃ etadavoca “bhante nāgasena, kiṃ pana buddho tayā diṭṭho”ti. “Na hi, mahārāja”ti. “Kiṃ pana te ācariyehi buddho diṭṭho”ti? “Na hi, mahārāja”ti. “Bhante nāgasena, na kira tayā buddho diṭṭho, nāpi kira te ācariyehi buddho diṭṭho, tena hi, bhante nāgasena, natthi buddho, na hettha buddho paññāyatī”ti.

“Atthi pana te, mahārāja, pubbakā khattiyā, ye te tava khattiyavaṃsassa pubbaṅgamā”ti? “Āma, bhante. Ko saṃsayo, atthi pubbakā khattiyā, ye mama khattiyavaṃsassa pubbaṅgamā”ti. “Diṭṭhapubbā tayā, mahārāja, pubbakā khattiyā”ti? “Na hi bhante”ti. “Ye pana taṃ, mahārāja, anusāsanti purohitā senāpatino akkhadassā mahāmattā, tehi pubbakā khattiyā diṭṭhapubbā”ti? “Na hi bhante”ti. “Yadi pana te, mahārāja, pubbakā khattiyā na diṭṭhā, nāpi kira te anusāsakehi pubbakā khattiyā diṭṭhā, tena hi natthi pubbakā khattiyā, na hettha pubbakā khattiyā paññāyantī”ti.

“Dissanti, bhante nāgasena, pubbakānaṃ khattiyānaṃ anubhūtāni paribhogabhaṇḍāni. Seyyathidaṃ, setacchattaṃ uṇhīsaṃ pādukā vālabījanī khaggaratanaṃ mahārāhāni ca sayanāni. Yehi mayaṃ jāneyyāma saddaheyyāma ‘atthi pubbakā khattiyā’ti. “Evameva kho, mahārāja, mayampetaṃ bhagavantaṃ jāneyyāma saddaheyyāma. Atthi taṃ kāraṇaṃ, yena mayaṃ kāraṇena jāneyyāma saddaheyyāma ‘atthi so bhagavā’ti. Katamaṃ taṃ kāraṇaṃ? Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena anubhūtāni paribhogabhaṇḍāni. Seyyathidaṃ,

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcendriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, yehi sadevako loko jānāti saddahati ‘atthi so bhagavā’ti. Iminā, mahārāja, kāraṇena iminā hetunā iminā nayena iminā anumānena ñātabbo ‘atthi so bhagavā’ti.

“Bahū jane tārayitvā, nibbuto upadhikkhaye;

Anumānena ñātabbam, atthi so dvipaduttamo”ti.

“Bhante nāgasena, opammaṃ karohī”ti. “Yathā, mahārāja, nagaravaḍḍhakī nagaraṃ māpetukāmo paṭhamaṃ tāva samaṃ anunnatamanonataṃ asakkharapāsānaṃ nirupaddavamanavajjam ramaṇīyaṃ bhūmibhāgaṃ anuviloketvā yaṃ tattha visamaṃ, taṃ samaṃ kārapetvā khāṇukaṇṭakaṃ visodhāpetvā tattha nagaraṃ māpeyya sobhanaṃ vibhattaṃ bhāgasomitamukkinṇaparikhāpākāraṃ daḷhagopuraṭṭālakottaṃ puthucaccaratukkasandhisinḅhāṭakaṃ sucisamatalarājamaggaṃ suvibhattaantarāpaṇaṃ āramuyyānataḷākapaḅkharāṇiudapānasampannaṃ bahuvidhadevaṭṭhānappaṭiṃḅḅitaṃ sabbadosavirahitaṃ, so tasmimḅ nagare sabbathā vepullattaṃ patte aññaṃ desaṃ upagaccheyya, atha taṃ nagaraṃ aparena samayena iddhaṃ bhaveyya phītaṃ subhikkhaṃ khemaṃ samiddhaṃ sivaṃ anītikaṃ nirupaddavaṃ nānājanasamākulaṃ, puthū khattiyā brāhmaṇā vessā suddā hatthāroḅhā assāroḅhā rathikā pattikā dhanuggahā tharuggahā celakā calakā piṇḅadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā vammīno yodhīno dāsikaputtā bhāṭiputtā mallakā gaṇakā āḷārikā sūdā kappakā nahāpakā cundā māḷākārā suvaṇṇakārā sajjhukārā sīsakārā tipukārā lohakārā vaṭṭakārā ayokārā maṇikārā pesakārā kumbhakārā veṇukārā loṇakārā cammakārā rathakārā dantakārā rajjukārā kocchakārā suttakārā vilīvakārā dhanukārā jiyakārā usukārā cittakārā raṅgakārā rajakā tantavāyā tunnavāyā heraññīkā dussikā gandhikā tiṇahārakā kaṭṭhahārakā bhatakā paṇṇīkā phalikā mūlikā odanīkā pūvikā macchīkā maṃsīkā majjīkā naṭakā naccakā laṅghakā indajālīkā vetālīkā mallā chavaḍḅhakā pupphachaḍḅakā venā nesādā gaṇīkā lāsīkā kumbhadāsīyo sakkayavanacīnavilātā ujjenaḅhā bhārukacchakā kāsīkosalā parantakā māgadhakā sāketakā soreyyakā pāveyyakā koṭumbaramāthurakā alasandakasmīragandhārā taṃ nagaraṃ vāsāya upagatā nānāvisayīno jānā navamḅ suvibhattaṃ adosamanavajjam ramaṇīyaṃ taṃ nagaraṃ passitvā anumānena jānanti ‘cheko vata bho so nagaravaḍḅhakī, yo imassa nagarassa māpetā’ti. Evameva kho, mahārāja, so bhagavā asamo asamasamo appaṭisamo asadiso atulo asaṅkhyeyo appameyyo aparimeyyo amitaguṇo guṇapāramippatto anantadhīti anantatejo anantavīriyo anantabalo

buddhabalapāramiṃ gato sasenamāraṃ parājetvā diṭṭhijālaṃ padāletvā avijjaṃ khepetvā vijjaṃ uppādetvā dhammukkaṃ dhārayitvā sabbaññutaṃ pāpuṇitvā vijitasāṅgāmo dhammanagaraṃ māpesi.

“Bhagavato kho, mahārāja, dhammanagaraṃ sīlapākāraṃ hiriparikhaṃ ñānadvāraḷḷhakaṃ vīriyaatṭhālakāṃ saddhāesikaṃ satidovārikaṃ paññāpāsādaṃ suttantacaccaraṃ abhidhammasiṅghāṭakaṃ vinayavinicchayaṃ satipaṭṭhānavīthikaṃ, tassa kho pana, mahārāja, satipaṭṭhānavīthiyaṃ evarūpā āpaṇā pasāritā honti. Seyyathīdaṃ, pupphāpaṇaṃ gandhāpaṇaṃ phalāpaṇaṃ agadāpaṇaṃ osadhāpaṇaṃ amatāpaṇaṃ ratanāpaṇaṃ sabbāpaṇa”nti.

“Bhante nāgasena, katamaṃ buddhassa bhagavato pupphāpaṇa”nti? “Atthi kho pana, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ārammaṇavibhattiyo akkhātā. Seyyathīdaṃ, aniccaaññā dukkhaaññā anattaaññā asubhaaññā ādīnavaaññā pahānaaññā virāgaaññā nirodhaaññā sabbaloke anabhiratisaññā sabbasaṅkhāresuaniccaaññā ānāpānassati uddhumātakasaññā vinīlakasaññā vipubbakasaññā vicchiddakasaññā vikkhāyitakasaññā vikkhittakasaññā hatavikkhittakasaññā lohitaḷḷakasaññā puḷavakasaññā atṭhikaḷḷakasaññā mettāsaññā karuṇāsaññā muditāsaññā upekkhāsaññā maraṇānussati kāyagatāsati, ime kho, mahārāja, buddhena bhagavatā ārammaṇavibhattiyo akkhātā. Tattha yo koci jarāmaraṇā muccitukāmo, so tesu aññataraṃ ārammaṇaṃ gaṇhāti, tena ārammaṇena rāgā vimuccati, dosā vimuccati, mohā vimuccati, mānato vimuccati, diṭṭhito vimuccati, saṃsāraṃ tarati, taṇhāsotaṃ nivāreti, tividaṃ malaṃ visodheti, sabbakilese upahantvā amalaṃ virajaṃ suddhaṃ paṇḍaraṃ ajātiṃ ajaraṃ amaraṃ sukhaṃ sītībhūtaṃ abhayaṃ nagaruttamaṃ nibbānagaraṃ pavisitvā arahatte cittaṃ vimoceti, idaṃ vuccati mahārāja ‘bhagavato pupphāpaṇa’nti.

“Kammamūlaṃ gaḷḷetvāna, āpaṇaṃ upagacchatha;

Ārammaṇaṃ kiṇitvāna, tato muccatha muttiyā”ti.

“Bhante nāgasena, katamaṃ buddhassa bhagavato gandhāpaṇa”nti? “Atthi kho pana, mahārāja, tena bhagavatā sīlavibhattiyo akkhātā, yena sīlagandhena anulitā bhagavato puttā sadevakaṃ lokaṃ sīlagandhena dhūpenti sampadhūpenti, disampi anudisampi anuvātampi paṭivātampi vāyanti ativāyanti, pharitvā tiṭṭhanti. Katamā tā sīlavibhattiyo? Saraṇasīlaṃ pañcaṅgasīlaṃ atṭhaṅgasīlaṃ dasaṅgasīlaṃ pañcuddesapariyāpannaṃ

pātimokkhasaṃvarasīlaṃ. Idaṃ vuccati, mahārāja, ‘bhagavato gandhāpaṇa’nti. Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena –

“Na pupphagandho paṭivātameti, na candanaṃ taggaramallikā vā;

Satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati .

“Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;

Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

“Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;

Yo ca sīlavataṃ gandho, vāti devesu uttamo”ti.

“Bhante nāgasena, katamaṃ buddhassa bhagavato phalāpaṇa’nti? “Phalāni kho, mahārāja, bhagavatā akkhātāni. Seyyathīdaṃ, sotāpattiphalaṃ sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ suññataphalasamāpatti animittaphalasamāpatti appaṇihitaphalasamāpatti. Tattha yo koci yaṃ phalaṃ icchati, so kammamūlaṃ datvā patthitaṃ phalaṃ kiṇāti. Yadi sotāpattiphalaṃ, yadi sakadāgāmiphalaṃ, yadi anāgāmiphalaṃ, yadi arahattaphalaṃ, yadi suññataphalasamāpattiṃ, yadi animittaphalasamāpattiṃ, yadi appaṇihitaphalasamāpattiṃ. Yathā, mahārāja, kassaci purisassa dhuvaphalo ambo bhavēyya, so na tāva tato phalāni pāṭeti, yāva kayikā na āgacchanti, anuppatte pana kayike mūlaṃ gahetvā evaṃ ācikkhati ‘ambho purisa eso kho dhuvaphalo ambo, tato yaṃ icchasi, ettakaṃ phalaṃ gaṇhāhi salāṭukaṃ vā dovilaṃ vā kesikaṃ vā āmaṃ vā pakkaṃ vā’ti, so tena attanā dinnamūlena yadi salāṭukaṃ icchati, salāṭukaṃ gaṇhāti, yadi dovilaṃ icchati, dovilaṃ gaṇhāti, yadi kesikaṃ icchati, kesikaṃ gaṇhāti, yadi āmakaṃ icchati, āmakaṃ gaṇhāti, yadi pakkaṃ icchati, pakkaṃ gaṇhāti. Evameva kho, mahārāja, yo yaṃ phalaṃ icchati, so kammamūlaṃ datvā patthitaṃ phalaṃ gaṇhāti, yadi sotāpattiphalaṃ...pe... yadi appaṇihitaphalasamāpattiṃ, idaṃ vuccati, mahārāja, ‘bhagavato phalāpaṇa’nti.

“Kammamūlaṃ janā datvā, gaṇhanti amataphalaṃ;

Tena te sukhitā honti, ye kītā amatapphala”nti.

“Bhante nāgasena, katamaṃ buddhassa bhagavato agadāpaṇa’nti?

“Agadāni kho, mahārāja, bhagavatā akkhātāni, yehi agadehi so bhagavā sadevakam lokam kilesavisato parimoceti. Katamāni pana tāni agadāni? Yānimāni, mahārāja, bhagavatā cattāri ariyasaccāni akkhātāni. Seyyathīdam, dukkham ariyasaccam dukkhasamudayam ariyasaccam dukkhanirodham ariyasaccam dukkhanirodhagāminī paṭipadā ariyasaccam, tattha ye keci aññāpekkhā catusaccam dhammam suṇanti, te jātiyā parimuccanti, jarāya parimuccanti, maraṇā parimuccanti, sokaparidevadukkhadomanassupāyāsehi parimuccanti, idam vuccati mahārāja ‘bhagavato agadāpaṇa’nti.

“Ye keci agadā loke , visānam paṭibāhakā;

Dhammāgadasamam natthi, etaṃ pivatha bhikkhavo”ti.

“Bhante nāgasena, katamam buddhassa bhagavato osadhāpaṇa”nti? “Osadhāni kho, mahārāja, bhagavatā akkhātāni, yehi osadhehi so bhagavā devamanusse tikicchatī. Seyyathīdam, cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, etehi osadhehi bhagavā micchādīṭṭhim vireceti, micchāsankappam vireceti, micchāvācam vireceti, micchākammantaṃ vireceti, micchājīvam vireceti, micchāvāyāmam vireceti, micchāsatiṃ vireceti, micchāsamādhiṃ vireceti, lobhavamanaṃ kāreti, dosavamanaṃ kāreti, mohavamanaṃ kāreti, mānavamanaṃ kāreti, diṭṭhivamanaṃ kāreti, vicikicchāvamanaṃ kāreti, uddhaccavamanaṃ kāreti, thinamidhavamanaṃ kāreti, ahirikānottappavamanaṃ kāreti, sabbakilesavamanaṃ kāreti, idam vuccati, mahārāja, ‘bhagavato osadhāpaṇa’nti.

“Ye keci osadhā loke, vijjanti vividhā bahū;

Dhammosadhasamam natthi, etaṃ pivatha bhikkhavo.

“Dhammosadham pivitvāna, ajarāmarāṇā siyumu;

Bhāvayitvā ca passitvā, nibbutā upadhikkhaye”ti.

“Bhante nāgasena, katamam buddhassa bhagavato amatāpaṇa”nti? “Amataṃ kho, mahārāja, bhagavatā akkhātaṃ, yena amatena so bhagavā sadevakam lokam abhisīnci, yena amatena abhisittā devamanussā jātijarābyādhimaraṇasokaparidevadukkhadomanassupāyāsehi parimuccimsu. Katamam taṃ amatam? Yadiḍam kāyagatāsati. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena ‘amatam te, bhikkhave,

paribhuñjanti, ye kāyagatāsatiṃ paribhuñjantī'ti. Idam vuccati, mahārāja, 'bhagavato amatāpaṇa'nti.

“Byādhitam janatam disvā, amatāpaṇam pasārayi;

Kammena tam kiṇitvāna, amatam ādetha bhikkhavo”ti.

“Bhante nāgasena, katamam buddhassa bhagavato ratanāpaṇa'nti? “Ratanāni kho, mahārāja, bhagavatā akkhātāni, yehi ratanehi vibhūsitā bhagavato puttā sadevakam lokam virocanti obhāsenti pabhāsenti jalanti pajjalanti uddham adho tiriyaṃ ālokaṃ dassenti. Katamāni tāni ratanāni? Sīlaratanam samādhiratanam paññāratanam vimuttiratanam vimuttiñāḍassanaratanam paṭisambhidāratanam bojjhaṅgaratanam.

“Katamam, mahārāja, bhagavato sīlaratanam? Pātimokkhasamvarasīlam indriyasamvarasīlam ājīvapārisuddhisīlam paccayasannissitasīlam cūlasīlam majjhimasīlam mahāsīlam maggasīlam phalasīlam. Sīlaratanena kho, mahārāja, vibhūsitassa puggalassa sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā pihayati pattheti, sīlaratanapiḷandho kho, mahārāja, bhikkhu disampi anudisampi uddhampi adhopi tiriyaṃ virocati ativrocati , heṭṭhato avīcim uparito bhavaggaṃ upādāya etthantare sabbaratanāni atikkamitvā abhibhavitvā ajjhottharivā tiṭṭhati, evarūpāni kho, mahārāja, sīlaratanāni bhagavato ratanāpaṇe pasāritāni, idam vuccati mahārāja 'bhagavato sīlaratana'nti.

“Evarūpāni sīlāni, santi buddhassa āpaṇe;

Kammena tam kiṇitvāna, ratanam vo piḷandhathā'ti.

“Katamam, mahārāja, bhagavato samādhiratanam? Savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi, suññato samādhi, animitto samādhi, appaṇihito samādhi. Samādhiratanam kho, mahārāja, piḷandhassa bhikkhuno ye te

kāma vitakkabyāpāda vitakkavihiṃsā vitakkamānuddha c
cadiṭṭhivicikicchākilesavatthūni vividhāni ca

kuvitakkāni, tesabbesamādhimāsajjavikiranti vidhamanti viddhamsanti na saṅghanti na upalimpanti . Yathā, mahārāja, vāri pokkharapatte vikirati vidhamati viddhamsatinasaṅghātinaupalimpanti. Tamkissahetu? Parisuddhattā padumassa. Evameva kho, mahārāja, samādhiratanam piḷandhassa

bhikkhuno ye te kāmavitakkabyāpādavitakkavihiṃsāvitakkamānuddhacca diṭṭhivicikicchākilesavatthūni vividhāni ca kuvitakkāni, te sabbe samādhim āsajja vikiranti vidhamanti viddhamsanti na saṅṭhanti na upalimpanti. Taṃ kissa hetu? Parisuddhattā samādhissa. Idaṃ vuccati, mahārāja, ‘bhagavato samādhiratana’nti, evarūpāni kho, mahārāja, samādhiratanāni bhagavato ratanāpaṇe pasāritāni.

“Samādhiratanamālassa, kuvitakkā na jāyare;

Na ca vikkhipate cittaṃ, etaṃ tumhe piḷandhathā’ti.

“Katamaṃ, mahārāja, bhagavato paññāratanaṃ? Yāya, mahārāja, paññāya ariyasāvako ‘idaṃ kusala’nti yathābhūtaṃ pajānāti, ‘idaṃ akusala’nti yathābhūtaṃ pajānāti, ‘idaṃ sāvajjaṃ, idaṃ anavajjaṃ, idaṃ sevittabbaṃ, idaṃ na sevittabbaṃ, idaṃ hīnaṃ, idaṃ paṇītaṃ, idaṃ kaṇhaṃ, idaṃ sukkaṃ, idaṃ kaṇhasukkasappaṭibhāga’nti yathābhūtaṃ pajānāti, ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Idaṃ vuccati mahārāja ‘bhagavato paññāratana’nti.

“Paññāratanamālassa, na ciraṃ vattate bhavo;

Khippaṃ phasseti amataṃ, na ca so rocate bhava’ti.

“Katamaṃ, mahārāja, bhagavato vimuttiratanam”? “Vimuttiratanam kho, mahārāja, arahattaṃ vuccati, arahattaṃ patto kho, mahārāja, bhikkhu ‘vimuttiratanam piḷandho’ti vuccati. Yathā, mahārāja, puriso muttākālāpamaṇikalāpapavāḷakālāpābharaṇappaṭimaṇḍito agalutagaratālīsakalohitacandanānulittagatto nāgapunnāgasālasalāla campakayūthikātimuttakapāṭaluppavassikamallikāvicitto sesajane atikkamitvā virocati ativirocati obhāsati pabhāsati sampabhāsati jalati pajjalati abhibhavati ajjhottharati mālāgandharatanābharaṇehi, evameva kho, mahārāja, arahattaṃ patto khīṇāsavo vimuttiratanapiḷandho upādāyupādāya vimuttānaṃ bhikkhūnaṃ atikkamitvā samatikkamitvā virocati ativirocati obhāsati pabhāsati sampabhāsati jalati pajjalati abhibhavati ajjhottharati vimuttiyā. Taṃ kissa hetu? Aggaṃ, mahārāja, etaṃ piḷandhanaṃ sabbapiḷandhanānaṃ, yadidaṃ vimuttiḷandhanaṃ. Idaṃ vuccati, mahārāja, ‘bhagavato vimuttiratana’nti.

“Maṇimālādharmaṃ geha, jano sāmim udikkhati;

Vimuttiratanamālantu, udikkhanti sadevakā'ti.

“Katamaṃ mahārāja, bhagavato vimuttiñāṇadassanaratanam? Paccavekkhaṇañāṇam, mahārāja, bhagavato vimuttiñāṇadassanaratananti vuccati, yena ñāṇena ariyasāvako maggaphalanibbānāni pahīnakilesāvasiṭṭhakilese ca paccavekkhati.

“Ye ñāṇena bujjhanti, ariyā katakiccatam;

Taṃ ñāṇaratanam laddhum, vāyametha jinorasā'ti.

“Katamaṃ, mahārāja, bhagavato paṭisambhidāratanaṃ? Catasso kho, mahārāja, paṭisambhidāyo atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidāti. Imehi kho, mahārāja, catūhi paṭisambhidāratanehi samalaṅkato bhikkhu yaṃ yaṃ parisam upasaṅkamati, yadi khattiyaparisaṃ, yadi brāhmaṇaparisaṃ, yadi gahapatiparisaṃ, yadi samaṇaparisaṃ, visārado upasaṅkamati amaṅkubhūto abhīru acchambhī anutrāsī vigatalomahaṃso parisam upasaṅkamati.

“Yathā, mahārāja, yodho saṅgāmasūro sannaddhapañcāvudho acchambhito saṅgāmaṃ otarati, ‘sace amittā dūre bhavissanti usunā pātayissāmi, tato orato bhavissanti sattiyā paharissāmi, tato orato bhavissanti kaṇayena paharissāmi, upagataṃ santaṃ maṅdalaggena dvidhā chindissāmi, kāyūpagataṃ churikāya vinivijjhissāmī'ti , evameva kho, mahārāja, catupaṭisambhidāratanaṃ dīto bhikkhu acchambhito parisam upasaṅkamati. Yo koci maṃ atthapaṭisambhide pañhaṃ pucchissati, tassa atthena atthaṃ kathayissāmi, kāraṇena kāraṇaṃ kathayissāmi, hetunā hetuṃ kathayissāmi, nayena nayaṃ kathayissāmi, nissaṃsayam karissāmi, vimatiṃ vivecessāmi, tosayissāmi pañhaveyyākaraṇena.

“Yo koci maṃ dhammapaṭisambhide pañhaṃ pucchissati, tassa dhammena dhammaṃ kathayissāmi, amatena amataṃ kathayissāmi, asaṅkhatena asaṅkhatam kathayissāmi, nibbānena nibbānam kathayissāmi, suññatena suññatam kathayissāmi, animittena animittam kathayissāmi, appaṇihitena appaṇihitam kathayissāmi, anejena anejam kathayissāmi, nissaṃsayam karissāmi, vimatiṃ vivecessāmi, tosayissāmi pañhaveyyākaraṇena.

“Yo koci maṃ niruttipaṭisambhide pañhaṃ pucchissati, tassa niruttiyā niruttiṃ kathayissāmi, padena padaṃ kathayissāmi, anupadena anupadam

kathayissāmi, akkharena akkharaṃ kathayissāmi, sandhiyā sandhiṃ kathayissāmi, byañjanaena byañjanaṃ kathayissāmi, anubyañjanaena anubyañjanaṃ kathayissāmi, vaṇṇena vaṇṇaṃ kathayissāmi, sarena saraṃ kathayissāmi, paññattiyā paññattiṃ kathayissāmi, vohārena vohāraṃ kathayissāmi, nissamsayaṃ karissāmi, vimatiṃ vivecessāmi, tosayissāmi pañhaveyyākaraṇena.

“Yo koci maṃ paṭibhānapaṭisambhīde pañhaṃ pucchissati, tassa paṭibhānena paṭibhānaṃ kathayissāmi, opammena opammaṃ kathayissāmi, lakkhaṇena lakkhaṇaṃ kathayissāmi, rasena rasaṃ kathayissāmi, nissamsayaṃ karissāmi, vimatiṃ vivecessāmi, tosayissāmi pañhaveyyākaraṇenāti, idaṃ vuccati, mahārāja, ‘bhagavato paṭisambhidāratana’nti.

“Paṭisambhidā kiṇitvāna, ñāṇena phassayeyya yo;

Acchambhito anubbiggo, atirocati sadevake’ti.

“Katamaṃ, mahārāja, bhagavato bojjhaṅgaratanaṃ? Sattime, mahārāja, bojjhaṅgā, satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo. Imehi kho, mahārāja, sattahi bojjhaṅgaratanehi paṭimaṇḍito bhikkhu sabbamaṃ tamaṃ abhibhuyya sadevakaṃ lokaṃ obhāseti pabhāseti ālokaṃ janeti. Idaṃ vuccati, mahārāja, ‘bhagavato bojjhaṅgaratana’nti.

“Bojjhaṅgaratanamālassa, utthahanti sadevakā;

Kammena taṃ kiṇitvāna, ratanaṃ vo piḷandhathā”ti.

“Bhante nāgasena, katamaṃ buddhassa bhagavato sabbāpaṇa’nti? “Sabbāpaṇaṃ kho, mahārāja, bhagavato navaṅgaṃ buddhavacanaṃ sārīrikāni pāribhogikāni cetiyāni saṅgharatanaṅca. Sabbāpaṇe, mahārāja, bhagavatā jātisampatti pasāritā, bhogasampatti pasāritā, āyusampatti pasāritā, ārogyasampatti pasāritā, vaṇṇasampatti pasāritā, paññāsampatti pasāritā, mānusikasampatti pasāritā, dibbasampatti pasāritā, nibbānasampatti pasāritā. Tattha ye taṃ taṃ sampattiṃ icchanti, te kammamūlaṃ datvā patthitapatthitaṃ sampattiṃ kiṇanti, keci sīlasamādānena kiṇanti, keci uposathakammena kiṇanti, appamattakenapi kammamūlena upādāyupādāya sampattiyo paṭilabhanti. Yathā, mahārāja, āpaṇikassa āpaṇe tilamuggamāse parittakenapi taṇḍulamuggamāsenā appakenapi mūlena upādāyupādāya

gaṇhanti, evameva kho, mahārāja, bhagavato sabbāpaṇe appamattakenapi kammamūlena upādāyupādāya sampattiyo paṭilabhanti. Idaṃ vuccati, mahārāja, ‘bhagavato sabbāpaṇa’nti.

“Āyu arogatā vaṇṇaṃ, saggamaṃ uccākulīnatā;

Asaṅkhatañca amataṃ, atthi sabbāpaṇe jine.

“Appena bahukenāpi, kammamūlena gayhati;

Kiṇitvā saddhāmūlena, samiddhā hotha bhikkhavo’ti.

“Bhagavato kho, mahārāja, dhammanagare evarūpā janā paṭivasanti, suttantikā venayikā ābhidhammikā dhammakathikā jātakabhāṇakā dīghabhāṇakā majjhimbhāṇakā saṃyuttabhāṇakā aṅguttarabhāṇakā khuddakabhāṇakā sīlasampannā samādhisampannā paññāsampannā bojjhaṅgabhāvanāratā vipassakā sadatthamanuyuttā āraññikā rukkhāmūlikā abbhokāsikā palālapuñjikā sosānikā nesajjikā paṭipannakā phalaṭṭhā sekkhā phalasamaṅgino sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷabhiññā iddhimanto paññāya pāramiṃgatā satipaṭṭhānasammappadhānaiddhi pādāndriyabalabojjhaṅgamaḡavarajhānavimokkharū pārūpasantasukhasamāpattikusalā, tehi arahantehi ākulaṃ samākulaṃ ākiṇṇaṃ samākiṇṇaṃ naḷavanasaravanamiva dhammanagaraṃ ahoṣi. Bhavatīha –

“Vītarāgā vītadosā, vītamohā anāsavā;

Vītataṇhā anādānā, dhammanagare vasanti te.

“Āraññikā dhutadharā, jhāyino lūkhacīvarā;

Vivekābhiratā dhīrā, dhammanagare vasanti te.

“Nesajjikā santhatikā, athopi ṭhānacaṅkamā;

Paṃsukūladharā sabbe, dhammanagare vasanti te.

“Ticīvaradharā santā, cammakhaṇḍacatutthakā;

Ratā ekāsane viññū, dhammanagare vasanti te.

“Appicchā nipakā dhīrā, appāhārā alolupā;
 Lābhālābhena santuṭṭhā, dhammanagare vasanti te.
 “Jhāyī jhānaratā dhīrā, santacittā samāhitā;
 Ākiñcaññaṃ patthayānā, dhammanagare vasanti te.
 “Paṭipannā phalaṭṭhā ca, sekkhā phalasamaṅgino;
 Āsīsakā uttamatthaṃ, dhammanagare vasanti te.
 “Sotāpannā ca vimalā, sakadāgāmino ca ye;
 Anāgāmī ca arahanto, dhammanagare vasanti te.
 “Satipaṭṭhānakusalā, bojjhaṅgabhāvanāratā;
 Vipassakā dhammadharā, dhammanagare vasanti te.
 “Iddhipādesu kusalā, samādhībhāvanāratā;
 Sammappadhānānuyuttā, dhammanagare vasanti te.
 “Abhiññāpāramippattā, pettike gocare ratā;
 Antalikkhamhi caraṇā, dhammanagare vasanti te.
 “Okkhittacakkhū mitabhāṇī, guttadvārā susaṃvutā;
 Sudantā uttame damme , dhammanagare vasanti te.
 “Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā;
 Paññāya pāramippattā, dhammanagare vasanti te’ti.

“Ye kho te, mahārāja, bhikkhū aparimitaññaṇavaradharā asaṅgā
 atulaguṇā atulayasā atulabalā atulatejā dhammacakkānuppavattakā
 paññāpāramiṃ gatā, evarūpā kho, mahārāja, bhikkhū bhagavato
 dhammanagare ‘**dhammasenāpatino**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū iddhimanto
 adhigatappaṭṭisambhidāpattavesārajjā gaganacarā durāsadā duppasahā

anālbaccarā sasāgaramahidharapathavikampako candasūriyaparimajjakā vikubbanādhiṭṭhānābhinhārakusalā iddhiyā pāramiṃ gatā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**purohitā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū dhutaṅgamanugatā appicchā santuṭṭhā viññattimanesanajigucchakā piṇḍāya sapaḍānacārino bhamarāva gandhamanughāyivā pavisanti vivittakānaṃ, kāye ca jīvite ca nirapekkhā arahattamanuppattā dhutaṅgaguṇe agganikkhittā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**akkhadassā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū parisuddhā vimalā nikkilesā cutūpapātakusalā dibbacakkhumhi pāramiṃ gatā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**nagarajotakā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā sithiladhanitadīgharassagarukalahukakkharaparicchedakusalā navaṅgasāsanadharā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**dhammarakkhā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū vinayaññū vinayakovidā ṭhānāṭṭhānakusalā āpattānāpattigarukalahukasatekicchaatekicchavuṭṭhānadesanāniggaha-paṭikammaosāraṇanissāraṇapaṭisāraṇakusalā vinaye pāramiṃ gatā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**rūparakkhā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū vimuttivarakusumamālabaddhā varapavaramahagghasetṭhabhāvamanuppattā bahujanakantamabhipatthitā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**pupphāpaṇikā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū catusaccābhisamayappaṭividdhā diṭṭhasaccā viññātasāsanā catūsu sāmāññaphalesu tiṇṇavicikicchā paṭiladdhaphalasukhā aññesampi paṭipannānaṃ te phale saṃvibhajanti, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**phalāpaṇikā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū sīlasaṃvaragandhamanulittā anekavidhabahugūḍadharā kilesamaladuggandhavidhamakā, evarūpā kho,

mahārāja, bhikkhū bhagavato dhammanagare ‘**gandhāpaṇikā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū dhammakāmā piyasamudāhārā abhidhamme abhivinaye uḷārapāmojjā araṇṇagatāpi rukkhāmūlagatāpi suṇṇāgāragatāpi dhammavararasam pivanti, kāyena vācāya manasā dhammavararasamogālhā adhimattapaṭibhānā dhammesu dhammesanappaṭipannā ito vā tato vā yattha yattha appicchakathā santuṭṭhikathā pavivekakathā asamsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā, tattha tattha gantvā taṃ taṃ kathārasam pivanti, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**soṇḍā pipāsā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū pubbarattāpararattam jāgariyānuyogamanuyuttā nisajjaṭṭhānacaṅkamehi rattindivaṃ vītināmenti, bhāvanānuyogamanuyuttā kilesapaṭibāhanāya sadatthappasutā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**nagaraguttikā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū navaṅgam buddhavacanam atthato ca byañjanato ca nayato ca kāraṇato ca hetuto ca udāharaṇato ca vācenti anuvācenti bhāsanti anubhāsanti, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**dhammāpaṇikā**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū dhammaratanabhogena āgamapariyattisutabhogena bhogino dhanino niddiṭṭhasarabyañjanalakkhaṇappaṭivedhā viññū pharaṇā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**dhammaseṭṭhino**’ti vuccanti.

“Ye pana te, mahārāja, bhikkhū uḷāradesanāpaṭivedhā paricīṇṇārammaṇavibhattiniddesā sikkhāguṇapāramippattā, evarūpā kho, mahārāja, bhikkhū bhagavato dhammanagare ‘**vissutadhammikā**’ti vuccanti.

“Evaṃ suvibhattam kho, mahārāja, bhagavato dhammanagaraṃ evaṃ sumāpitaṃ evaṃ suvihitaṃ evaṃ suparipūritaṃ evaṃ suvatthāpitaṃ evaṃ surakkhitaṃ evaṃ sugopitaṃ evaṃ duppasayaṃ paccatthikehi paccāmittehi, iminā, mahārāja, kāraṇena iminā hetunā iminā nayena iminā anumānena ñātabbam atthi so bhagavāti.

“Yathāpi nagaraṃ disvā, suvibhattaṃ manoramaṃ;
Anumānena jānanti, vaḍḍhakissa mahattanaṃ.

“Tatheva lokanāthassa, disvā dhammapuraṃ varaṃ;
Anumānena jānanti, atthi so bhagavā iti.

“Anumānena jānanti, ūmiṃ disvāna sāgare;
Yathāyaṃ dissate ūmi, mahanto so bhavissati.

“Tathā buddhaṃ sokaṇudaṃ, sabbatthamaṃparājitaṃ;
Taṇhakkhayamanuppattaṃ, bhavasamaṃsāramocanaṃ.

“Anumānena nātabbaṃ, ūmiṃ disvā sadevake;
Yathā dhammūmivipphāro, aggo buddho bhavissati.

“Anumānena jānanti, disvā accuggataṃ girim;
Yathā accuggato eso, himavā so bhavissati.

“Tathā disvā dhammagirim, sītībhūtaṃ nirūpadhiṃ;
Accuggataṃ bhagavato, acalaṃ suppatiṭṭhitaṃ.

“Anumānena nātabbaṃ, disvāna dhammapabbataṃ;
Tathā hi so mahāvīro, aggo buddho bhavissati.

“Yathāpi gajarājassa, padaṃ disvāna mānūsā;
Anumānena jānanti, mahā eso gajo iti.

“Tatheva buddhanāgassa, padaṃ disvā vibhāvino;
Anumānena jānanti, uḷāro so bhavissati.

“Anumānena jānanti, bhīte disvāna kummige;
Migarājassa saddena, bhītāme kummigā iti.

“Tattheva titthiye disvā, vitthate bhītamānase;

Anumānena nītabbamaṃ, dhammarājena gajjitamaṃ.

“Nibbutamaṃ pathaviṃ disvā, haritapattamaṃ mahodikamaṃ;

Anumānena jānanti, mahāmeghena nibbutamaṃ.

“Tathevimaṃ janaṃ disvā, āmoditapamoditamaṃ;

Anumānena nītabbamaṃ, dhammameghena tappitamaṃ.

“Laggamaṃ disvā bhusamaṃ paṅkamaṃ, kalaladdagatamaṃ mahiṃ;

Anumānena jānanti, vārikkhandho mahā gato.

“Tathevimaṃ janaṃ disvā, rajapaṅkasamohitamaṃ;

Vahitamaṃ dhammanadiyā, viṣaṭṭhamaṃ dhammasāgare.

“Dhammāmatagatamaṃ disvā, sadevakamimaṃ mahiṃ;

Anumānena nītabbamaṃ, dhammakkhandho mahā gato.

“Anumānena jānanti, ghāyitvā gandhamuttamaṃ;

Yathāyamaṃ vāyate gandho, hessanti pupphitā dumā.

“Tathevāyamaṃ sīlagandho, pavāyati sadevake;

Anumānena nītabbamaṃ, atthi buddho anuttaro’ti.

“Evarūpena kho, mahārāja, kāraṇasatena kāraṇasahassena hetusatena hetusahassena nayasatena nayasahassena opammasatena opammasahassena sakkā buddhabalaṃ upadassayitumaṃ. Yathā, mahārāja, dakkho mālākāro nānāpuppharāsīmhā ācariyānusiṭṭhiyā paccattapurisakārena vicittamaṃ mālāguṇarāsimaṃ kareyya, evameva kho, mahārāja, so bhagavā vicittapuppharāsi viya anantaḡuṇo appameyyaḡuṇo, ahametarahi jinasāsane mālākāro viya pupphaganthako pubbakānaṃ ācariyānaṃ maggenapi mayhamaṃ buddhibalenapi asaṅkhyeyyenapi kāraṇena anumānena buddhabalaṃ dīpayissāmi, tvamaṃ panettha chandaṃ janehi savanāyā”ti.

“Dukkaraṃ, bhante nāgasena, aññesaṃ evarūpena kāraṇena anumānena buddhabalaṃ upadassayituṃ, nibbutosmi, bhante nāgasena, tumhākaṃ paramavicittena pañhaveyyākaraṇeṇā”ti.

Anumānapañho paṭhamo.

2. Dhutaṅgapañho

“Passatāraññake bhikkhū, ajjhogāḷhe dhute guṇe;

Puna passati gihī rājā, anāgāmiphale ṭhite.

“Ubhopi te viloketvā, uppajji saṃsayo mahā;

Bujjheyya ce gihī dhamme, dhutaṅgaṃ nipphalaṃ siyā.

“Paravādivādamaṭṭhaṃ, nipuṇaṃ piṭakattaye;

Handa pucche kathiseṭṭhaṃ, so me kaṅkhaṃ vinessatī”ti.

Atha kho milindo rājā yenāyasmā nāgaseno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ nāgasenaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho milindo rājā āyasmantaṃ nāgasenaṃ etadavoca “bhante nāgasena, atthi koci gihī agāriko kāmaḥhogī puttadārasambādhasayanaṃ ajjhāvasanto kāsikacandaṇaṃ paccanubhonto mālāgandhavilepanaṃ dhārayanto jātārūparajataṃ sādiyanto maṇimuttākañcanavicittamoḷibaddho yena santaṃ paramatthaṃ nibbānaṃ sacchikata”nti?

“Na, mahārāja, ekaññeva satāṃ na dve satāni na tīṇi cattāri pañca satāni na sahaṃ na sataḥsaṃ na koṭisatāṃ na koṭisaḥsaṃ na koṭisatasahaṃ, tiṭṭhatu mahārāja dasaṃ vīsatiyā satassa sahaṃsaḥsaṃ abhisamayo, katamena te pariyāyena anuyogaṃ dammī”ti.

“Tvamevetāṃ brūhī”ti. “Tenahi te, mahārāja, kathayissāmi satena vā sahaṃ vā sataḥsaṃ vā koṭiyā vā koṭisatena vā koṭisaḥsaṃ vā koṭisatasahaṃ vā, yā kāci navaṅge buddhavaṇaṃ sallekhitācārappaṭipattidhutavaraṅgagūṇanissitā thā, tā sabbā idha samosarissanti. Yathā, mahārāja, ninnunnatasamavisamathalāthadesabhāge abhivutṭhaṃ udakaṃ, sabbāṃ taṃ tato vinigāḷitvā mahodadhiṃ sāgaram samosarati, evameva kho, mahārāja, sampādake sati yā kāci navaṅge

buddhavacane sallekhitācārappaṭipattidhutaṅgaguṇadharaṇissitā kathā, tā sabbā idha samosarissanti.

“Mayhampettha, mahārāja, paribyattatāya buddhiyā kāraṇaparidīpanaṃ samosarissati, teneso attho suvibhatto vicitto paripuṇṇo parisuddho samānīto bhavissati. Yathā, mahārāja, kusalo lekhācariyo anusittho lekhaṃ osārento attano byattatāya buddhiyā kāraṇaparidīpanena lekhaṃ paripūreti, evaṃ sā lekhā samattā paripuṇṇā anūnikā bhavissati. Evameva mayhampettha paribyattatāya buddhiyā kāraṇaparidīpanaṃ samosarissati, teneso attho suvibhatto vicitto paripuṇṇo parisuddho samānīto bhavissati.

“Nagare, mahārāja, sāvatthiyā pañcakoṭimattā ariyasāvakā bhagavato upāsakaupāsikāyo sattapaṇṇāsasahassāni tīṇi ca satasahassāni anāgāmiphale patitthitā, te sabbepi gihī yeva, na pabbajitā. Puna tattheva kaṇḍambamūle yamakapāṭihāriye vīsati paṇakoṭiyo abhisamiṃsu, puna cūlarāhulovāde , mahāmaṅgalasuttante, samacittapariyāye, parābhavasuttante, purābhedasuttante, kalahavivādasuttante, cūḷabyūhasuttante, mahābyūhasuttante, tuvaṭakasuttante, sārīputtasuttante gaṇanapathamatītānaṃ devatānaṃ dhammābhisamayo ahoṣi.

“Nagare rājagahe pañṇāsasahassāni tīṇi ca satasahassāni ariyasāvakā bhagavato upāsakaupāsikāyo, puna tattheva dhanapālahatthināgamane navuti paṇakoṭiyo, pārāyanasamāgame pāsānakacetiye cuddasa paṇakoṭiyo, puna indasālaguhāyaṃ asīti devatākoṭiyo, puna bārānasiyaṃ isipatane migadāye paṭhame dhammadesane atthārāsa brahmakōṭiyo aparimāṇā ca devatāyo, puna tāvatimṣabhavane paṇḍukambalasilāyaṃ abhidhammadesanāya asīti devatākoṭiyo, devorohaṇe saṅkassanagaradvāre lokavivaraṇapāṭihāriye pasannānaṃ naramarūnaṃ tiṃsa koṭiyo abhisamiṃsu.

Puna sakkesu kapilavatthusmiṃ nigrodhārāme buddhavaṃsadesanāya mahāsamayasuttantadesanāya ca gaṇanapathamatītānaṃ devatānaṃ dhammābhisamayo ahoṣi. Puna sumanamālākārasamāgame, garahadinnasamāgame, ānandasettthisamāgame, jambukājīvakasamāgame, maṇḍukadevaputtasamāgame, maṭṭhakuṇḍalidevaputtasamāgame, sulasānagarasobhīnisamāgame, sirimānagarasobhīnisamāgame, pesakārādhītusamāgame, cūḷasubhaddāsamāgame, sāketabrāhmaṇassa āḷāhanadassanasamāgame, sūnāparantakasamāgame, sakkapañhasamāgame, tirokuṭṭasamāgame , ratanasuttasamāgame paccekamaṃ caturāsītīyā paṇasahassānaṃ dhammābhisamayo ahoṣi, yāvata, mahārāja, bhagavā

loke aṭṭhāsī, tāva tīsu maṇḍalesu soḷasasu mahājanapadesu yattha yattha bhagavā vihāsi, tattha tattha yebhuyyena dve tayo cattāro pañca satam sahasam satasahasam devā ca manussā ca santam paramattham nibbānam sacchikarimsu. Ye te, mahārāja, devā gihī yeva, na te pabbajitā, etāni ceva, mahārāja, aññāni ca anekāni devatākoṭisatasahasāni gihī agārikā kāmabhogino santam paramattham nibbānam sacchikarimsū”ti.

“Yadi, bhante nāgasena, gihī agārikā kāmabhogino santam paramattham nibbānam sacchikaronti, atha imāni dhutaṅgāni kimattham sādheti, tena kāraṇena dhutaṅgāni akiccarāni honti. Yadi, bhante nāgasena, vinā mantosadhehi byādhayo vūpasamanti, kiṃ vamanavirecanādīnā sarīradubbalakaraṇena? Yadi muṭṭhīhi paṭisattuniggaho bhavati, kiṃ asisattisaradhanukodaṇḍalaguḷamuggarehi? Yadi gaṇṭhikuṭtilasusirakaṇṭalātāsākhā ālambitvā rukkhamabhirūhanam bhavati, kiṃ dīghadaḷhanissenīpariyesanena? Yadi thaṇḍilaseyyāya dhātusamatā bhavati, kiṃ sukhasamphassamahatimahāsirisayanapariyesanena? Yadi ekako sāsaṅkasappaṭibhayavisamakantāratarāṇasamattho bhavati, kiṃ sannaddhasajjamahatimahāsattapariyesanena? Yadi nadisaram bāhunā taritum samattho bhavati, kiṃ dhuvasetunāvāpariyesanena? Yadi sakasantakena ghāsacchādanam kātum pahoti, kiṃ parūpasevanapiyasamullāpapacchāpuredhāvanena? Yadi akhātalaḷake udakam labhati, kiṃ udapānataḷakapokkharāṇikhaṇanena? Evameva kho, bhante nāgasena, yadi gihī agārikā kāmabhogino santam paramattham nibbānam sacchikaronti, kiṃ dhutaguṇavarasamādiyanenā”ti?

“Aṭṭhavīsati kho panime, mahārāja, dhutaṅgaguṇā yathābhuccaguṇā, yehi guṇehi dhutaṅgāni sabbabuddhānam pihayitāni patthitāni. Katame aṭṭhavīsati? Idha, mahārāja, dhutaṅgam suddhājīvam sukhapalam anavajjam na paradukkhāpanam abhayam asampīlanam ekantavaḍḍhikam aparihānīyam amāyam ārakkhā patthitadam sabbasattadamanam samvarahitam patirūpaṃ anissitam vipparamuttam rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ mānappahānam kuvitakkachedanam kaṅkhāvitaraṇam kosajjaviddhamsanam aratippahānam khamanam atulam appamāṇam sabbadukkhakkhayaagamanam, ime kho, mahārāja, aṭṭhavīsati dhutaṅgaguṇā yathābhuccaguṇā yehi guṇehi dhutaṅgāni sabbabuddhānam pihayitāni patthitāni.

“Ye kho te, mahārāja, dhutaguṇe sammā upasevanti, te aṭṭhārasahi guṇehi samupetā bhavanti. Katamehi aṭṭhārasahi? Ācāro tesam suvisuddho hoti, paṭipadā supūritā hoti, kāyikam vācasikam surakkhitam hoti,

manosamācāro suvisuddho hoti, vīriyaṃ supaggahitaṃ hoti, bhayaṃ vūpasammati, attānudiṭṭhiyapagatā hoti, āghāto uparato hoti, mettā upaṭṭhitā hoti, āhāro pariññāto hoti, sabbasattānaṃ garukato hoti, bhōjane mattaññū hoti, jāgariyamanuyutto hoti, aniketo hoti, yattha phāsu tattha vihārī hoti, pāpajegucchī hoti, vivekārāmo hoti, satataṃ appamatto hoti, ye te, mahārāja, dhutaguṇe sammā upasevanti, te imehi atṭhārasahi guṇehi samupetā bhavanti.

“Dasa ime, mahārāja, puggalā dhutaguṇārahā. Katame dasa? Saddho hoti hirimā dhitimā akuho atthavasī alolo sikkhākāmo daḷhasamādāno anujjhānabahulo mettāvihārī, ime kho, mahārāja, dasa puggalā dhutaguṇārahā.

“Ye te, mahārāja, gihī agārikā kāmabhogino santaṃ paramatthaṃ nibbānaṃ sacchikaronti, sabbe te purimāsu jātīsu terasasu dhutaguṇesu katūpāsanaṃ katabhūmikammā, te tattha cāraṇca paṭipattiṇca sodhayitvā ajjetarahi gihī yeva santā santaṃ paramatthaṃ nibbānaṃ sacchikaronti.

“Yathā, mahārāja, kusalo issāso antevāsike paṭhamaṃ tāva upāsanasālāyaṃ cāpabhedacāpāropanaggahaṇamuṭṭhippaṭipīḷanaaṅgulivi nāmanapādaṭhapanasaraḡgahaṇa sannahanaākaḡdhana saddhāraṇalakkhaniyamanakhipane tiṇapurisakachakaṇa tiṇapalālamattikāpuṇjaphalalakakkhavedhe anusikkhāpetvā rañño santike upāsanaṃ ārādhayitvā ājaññarathagajaturaṅgadhanadhaññahirañña suvaṇṇadāsīdāsabhariyagāmaṇavaṇṇa labhati, evameva kho, mahārāja, ye te gihī agārikā kāmabhogino santaṃ paramatthaṃ nibbānaṃ sacchikaronti, te sabbe purimāsu jātīsu terasasu dhutaguṇesu katūpāsanaṃ katabhūmikammā, te tattheva cāraṇca paṭipattiṇca sodhayitvā ajjetarahi gihī yeva santā santaṃ paramatthaṃ nibbānaṃ sacchikaronti. Na, mahārāja, dhutaguṇesu pubbāsevanaṃ vinā ekissā yeva jātiyā arahattaṃ sacchikiriyā hoti, uttamena pana vīriyena uttamāya paṭipattiyā tathārūpena ācariyena kalyāṇamittena arahattaṃ sacchikiriyā hoti.

“Yathā vā pana, mahārāja, bhisakko sallakatto ācariyaṃ dhanena vā vattappaṭipattiyā vā ārādhetaṃ sattaggahaṇachedanalekhana vedhanasalluddharaṇavaṇṇadhovanasosanabhesajjānulimpanavamana virecanānuvāsakiriyamanusikkhitvā vijjāsu katasikkho katūpāsano katahattho āture upasaṅkamati ticicchāya, evameva kho, mahārāja, ye te gihī agārikā kāmabhogino santaṃ paramatthaṃ nibbānaṃ sacchikaronti, te sabbe purimāsu jātīsu terasasu dhutaguṇesu katūpāsanaṃ katabhūmikammā,

te tattheva cāraṇca paṭipattiṇca sodhayitvā ajjetarahi gihī yeva santā santam paramattham nibbānam sacchikaronti, na, mahārāja, dhutaḡuṇehi avisuddhānam dhammābhisamayo hoti.

“Yathā, mahārāja, udakassa asecanena bījānam avirūhanam hoti, evameva kho, mahārāja, dhutaḡuṇehi avisuddhānam dhammābhisamayo na hoti.

“Yathā vā pana, mahārāja, akatakusalānam akatakalyāṇānam sugatigamanam na hoti, evameva kho, mahārāja, dhutaḡuṇehi avisuddhānam dhammābhisamayo na hoti.

“Pathavisamam, mahārāja, dhutaḡuṇam visuddhikāmānam paṭiṭṭhānaṭṭhena. Āposamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesamaladhovanaṭṭhena. Tejosamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesavanaḡhāpanaṭṭhena. Vāyosamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesamalarajopavāhanaṭṭhena. Agadasamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesabyādhivūpasanaṭṭhena. Amatasamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesavisaṇāsaṇaṭṭhena. Khettsamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbasāmañṇaḡuṇasassavirūhanaṭṭhena. Manoharasamam, mahārāja, dhutaḡuṇam visuddhikāmānam paṭṭhitaḡhitasabbasampattivaradaṭṭhena. Nāvāsamam, mahārāja, dhutaḡuṇam visuddhikāmānam saṃsāramahaṇṇavapāragamaṇaṭṭhena. Bhīrutṭānasamam, mahārāja, dhutaḡuṇam visuddhikāmānam jarāmaraṇabhīṭānam assāsakaraṇaṭṭhena. Māṭusamam, mahārāja, dhutaḡuṇam visuddhikāmānam kilesadukkappaṭiṭṭānam anuḡḡāhakaṭṭhena. Pitasamam, mahārāja, dhutaḡuṇam visuddhikāmānam kusalavaḡḡhikāmānam sabbasāmañṇaḡuṇajanaḡṭṭhena. Mittasamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbasāmañṇaḡuṇapariyesanaḡvādaḡṭṭhena. Padumasamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbakilesamalehi anupaḡiṭṭaṭṭhena. Catujjāṭiyavaraḡandhasamam, mahārāja, dhutaḡuṇam visuddhikāmānam kilesaduḡḡandhapaṭiḡinodanaṭṭhena. Girirājavarasamam, mahārāja, dhutaḡuṇam visuddhikāmānam aṭṭhalokadhammavāṭehi akampiyaṭṭhena. Ākāsasamam, mahārāja, dhutaḡuṇam visuddhikāmānam sabbattha ḡaṇāḡpagatauruḡiṭṭaṭṭhena. Nadīsamam, mahārāja, dhutaḡuṇam visuddhikāmānam kilesamalapavāhanaṭṭhena. Sudesakasamam, mahārāja, dhutaḡuṇam visuddhikāmānam jātikaṇṭāraḡilesavanaḡaṇaṇiṭṭharaṇaṭṭhena.

Mahāsattavāhasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ sabbabhayaśuññakhemaabhayaavarapavaraniḥḥānagarasampāpanaṭṭhena. Sumajjitavimalādāsasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ saṅkhārānaṃ sabhāvadassanaṭṭhena. Phalakasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ kilesalagūlasarasattipaṭibāhanaṭṭhena. Chattasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ kilesavassatividhaggisantāpātapapaṭibāhanaṭṭhena. Candasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ pihayitapatthitaṭṭhena. Sūriyasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ mohatamatimiraṇānaṭṭhena. Sāgarasamaṃ, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ anekavidhasāmaññaṅgaṇavararatanuṭṭhānaṭṭhena, aparimitasaṅkhyeyaappameyyaṭṭhena ca. Evaṃ kho, mahārāja, dhutaṅgaṃ visuddhikāmaṇaṃ bahūpakāraṃ sabbadarathaparilāhanudaṃ aratinudaṃ bhayanudaṃ bhavanudaṃ khīlanudaṃ malanudaṃ sokanudaṃ dukkhanudaṃ rāganudaṃ dosanudaṃ mohanudaṃ mānanudaṃ ditṭhinudaṃ sabbākusaladhammanudaṃ yasāvahaṃ hitāvahaṃ sukhāvahaṃ phāsukaraṃ pītikaraṃ yogakkhemakaraṃ anavajjaṃ iṭṭhasukhavipākāṃ gaṇarāsigaṇapuñjaṃ aparimitasaṅkhyeya appameyyaṅgaṃ varaṃ pavaraṃ aggaṃ.

“Yathā, mahārāja, manussā upatthambhavasena bhojanaṃ upasevanti, hitavasena bhesajjaṃ upasevanti, upakāravasena mittamaṃ upasevanti, tāraṇavasena nāvaṃ upasevanti, sugandhavasena mālagandhaṃ upasevanti, abhayaavasena bhīruttānaṃ upasevanti, paṭiṭṭhāvasena pathaviṃ upasevanti, sippavasena ācariyaṃ upasevanti, yasavasena rājānaṃ upasevanti, kāmadadavasena maṇīratanaṃ upasevanti, evameva kho, mahārāja, sabbasāmaññaṅgaṇadadavasena ariyā dhutaṅgaṃ upasevanti.

“Yathā vā pana, mahārāja, udakaṃ bijavirūhanaṃ, aggi jhāpanāya, āhāro balāharaṇāya, latā bandhanaṃ, satthaṃ chedanāya, pāṇīyaṃ pipāsāvinayaṇāya, nidhi assāsakaraṇāya, nāvā tīrasampāpanāya, bhesajjaṃ byādhivūpasamaṇāya, yānaṃ sukhaḡamaṇāya, bhīruttānaṃ bhayaṇinodaṇāya, rājā ārakkhatthāya, phalakaṃ daṇḍaleḍḍulagūlasarasattipaṭibāhanaṇāya, ācariyo anusāsaṇāya, mātā posanaṇāya, ādāso olokaṇāya, alaṅkāro sobhanaṇāya, vatthaṃ paṭicchādanāya, nisseṇī ārohanaṇāya, tulā visamavikkhepaṇāya, mantamaṃ pariappaṇāya, āvudhaṃ tajjaṇīyapaṭibāhanaṇāya, paḍīpo andhakāraṇidhamaṇāya, vāto pariḷāhaniḥḥāpanāya, sippamaṃ vuttinipphādanāya, agadaṃ jīvitarakkhaṇāya, ākaro ratanaṃ uppādanāya, ratanaṃ alaṅkāraṇāya, āṇā anatikkamaṇāya, issariyaṃ vasavattaṇāya, evameva kho, mahārāja, dhutaṅgaṃ

sāmaññabījvirūhanāya, kilesamalajhāpanāya, iddhibalāharaṇāya,
satisaṃvaranibandhanāya, vimativicikicchāsamucchedanāya,
taṇhāpipāsāvinayanāya, abhisamayaassāsakaraṇāya, caturghanittharaṇāya,
kilesabyādhipūpasamāya, nibbānasukhappaṭilābhāya,
jātijarābyādhimaraṇasokapari-devadukkhadomanassupāyāsabhayavi
nodanāya, sāmaññaguṇaparirakkhaṇāya, aratikuvitakkapaṭibāhanāya,
sakalasāmaññatthānusāsānāya, sabbasāmaññaguṇaposaṇāya,
s a m a t h a v i p a s s a n ā m a g g a p h a l a n i b b ā n a d a s s a n ā y a ,
s a k a l a l o k a t h u t a t h o m i t a m a h a t i m a h ā s o b h a n a k a r a ṇ ā y a ,
sabbāpāyapidahanāya, sāmaññatthaselasikharamuddhani abhirūhanāya,
vaṅkakuṭilavisamacittavikkhepanāya , sevittabbāsevitabbadhamme
sādhusajjhāyakaraṇāya, sabbakilesapaṭisattutajjanāya,
avijjandhakāravidhamanāya, tividhaggisantāpapariḷāhanibbāpanāya,
s a ṇ h a s u k h u m a s a n t a s a m ā p a t t i n i p p h ā d a n ā y a ,
sakalasāmaññaguṇaparirakkhaṇāya, bojjaṇḅgavararatanuppādanāya,
yogijanālanākaraṇāya, anavajjanipuṇasukhumasantisukhamanatikkamanāya,
sakalasāmaññaariyadhamavasavattanāya. Iti, mahārāja, imesaṃ
guṇānaṃ adhiḅamāya yadidaṃ ekamekaṃ dhutaḅuṇaṃ, evaṃ, mahārāja,
atuliyāṃ dhutaḅuṇaṃ appameyyāṃ asaṃaṃ appaṭisamaṃ appaṭibhāḅaḅaṃ
appaṭiseṭṭhaṃ uttaraṃ seṭṭhaṃ viṣiṭṭhaṃ adhiḅaṃ āyataṃ puṭhulaṃ viṣaṭaṃ
vitṭhataṃ ḅaruḅaṃ bhāriyaṃ mahantaṃ.

“Yo kho, mahārāja, puggalo pāpiccho icchāpakato kuhako luddho
odariko lābhakāmo yasakāmo kittikāmo ayutto appatto ananucchaviko
anaraho appatirūpo dhutaṅgaṃ samādiyati, so diguṇaṃ daṇḅamāpajjati,
sabbaguṇaghātamāpajjati, diṭṭhadhammikaṃ hīḷanaṃ khīḷanaṃ garahanaṃ
uppaṇḅanaṃ khipanaṃ asambhogaṃ nissāraṇaṃ nicchubhanaṃ pavāhanaṃ
pabbājanaṃ paṭilabhati, samparāyepi satayojanike avīcimahāniraye
uṇhakaṭhitatattasantattaaccijālāmālake anekavassakoṭisatasahassāni
uddhamadho tiriyaṃ pheṇuddehakaṃ samparivattakaṃ paccati, tato
muccitvā kisapharusakāḷaṅgapaccaṅgo sūnuddhumātasusiruttamaṅgo
chāto pipāsito visamabhīmarūpavaṇṇo bhaggakaṇṇasoto
ummīlitanimīlitanettanayano arugattapakagatto puḷavākīṇṇasabbakāyo
vātamukhe jalamāno viya aggikkhandho anto jalamāno pajjalamāno
atāṇo asaraṇo āruṇṇaruṇṇakāruṇṇaravaṃ paridevamāno nijjhāmataṇhiko
samaṇamahāpeto hutvā āhiṇḅamāno mahiyā aṭṭassaraṃ karoti.

“Yathā, mahārāja, koci ayutto appatto ananucchaviko anaraho
appatirūpo hīno kujātiko khattiyābhisekena abhisīṇcati, so labhati
hatthacchedaṃ pādacchedaṃ hatthapādacchedaṃ kaṇṇacchedaṃ

nāsacchedaṃ kaṇṇanāsacchedaṃ bilaṅgathālikāṃ saṅkhamuṇḍikāṃ rāhumukhaṃ jotimālikāṃ hatthapajjotikāṃ erakavattikāṃ cīrakavāsikāṃ eṇeyyakāṃ baḷisamamsikāṃ kahāpaṇakāṃ khārāpatacchikāṃ palighaparivattikāṃ palālapīṭhakaṃ tattena telena osiñcanaṃ sunakhehi khādāpanaṃ jīvasūlāropanaṃ asinā sīsacchedaṃ anekavihitampi kammakāraṇaṃ anubhavati. Kiṃ kāraṇā? Ayutto appatto ananucchaviko anaraho appatirūpo hīno kujātiko mahante issariye thāne attānaṃ thapesi, velaṃ ghātesi, evameva kho, mahārāja, yo koci puggalo pāpiccho...pe... mahiyā aṭṭassaraṃ karoti.

“Yo pana, mahārāja, puggalo yutto patto anucchaviko araho patirūpo appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhavīriyo pahitto asaṭṭho amāyo anodariko alābhakāmo ayasakāmo akittikāmo saddho saddhāpabbajito jarāmaṇā muccitukāmo ‘sāsaṇaṃ paggaṇhissāmi’ ti dhutaṅgaṃ samādiyati, so diguṇaṃ pūjaṃ arahati devānañca piyo hoti manāpo pihayito patthito, jātisumanamallikādīnaṃ viya pupphaṃ nahātānulittassa, jighacchitassa viya paṇītabhojanaṃ, pipāsītassa viya sītalavimalasurabhipānīyaṃ, visagatassa viya osadhavaraṃ, sīghagamanakāmassa viya ājaññarathavaruttamaṃ, atthakāmassa viya manoharamaṇiratanāṃ, abhisiñcitukāmassa viya paṇḍaravimalasetacchattaṃ, dhammakāmassa viya arahattaphalādhigamamanuttaraṃ. Tassa cattāro satipatṭhānā bhāvanāpāripūriṃ gacchanti, cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, samathavipassanā adhigacchati, adhigamappaṭipatti pariṇamati, cattāri sāmāññaphalāni catasso paṭisambhidā tisso vijjā chaḷabhiññā kevalo ca samaṇadhammo sabbe tassādheyyā honti, vimuttiapaṇḍaravimalasetacchattena abhisiñcati.

“Yathā, mahārāja, rañño khattiyassa abhijātakulakulīnassa khattiyābhisekena abhisittassa paricaranti saratṭhanegama jānapadabhaṭṭabalā aṭṭhattimsā ca rājaparisā naṭanaccakā mukhamaṅgalikā sotthivācakā samaṇabrāhmaṇasabbapāsāṇḍagaṇā abhigacchanti, yaṃ kiñci pathaviyā paṭṭanaratanākaraṇaṅgarasunkaṭṭhāna-verajjakachejjabhejjajananamanusāsaṇaṃ sabbattha sāmiko bhavati, evameva kho, mahārāja, yo koci puggalo yutto patto...pe... vimuttiapaṇḍaravimalasetacchattena abhisiñcati.

“Terasimāni, mahārāja, dhutaṅgāni, yehi suddhikato nibbānamahāsamuddaṃ pavisitvā bahuviddhaṃ dhammakīḷamabhikīḷati, rūpārūpaaṭṭhasamāpattiyo vaḷañjeti, iddhividhaṃ dibbasotadhātumaṃ paracittavijānaṃ pubbenivāsānussatiṃ dibbacakkhumaṃ

sabbāsavakkhayañca pāpuṇāti. Katame terasa? Paṃsukūlikaṅgaṃ tecīvarikaṅgaṃ piṇḍapātikaṅgaṃ sapaḍānacārikaṅgaṃ ekāsanikaṅgaṃ pattapiṇḍikaṅgaṃ khalupacchābhattikaṅgaṃ āraññikaṅgaṃ rukkhamaṅgaṃ abbhokāsikaṅgaṃ sosānikaṅgaṃ yathāsanthatikaṅgaṃ nesajjikaṅgaṃ, imehi kho, mahārāja, terasahi dhutaḅgehi pubbe āsevitehi nisevitehi ciṅṅehi pariciṅṅehi caritehi upacaritehi paripūritehi kevalaṃ sāmāññaṃ paṭilabhati, tassādheyyā honti kevalā santā sukhā samāpattiyo.

“Yathā, mahārāja, sadhano nāviko paṭṭane suṭṭhu katasuṅko mahāsamuddaṃ pavasitvā vaṅgaṃ takkolaṃ cīnaṃ sovīraṃ suraṭṭhaṃ alasaṃ kolapaṭṭanaṃ suvaṅṅabhūmiṃ gacchati aññaṃpi yaṃ kiñci nāvāsañcaraṇaṃ, evameva kho, mahārāja, imehi terasahi dhutaḅgehi pubbe āsevitehi nisevitehi ciṅṅehi pariciṅṅehi caritehi upacaritehi paripūritehi kevalaṃ sāmāññaṃ paṭilabhati, tassādheyyā honti kevalā santā sukhā samāpattiyo.

“Yathā, mahārāja, kassako paṭhamaṃ khettadosaṃ tiṇakaṭṭhapāsāṇaṃ apanetvā kasitvā vavitvā sammā udakaṃ pavesetvā rakkhitvā gopetvā lavanamaddanena bahudhaññaṃ hoti, tassādheyyā bhavanti ye keci adhanā kapaṇā daliddā duggatajanā, evameva kho, mahārāja, imehi terasahi dhutaḅgehi pubbe āsevitehi...pe... kevalā santā sukhā samāpattiyo.

“Yathā vā pana, mahārāja, khattiyō muddhāvasitto abhijātakulīno chejjabhejjajananamanusāsane issaro hoti vasavattī sāmiko icchākaraṇo, kevalā ca mahāpathavī tassādheyyā hoti, evameva kho, mahārāja, imehi terasahi dhutaḅgehi pubbe āsevitehi nisevitehi ciṅṅehi pariciṅṅehi caritehi upacaritehi paripūritehi jinasāsanavare issaro hoti vasavattī sāmiko icchākaraṇo, kevalā ca samaṅgaṇā tassādheyyā honti.

“Nanu, mahārāja, thero upaseno vaṅgantaputto sallekhadhutaḅge paripūrakāritāya anādiyitvā sāvattiyā saṅghassa katikaṃ sapariso naradammaśāraṭhiṃ paṭisallānagataṃ upasaṅkamitvā bhagavato pāde sirasā vanditvā ekamantaṃ nisīdi, bhagavā ca taṃ suvinītaṃ pariṣaṃ oloketvā haṭṭhatuṭṭho pamudito udaggo pariṣāya saddhiṃ sallāpaṃ sallapitvā asambhinnena brahmassaarena etadavoca ‘pāsādikā kho pana tyāyaṃ upasena pariṣā, kataṃ tvaṃ upasena pariṣaṃ vinesī’ti. Sopi sabbaññunā dasabalena devātidevena puṭṭho yathābhūtasabhāvagaṇavasena bhagavantaṃ etadavoca –

“Yo koci maṃ, bhante, upasaṅkamitvā pabbajjaṃ vā nissayaṃ vā

yācati, tamahaṃ evaṃ vadāmi “ahaṃ kho āvuso āraññiko piṇḍapātiko paṃsukūliko tecīvariko. Sace tvampi āraññiko bhavissasi piṇḍapātiko paṃsukūliko tecīvariko, evāhaṃ taṃ pabbājessāmi nissayaṃ dassāmī”ti, sace so me, bhante, paṭissuṇitvā nandati oramati, evāhaṃ taṃ pabbājemi nissayaṃ demi, sace na nandati na oramati, na taṃ pabbājemi, na nissayaṃ demi, evāhaṃ, bhante, parisāṃ vinemī”ti. Evaṃ kho, mahārāja, dhutaḡuṇavarasamādiṇṇo jinasāsanavare issaro hoti. Vasavattī sāmiko icchākaraṇo, tassādheyyā honti kevalā santā sukhā samāpattiyo.

“Yathā, mahārāja, padumaṃ abhivuddhapharisuddhaudiccajātippabhavaṃ siniddhaṃ mudu lobhanīyaṃ sugandhaṃ piyaṃ patthitaṃ pasatthaṃ jalakaddamamanupalittaṃ aṇupattakesarakaññikābhimaṇḍitaṃ bhamaragaṇasevitaṃ sītalasalilasamvaddhaṃ, evameva kho, mahārāja, imehi terasahi dhutaḡuṇehi pubbe āsevitehi nisevitehi ciṇṇehi pariciṇṇehi caritehi upacaritehi paripūritehi ariyasāvako tiṃsagaṇavarehi samupeto hoti.

“Katamehi tiṃsagaṇavarehi? Siniddhamudumaddavamettacitto hoti, ghātitaḡavihataḡileso hoti, hataniḡatamānadabbo hoti, acaladaḡhaniviṭṭhanibbematikasaddho hoti, paripuṇṇapīṇitapahaṭṭhalobhanīyasantasukhasamāpattilābhī hoti, sīlavarapavaraasamasucigandhapharibhāvito hoti, devamanussānaṃ piyo hoti manāpo, khīṇāsavaariyavarapuggalapatthito, devamanussānaṃ vanditapūjito, budhavibudhapaṇḍitajanānaṃ thutathavitathomitapasattho, idha vā hurāṃ vā lokena anupalitto, appathokavajjepi bhayadassāvī, vipulavarasampattikāmānaṃ maggaphalavaratthasādhano, āyācitavipulapaṇītapaccayabhāgī, aniketasaṃyo, jhānaḡhositatappavaravihārī, vijaṭṭitakilesajālavatthu, bhinnabhaggaṃsaṅkuṭitasañchinnagatinīvaraṇo, akuppadhammo, abhinītavāso, anavajjabhogī, gativimutto, uttiṇṇasabbavicikiccho, vimuttijḡhositattho, diṭṭhadhammo, acaladaḡhabhīrutṭāṇamupagato, samucchinnānusayo, sabbāsavakkhayaṃ patto, santasukhasamāpattivihārabahulo, sabbasamaḡaṇasamupeto, imehi tiṃsagaṇavarehi samupeto hoti.

“Nanu, mahārāja, thero sārīputto dasasahassilokadhātuyā aggapuriso ṭhapetvā dasabalaṃ lokācariyaṃ, sopi aparimitamasāṅkhyeyyakappe samācītakusalamūlo brāhmaṇakulakulīno manāpikaṃ kāmaratiṃ anekasatasāṅkhaṃ dhanavaraṇca ohāya jinasāsane pabbajitvā imehi terasahi dhutaḡuṇehi kāyavacīcittaṃ damayitvā ajjetarahi anantaḡaṇasamannāgato

gotamassa bhagavato sāsnavare dhammacakkamanuppavattako
jāto. Bhāsitampetaṃ, mahārāja, bhagavatā devātidevena
ekaṅguttaranikāyavaralañchake –

“Nāhaṃ, bhikkhave, aññaṃ ekapuggalampi samanupassāmi, yo
evaṃ tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva
anuppavatteti, yathayidaṃ bhikkhave, sārīputto, sārīputto. Bhikkhave,
tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva
anuppavatteti””ti.

“Sādhu, bhante nāgasena, yaṃ kiñci navaṅgaṃ buddhavacanaṃ, yā
ca lokuttarā kiriyā, yā ca loke adhigamavipulavarasampattiyo, sabbaṃ taṃ
terasasu dhutaṅgesu samodhānopagata” nti.

Dhutaṅgapaṇho dutiyo.

Anumānavaggo catuttho.

6. Opammakathāpaṇho

Mātikā

Bhante nāgasena, katihanṅehi samannāgato bhikkhu arahattaṃ
sacchikarotīti?

Idha, mahārāja, arahattaṃ sacchikātukāmena bhikkhunā –

Gadrabhassa ekaṃ aṅgaṃ gahetabbaṃ.

Kukkuṭassa pañca aṅgāni gahetabbāni.

Kalandakassa ekaṃ aṅgaṃ gahetabbaṃ.

Dīpiniyā ekaṃ aṅgaṃ gahetabbaṃ.

Dīpikassa dve aṅgāni gahetabbāni.

Kummassa pañca aṅgāni gahetabbāni.

Vamsassa ekaṃ aṅgaṃ gahetabbam.

Cāpassa ekaṃ aṅgaṃ gahetabbam.

Vāyasassa dve aṅgāni gahetabbāni.

Makkaṭassa dve aṅgāni gahetabbāni.

Gadrabhavaggo paṭhamo.

Lābulatāya ekaṃ aṅgaṃ gahetabbam.

Padumassa tīṇi aṅgāni gahetabbāni.

Bījassa dve aṅgāni gahetabbāni.

Sālakalyāṇikāya ekaṃ aṅgaṃ gahetabbam.

Nāvāya tīṇi aṅgāni gahetabbāni.

Nāvālagganakassa dve aṅgāni gahetabbāni.

Kūpassa ekaṃ aṅgaṃ gahetabbam.

Niyāmakassa tīṇi aṅgāni gahetabbāni.

Kammakārassa ekaṃ aṅgaṃ gahetabbam.

Samuddassa pañca aṅgāni gahetabbāni.

Samuddavaggo dutiyo.

Pathaviyā pañca aṅgāni gahetabbāni.

Āpassa pañca aṅgāni gahetabbāni.

Tejassa pañca aṅgāni gahetabbāni.

Vāyussa pañca aṅgāni gahetabbāni.

Pabbatassa pañca aṅgāni gahetabbāni.

Ākāsassa pañca aṅgāni gahetabbāni.

Candassa pañca aṅgāni gahetabbāni.

Sūriyassa satta aṅgāni gahetabbāni.

Sakkassa tīṇi aṅgāni gahetabbāni.

Cakkavattissa cattāri aṅgāni gahetabbāni.

Pathavīvaggo tatiyo.

Upacikāya ekaṃ aṅgaṃ gahetabbam.

Biḷārassa dve aṅgāni gahetabbāni.

Undūrassa ekaṃ aṅgaṃ gahetabbam.

Vicchikassa ekaṃ aṅgaṃ gahetabbam.

Nakulassa ekaṃ aṅgaṃ gahetabbam.

Jarasiṅgālassa dve aṅgāni gahetabbāni.

Migassa tīṇi aṅgāni gahetabbāni.

Gorūpassa cattāri aṅgāni gahetabbāni.

Varāhassa dve aṅgāni gahetabbāni.

Hatthissa pañca aṅgāni gahetabbāni.

Upacikāvaggo catuttho.

Sīhassa satta aṅgāni gahetabbāni.

Cakkavākassa tīṇi aṅgāni gahetabbāni.

Peṇāhikāya dve aṅgāni gahetabbāni.

Gharakapotassa ekaṃ aṅgaṃ gahetabbaṃ.

Ulūkassa dve aṅgāni gahetabbāni.

Satapattassa ekaṃ aṅgaṃ gahetabbaṃ.

Vaggulissa dve aṅgāni gahetabbāni.

Jalūkāya ekaṃ aṅgaṃ gahetabbaṃ.

Sappassa tīṇi aṅgāni gahetabbāni.

Ajaḅarassa ekaṃ aṅgaṃ gahetabbaṃ.

Sīhavaggo pañcamo.

Panthamakkaṭṭakassa ekaṃ aṅgaṃ gahetabbaṃ.

Thanasitadārakassa ekaṃ aṅgaṃ gahetabbaṃ.

Cittakadharakummassa ekaṃ aṅgaṃ gahetabbaṃ.

Pavanassa pañca aṅgāni gahetabbāni.

Rukkhaṣṣa tīṇi aṅgāni gahetabbāni.

Meghaṣṣa pañca aṅgāni gahetabbāni.

Maṇiratanassa tīṇi aṅgāni gahetabbāni.

Māḅavikassa cattāri aṅgāni gahetabbāni.

Bālisikassa dve aṅgāni gahetabbāni.

Tacchakassa dve aṅgāni gahetabbāni.

Makkaṭṭavaggo chaṭṭho.

Kumbhassa ekaṃ aṅgaṃ gahetabbaṃ.

Kālāyasassa dve aṅgāni gahetabbāni.

Chattassa tīṇi aṅgāni gahetabbāni.

Khettassa tīṇi aṅgāni gahetabbāni.

Agadassa dve aṅgāni gahetabbāni.

Bhojanassa tīṇi aṅgāni gahetabbāni.

Issāsassa cattāri aṅgāni gahetabbāni.

Kumbhavaggo sattamo.

Rañño cattāri aṅgāni gahetabbāni.

Dovārikassa dve aṅgāni gahetabbāni.

Nisadāya ekaṃ aṅgaṃ gahetabbaṃ.

Padīpassa dve aṅgāni gahetabbāni.

Mayūrassa dve aṅgāni gahetabbāni.

Turaṅgassa dve aṅgāni gahetabbāni.

Soṇḍikassa dve aṅgāni gahetabbāni.

Indakhīlassa dve aṅgāni gahetabbāni.

Tulāya ekaṃ aṅgaṃ gahetabbaṃ.

Khaggassa dve aṅgāni gahetabbāni.

Macchassa dve aṅgāni gahetabbāni.

Ṇaggāhakassa ekaṃ aṅgaṃ gahetabbaṃ.

Byādhitassa dve aṅgāni gahetabbāni.
Matassa dve aṅgāni gahetabbāni.
Nadiyā dve aṅgāni gahetabbāni.
Usabhassa ekaṃ aṅgaṃ gahetabbam.
Maggassa dve aṅgāni gahetabbāni.
Suṅkasāyikassa ekaṃ aṅgaṃ gahetabbam.
Corassa tīṇi aṅgāni gahetabbāni.
Sakuṇagghiyā ekaṃ aṅgaṃ gahetabbam.
Sunakhassa ekaṃ aṅgaṃ gahetabbam.
Tikicchakassa tīṇi aṅgāni gahetabbāni.
Gabbhiniyā dve aṅgāni gahetabbāni.
Camariyā ekaṃ aṅgaṃ gahetabbam.
Kikiyā dve aṅgāni gahetabbāni.
Kapotikāya tīṇi aṅgāni gahetabbāni.
Ekanayanassa dve aṅgāni gahetabbāni.
Kassakassa tīṇi aṅgāni gahetabbāni.
Jambukasiṅgāliyā ekaṃ aṅgaṃ gahetabbam.
Caṅgavārakassa dve aṅgāni gahetabbāni.
Dabbiyā ekaṃ aṅgaṃ gahetabbam.
Iṅasādhakassa tīṇi aṅgāni gahetabbāni.

Anuvicinakassa ekaṃ aṅgaṃ gahetabbaṃ.

Sārathissa dve aṅgāni gahetabbāni.

Bhojakassa dve aṅgāni gahetabbāni.

Tunnavāyassa ekaṃ aṅgaṃ gahetabbaṃ.

Nāvīkassa ekaṃ aṅgaṃ gahetabbaṃ.

Bhamarassa dve aṅgāni gahetabbānīti.

Mātikā niṭṭhitā.

1. Gadrabhavaggo

1. Gadrabhaṅgapaṇho

1. “Bhante nāgasena, ‘gadrabhassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, gadrabho nāma saṅkarakūṭepi catukkepi siṅghātakepi gāmadvārepi thusarāsīmhipi yattha katthaci sayati, na sayanabahulo hoti, evameva kho, mahārāja, yoginā yogāvacarena tiṇasanthārepi paṇnasanthārepi kaṭṭhamañcakepi chamāyapi yattha katthaci cammakhaṇḍaṃ pattharivā yattha katthaci sayitabbaṃ, na sayanabahulena bhavitabbaṃ. Idaṃ, mahārāja, gadrabhassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena ‘kaliṅgarūpadhānā, bhikkhave, etarahi mama sāvaka viharanti appamattā ātāpino padhānasmī’nti. Bhāsitampeṭaṃ, mahārāja, therena sārīputtena dhammasenāpatināpi –

“Pallaṅkena nisinnassa, jaṇṇukenābhivassati;

Alaṃ phāsuvihārāya, pahitattassa bhikkhuno””ti.

Gadrabhaṅgapaṇho paṭhamo.

2. Kukkuṭaṅgapaṇho

2. “Bhante nāgasena, ‘kukkuṭassa pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī’nti? “Yathā, mahārāja,

kukkuṭo kālena samayena paṭisallīyati, evameva kho, mahārāja, yoginā yogāvacarena kālena samayeneva cetiyaṅgaṇaṃ sammajjitvā pānīyaṃ paribhojanīyaṃ upaṭṭhapetvā sarīraṃ paṭijaggitvā nahāyitvā cetiyaṃ vanditvā vuḍḍhānaṃ bhikkhūnaṃ dassanāya gantvā kālena samayena suññāgāraṃ pavisitabbaṃ. Idaṃ, mahārāja, kukkuṭassa paṭhamamāṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, kukkuṭo kālena samayeneva vuṭṭhāti. Evameva kho, mahārāja, yoginā yogāvacarena kālena samayeneva vuṭṭhahitvā cetiyaṅgaṇaṃ sammajjitvā pānīyaṃ paribhojanīyaṃ upaṭṭhapetvā sarīraṃ paṭijaggitvā cetiyaṃ vanditvā punadeva suññāgāraṃ pavisitabbaṃ. Idaṃ, mahārāja, kukkuṭassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, kukkuṭo pathaviṃ khaṇitvā khaṇitvā ajjhohāraṃ ajjhoharati. Evameva kho, mahārāja, yoginā yogāvacarena paccavekkhitvā paccavekkhitvā ajjhohāraṃ ajjhoharitabbaṃ ‘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 cā’ti. Idaṃ, mahārāja, kukkuṭassa tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena –

“Kantāre puttamaṃsaṃva, akkhassabbhañjanaṃ yathā;

Evam āhari āhāraṃ, yāpanatthamamucchito’ti.

“Puna caparaṃ, mahārāja, kukkuṭo sacakkhukopi rattiṃ andho hoti. Evameva kho, mahārāja, yoginā yogāvacarena anandheneva andhena viya bhavitabbaṃ, araṇṇepi gocaragāme piṇḍāya carantenapi rajanīyesu rūpasaddagandharasaphoṭṭhabbadhammesu andhena badhirena mūgena viya bhavitabbaṃ, na nimittaṃ gahetabbaṃ, nānubyañjanaṃ gahetabbaṃ. Idaṃ, mahārāja, kukkuṭassa catutthaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, therena mahākaccāyanena –

‘Cakkhumāssa yathā andho, sotavā badhiro yathā;

Paññavāssa yathā mūgo, balavā dubbaloriva;

Attaatthe samuppanne, sayetha matasāyika’nti.

“Puna caparaṃ, mahārāja, kukkuṭo leḍḍudaṅḍalaguḷamuggarehi

paripātiyantopi sakaṃ gehaṃ na vijahati. Evameva kho, mahārāja, yoginā yogāvacarena cīvarakammaṃ karontenapi navakammaṃ karontenapi vattappaṭivattaṃ karontenapi uddisantenapi uddisāpentenapi yoniso manasikāro na vijahitabbo, sakaṃ kho panetaṃ, mahārāja, yogino gehaṃ, yadidaṃ yoniso manasikāro. Idaṃ, mahārāja, kukkuṭassa pañcamamaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena ‘ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā’ti. Bhāsitampeṭaṃ, mahārāja, therena sārīputtena dhammasenāpatināpi –

“Yathā sudanto mātāngo, sakaṃ soṇḍaṃ na maddati;

Bhakkhābhakkhaṃ vijānāti, attano vuttikappaṃ.

“Tatheva buddhaputtena, appamattena vā pana;

Jinavacanaṃ na madditabbaṃ, manasikāravaruttama”nti.

Kukkuṭaṅgapaṅho dutiyo.

3. Kalandakaṅgapaṅho

3. “Bhante nāgasena, ‘kalandakassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja, kalandako paṭisattumhi opatante naṅguṭṭhaṃ papphoṭevā mahantaṃ katvā teneva naṅguṭṭhalaguḷena paṭisattum paṭibāhati, evameva kho, mahārāja, yoginā yogāvacarena kilesasattumhi opatante satipaṭṭhānalaguḷaṃ papphoṭevā mahantaṃ katvā teneva satipaṭṭhānalaguḷena sabbakilesā paṭibāhitabbā. Idaṃ, mahārāja, kalandakassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, therena cūḷapanthakena –

‘Yadā kilesā opatanti, sāmāññaṅgaṇadhamsanā;

Satipaṭṭhānalaguḷena, hantabbā te punappuna”nti.

Kalandakaṅgapaṅho tatiyo.

4. Dīpiniyaṅgapaṅho

4. “Bhante nāgasena, ‘dīpiniyā ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja,

dīpinī sakim̐ yeva gabbhaṃ gaṇhāti, na punappunaṃ purisaṃ upeti? Evameva kho, mahārāja, yoginā yogāvacarena āyatim̐ paṭisandhim̐ uppattim̐ gabbhaseyyaṃ cutim̐ bhedaṃ khayaṃ vināsaṃ saṃsārabhayaṃ duggatim̐ visamaṃ sampīlitaṃ disvā ‘punabbhave nappaṭisandahissāmī’ti yoniso manasikāro karaṇīyo. Idam̐, mahārāja, dīpinīyā ekaṃ aṅgaṃ gaḥetabbaṃ. Bhāsitaṃpetam̐, mahārāja, bhagavatā devātidevena suttanipāte dhanīyagopālakasutte –

“Usabhoriva chetva bandhanāni, nāgo pūtilataṃva dālayitvā;

Nāhaṃ punupessaṃ gabbhaseyyaṃ, atha ce patthayasī pavassa devā”ti.

Dīpinīyaṅgapāṇho catuttho.

5. Dīpikaṅgapāṇho

5. “Bhante nāgasena, ‘dīpikassa dve aṅgāni gaḥetabbāni’ti yaṃ vadesi, katamāni tāni dve aṅgāni gaḥetabbāni”ti? “Yathā, mahārāja, dīpiko araṇṇe tiṇagahaṇaṃ vā vanagahaṇaṃ vā pabbatagahaṇaṃ vā nissāya nilīyitvā mige gaṇhāti, evameva kho, mahārāja, yoginā yogāvacarena vivekaṃ sevītabbaṃ araṇṇaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuṇjaṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṃ; vivekaṃ sevamāno hi, mahārāja, yogī yogāvacaro nacirasseva chaḷabhiññāsu ca vasibhāvaṃ pāpuṇāti. Idam̐, mahārāja, dīpikassa paṭhamaṃ aṅgaṃ gaḥetabbaṃ. Bhāsitaṃpetam̐, mahārāja, therehi dhammasaṅgāhakehi –

“Yathāpi dīpiko nāma, nilīyitvā gaṇhate mige;

Tathevāyaṃ buddhaputto, yuttayogo vipassako;

Araṇṇaṃ pavisitvāna, gaṇhāti phalamuttama’nti.

“Puna caparaṃ, mahārāja, dīpiko yaṃ kiñci pasuṃ vadhitvā vāmena passena patitaṃ na bhakkheti. Evameva kho, mahārāja, yoginā yogāvacarena veludānena vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā mattikādānena vā cuṇṇadānena vā dantakaṭṭhadānena vā mukhodakadānena vā cātukamyatāya vā muggasupyatāya vā pārībhata yatāya vā jaṅghapesanīyena vā vejjakamma vā dūtakamma vā paṇṇagāmanena vā piṇḍapaṭīpiṇḍena vā dānānuppadānena vā

vatthuvijjāya vā nakkhattavijjāya vā aṅgavijjāya vā aññataraññatarena vā buddhappaṭikuṭṭhena micchājīvena nipphāditam bhojanam na bhuñjītabbam vāmena passena patitam pasum viya dīpiko. Idam, mahārāja, dīpikassa dutiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, therena sārīputtena dhammasenāpatinā –

“Vacīviññattivipphārā, uppannam madhupāyasam;

Sace bhutto bhavyeyāham, sājīvo garahito mama.

“Yadipi me antaḡam, nikkhamitvā bahī care;

Neva bhindeyyamājīvam, cajamānopi jīvita”nti.

Dīpikaṅgapañho pañcama.

6. Kummaṅgapañho

6. “Bhante nāgasena, ‘kummassa pañca aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbāni”ti? “Yathā, mahārāja, kummo udakacaro udakeyeva vāsam kappeti, evameva kho, mahārāja, yoginā yogāvacarena sabbapāṇabhūtapuggalānam hitānukampinā mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena sabbāvantaṃ lokam pharitvā viharitabbam. Idam, mahārāja, kummassa paṭhamaṃ aṅgam gahetabbam.

“Puna caparam, mahārāja, kummo udake uppilavanto sīsam ukkhipitvā yadi koci passati, tattheva nimujjati gāḷhamogāhati ‘mā maṃ te puna passeyyu’nti, evameva kho, mahārāja, yoginā yogāvacarena kilesesu opatantesu ārammaṇasare nimujjitabbam gāḷhamogāhitabbam ‘mā maṃ kilesā puna passeyyu’nti. Idam, mahārāja, kummassa dutiyam aṅgam gahetabbam.

“Puna caparam, mahārāja, kummo udakato nikkhamitvā kāyam otāpeti, evameva kho, mahārāja, yoginā yogāvacarena nisajjattāṇasayanacaṅkamato mānaṣam nīharitvā sammappadhāne mānaṣam otāpetabbam. Idam, mahārāja, kummassa tatiyam aṅgam gahetabbam.

“Puna caparam, mahārāja, kummo pathaviṃ khaṇitvā vivitte vāsam kappeti, evameva kho, mahārāja, yoginā yogāvacarena lābhasakkārasilokaṃ pajahitvā suññaṃ vivittaṃ kānaṃ vanapattham pabbataṃ kandaram

giriḡuham appasaddam appanigghosam pavivittamogāhitvā vivitte yeva vāsam upagantabbam. Idam, mahārāja, kummassa catuttham aṅgam gaḡetabbam. Bhāsitampetam, mahārāja, therena upasenena vaṅgantaputtana

“Vivittam appanigghosam, vālamiganisevitam;

Seve senāsanam bhikkhu, paṭisallānakāraṇa’ti.

“Puna caparam, mahārāja, kummo cārikam caramāno yadi kañci passati vā, saddam suṇāti vā, soṇḍipaṅcamāni aṅgāni sake kapāle nidahitvā apposukko tuṅhībhūto tiṭṭhati kāyamanurakkhanto, evameva kho, mahārāja, yoginā yogāvācarena sabbattha rūpasaddagandharasaphoṭṭhabbadhammesu āpatantesu chasu dvāresu saṃvarakavāṭam anuggḡāṭetvā mānasam samodahitvā saṃvaram katvā satena sampajānena viḡatabbam samaṇadhammam anurakkhamānena. Idam, mahārāja, kummassa paṅcamam aṅgam gaḡetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare kummūpamasuttante –

“Kummova aṅgāni sake kapāle, samodaham bhikkhu manovitaḡke;

Anissito añṇamaḡḡhayāno, parinibbutonūpavadeyya kañci’”ti.

Kumaṅgapaṅho chaṭṭho.

7. Vaṃsaṅgapaṅho

7. “Bhante nāgasena, ‘vaṃsassa ekaṃ aṅgam gaḡetabba’nti yaṃ vadesi, katamam taṃ ekaṃ aṅgam gaḡetabba’nti? “Yathā, mahārāja, vaṃso yattha vāto, tattha anulometi, nāṅṇatthamanudhāvati, evameva kho, mahārāja, yoginā yogāvācarena yaṃ buddhena bhagavatā bhāsitam navaṅgam satthu sāsanaṃ, taṃ anulomayitvā kappiye anavajje ṭhatvā samaṇadhammam yeva pariyesitabbam. Idam, mahārāja, vaṃsassa ekaṃ aṅgam gaḡetabbam. Bhāsitampetam mahārāja therena rāhulena –

“Navaṅgam buddhavanam, anulometvāna sabbadā;

Kappiye anavajjasmiṃ, ṭhatvāpāyam samuttari’”nti.

Vaṃsaṅgapaṅho sattamo.

8. Cāpaṅgapaṅho

8. “Bhante nāgasena, ‘cāpassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja, cāpo sutacchito namito yāvaggamūlaṃ samakameva anunamati nappaṭitthambhati, evameva kho, mahārāja, yoginā yogāvacarena theranavamajjhimasamakesu anunamitabbaṃ nappaṭipharitabbaṃ. Idaṃ, mahārāja, cāpassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena vidhura [puṇṇaka] jātake –

“Cāpovūnudara dhīro, vaṃso vāpi pakampaye ;

Paṭilomaṃ na vatteyya, sa rājivasatiṃ vase”ti.

Cāpaṅgapaṅho aṭṭhama.

9. Vāyasaṅgapaṅho

9. “Bhante nāgasena, ‘vāyasassa dve aṅgāni gahetabbānī’nti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”nti? “Yathā, mahārāja, vāyaso āsaṅkitaparisaṅkito yattappayatto carati, evameva kho, mahārāja, yoginā yogāvacarena āsaṅkitaparisaṅkitaṃ yattappayattena upaṭṭhitāya satiyā saṃvutehi indriyehi caritabbaṃ. Idaṃ, mahārāja, vāyasassa paṭṭhamam aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, vāyaso yaṃ kiñci bhojanaṃ disvā ñātīhi saṃvibhajitvā bhuñjati, evameva kho, mahārāja, yoginā yogāvacarena ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi paṭivibhattabhoginā bhavitabbaṃ sīlavantehi sabrahmacārīhi. Idaṃ, mahārāja, vāyasassa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena sārīputtana dhammasenāpatinā –

“Sace me upanāmenti, yathāladdhaṃ tapassino;

Sabbe saṃvibhajitvāna, tato bhuñjāmi bhojana”nti.

Vāyasaṅgapaṅho navama.

10. Makkaṭaṅgapaṅho

10. “Bhante nāgasena, ‘makkaṭassa dve aṅgāni gahetabbānī’nti yaṃ

vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti? “Yathā, mahārāja, makkāṭo vāsamupagacchanto tathārūpe okāse mahatimahārukkhe pavivitte sabbatṭhakasākkhe bhīruttāṇe vāsamupagacchati, evameva kho, mahārāja, yoginā yogāvacarena lajjim pesalaṃ sīlavantaṃ kalyāṇadhammaṃ bahussutaṃ dhammadharaṃ vinayadharaṃ piyaṃ garubhāvanīyaṃ vattāraṃ vacanakkhamaṃ ovādakaṃ viññāpakāṃ sandassakaṃ samādapakaṃ samuttejakaṃ sampahaṃsakaṃ evarūpaṃ kalyāṇamittaṃ ācariyaṃ nissāya viharitabbaṃ. Idaṃ, mahārāja, makkāṭassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, makkāṭo rukkhe yeva carati tiṭṭhati nisīdati, yadi niddaṃ okkamati, tattheva rattiṃ vāsamanubhavati. Evameva kho, mahārāja, yoginā yogāvacarena pavanābhimukhena bhavitabbaṃ, pavane yeva ṭhānacaṅkamanisajjāsayaṇaṃ niddaṃ okkamitabbaṃ, tattheva satipaṭṭhānamanubhavitabbaṃ. Idaṃ, mahārāja, makkāṭassa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetā, mahārāja, therena sārīputtena dhammasenāpatinā –

“Caṅkamantopi tiṭṭhanto, nisajjāsayaṇena vā;

Pavane sobhate bhikkhu, pavanantaṃva vaṇṇita”nti.

Makkāṭaṅgapaṇho dasamo.

Gadrabhavaggo paṭhamo.

Tassuddānaṃ –

Gadrabho ceva kukkuṭo, kalando dīpini dīpiko;

Kummo vaṃso ca cāpo ca, vāyaso atha makkāṭoti.

2. Samuddavaggo

1. Lābulataṅgapaṇho

1. “Bhante nāgasena, ‘lābulatāya ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, lābulatā tiṇe vā kaṭṭhe vā latāya vā soṇḍikāhi ālambitvā tassūpari vaḍḍhati, evameva kho, mahārāja, yoginā yogāvacarena arahatte abhivaḍḍhitukāmena manasā ārammaṇaṃ ālambitvā arahatte abhivaḍḍhitabbaṃ. Idaṃ, mahārāja, lābulatāya ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetā, mahārāja, therena

sāriputtena dhammasenāpatinā –

“Yathā lābulatā nāma, tiṇe kaṭṭhe latāya vā;

Ālambitvā soṇḍikāhi, tato vaḍḍhati uppari.

“Tatheva buddhaputtana, arahattaphalakāminā;

Ārammaṇaṃ ālambitvā, vaḍḍhitabbaṃ asekkhaphale”ti.

Lābulataṅgapaṇho paṭhamo.

2. Padumaṅgapaṇho

2. “Bhante nāgasena, ‘padumassa tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī”ti? “Yathā, mahārāja, padumaṃ udake jātaṃ udake saṃvaddhaṃ anupalittaṃ udakena, evameva kho, mahārāja, yoginā yogāvacarena kule gaṇe lābhe yase sakkāre sammānanāya paribhogapaccayesu ca sabbattha anupalittena bhavitabbaṃ. Idaṃ, mahārāja, padumassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, padumaṃ udakā accuggamma ṭhāti. Evameva kho, mahārāja, yoginā yogāvacarena sabbalokaṃ abhibhavitvā accuggamma lokuttaradhamme ṭhātābbaṃ. Idaṃ, mahārāja, padumassa dutiyaṃ aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, padumaṃ appamattakenapi anilena eritaṃ calati. Evameva kho, mahārāja, yoginā yogāvacarena appamattakesupi kilesesu saṃyamo karaṇīyo, bhayadassāvinā viharitabbaṃ. Idaṃ, mahārāja, padumassa tatiyaṃ aṅgam gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena ‘aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesū’ti.

Padumaṅgapaṇho dutiyo.

3. Bijaṅgapaṇho

3. “Bhante nāgasena, ‘bījassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti? “Yathā, mahārāja, bījaṃ appakampi samānaṃ bhaddake khetto vuttaṃ deve sammā dhāraṃ paveccante subahūni phalāni anudassati, evameva kho, mahārāja, yoginā

yogāvacarena yathā paṭipāditam sīlam kevalam sāmāññaphalamanudassati. Evaṃ sammā paṭipajjitabbaṃ. Idam, mahārāja, bījassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparam, mahārāja, bījam suparisodhite khette ropitam khippameva samvirūhati, evameva kho, mahārāja, yoginā yogāvacarena mānasam supariggahitam suññāgāre parisodhitam satipaṭṭhānakhattavare khittam khippameva virūhati. Idam, mahārāja, bījassa dutiyam aṅgam gahetabbaṃ. Bhāsitampetam, mahārāja, therena anuruddhena –

“Yathāpi khette parisuddhe, bījañcassa paṭiṭṭhitam;

Vipulam tassa phalam hoti, api toseti kassakam.

“Tatheva yogino cittam, suññāgāre visodhitam;

Satipaṭṭhānakhattamhi, khippameva virūhati”ti.

Bījaṅgapañho tatiyo.

4. Sālakalyāṇikaṅgapañho

4. “Bhante nāgasena, ‘sālakalyāṇikāya ekam aṅgam gahetabba’nti yaṃ vadesi, katamam taṃ ekam aṅgam gahetabba’nti? “Yathā, mahārāja, sālakalyāṇikā nāma antopathaviyam yeva abhivaḍḍhati hatthasatampi bhiiyopi, evameva kho, mahārāja, yoginā yogāvacarena cattāri sāmāññaphalāni catasso paṭisambhidā chaḷabhiññāyo kevalaṅca samanadhammam suññāgāre yeva paripūrayitabbaṃ. Idam, mahārāja, sālakalyāṇikāya ekam aṅgam gahetabbaṃ. Bhāsitampetam, mahārāja, therena rāhulena –

“Sālakalyāṇikā nāma, pādapo dharaṇīruho;

Antopathaviyam yeva, satahatthopi vaḍḍhati.

“Yathā kālamhi sampatte, paripākena so dumo;

Uggañchitvāna ekāham, satahatthopi vaḍḍhati.

“Evamevāham mahāvīra, sālakalyāṇikā viya;

Abbhantare suññāgāre, dhammato abhivaḍḍhayi”nti.

5. Nāvaṅgapaṇho

5. “Bhante nāgasena, ‘nāvāya tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī”ti? “Yathā, mahārāja, nāvā bahuvidhadārusaṅghāṭasamavāyena bahumpi jaṇaṃ tārāyati, evameva kho, mahārāja, yoginā yogāvācarena ācārasīlaguṇavattappaṭivattabahuvidhadhammasaṅghāṭasamavāyena sadevako loko tārāyitabbo. Idaṃ, mahārāja, nāvāya paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, nāvā bahuviddhā mīttānīta ve gavi satta māvaṭṭa ve gaṃ sahati, evameva kho, mahārāja, yoginā yogāvācarena bahuvidhakilesaūmivegaṃ lābhasakkārayasasilokapūjanavandanā parakulesu nindāpasamsāsukhadukkkhasammānanavimānanabahuviddhadosaūmivegaṇca sahitabbaṃ. Idaṃ, mahārāja, nāvāya dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, nāvā aparimitamanantamaṭṭāramakkhobhitagambhīre mahatimahāghose timitimiṅgalamakaramacchagaṇākule mahatimahāsamudde carati, evameva kho, mahārāja, yoginā yogāvācarena tiparivaṭṭa dvādasākāra catusaccābhisamayappaṭivedhe mānasaṃ sañcārāyitabbaṃ. Idaṃ, mahārāja, nāvāya tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsītampetaṃ, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare saccasaṃyutte –

“Vītakentā ca kho tumhe, bhikkhave, ‘idaṃ dukkha’nti vītakkeyyātha, ‘ayaṃ dukkhasamudayo’nti vītakkeyyātha, ‘ayaṃ dukkhanīrodho’nti vītakkeyyātha, ‘ayaṃ dukkhanīrodhagāminī paṭipadā’nti vītakkeyyāthā”ti.

Nāvaṅgapaṇho pañcama.

6. Nāvālagganakaṅgapaṇho

6. “Bhante nāgasena, ‘nāvālagganakassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti? “Yathā, mahārāja, nāvālagganakaṃ bahuṃmijalākulavikkhobhitasalilatala

mahatimahāsamudde nāvaṃ laggeti ṭhpeti, na deti disāvidisaṃ haritaṃ, evameva kho, mahārāja, yoginā yogāvacarena rāgadosamohūmijāle mahatimahāvitakkasampahāre cittaṃ laggetabbaṃ, na dātabbaṃ disāvidisaṃ haritaṃ. Idaṃ, mahārāja, nāvālagganakassa paṭhamam aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, nāvālagganakaṃ na plavati visīdati, hatthasatepi udake nāvaṃ laggeti ṭhānamupaneti, evameva kho, mahārāja, yoginā yogāvacarena lābhayasasakkāramānavandanapūjanaapacitīsu lābhaggayasaggepi na plavitabbaṃ, sarīrayāpanamattake yeva cittaṃ ṭhpetabbaṃ. Idaṃ, mahārāja, nāvālagganakassa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, therena sāriputtena dhammasenāpatinā –

“Yathā samudde lagganakaṃ, na plavati visīdati;

Tatheva lābhasakkāre, mā plavatha visīdathā”ti.

Nāvālagganakaṅgapañho chaṭṭho.

7. Kūpaṅgapañho

7. “Bhante nāgasena, ‘kūpassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, kūpo rajjuñca varattañca laṅkārañca dhāreti, evameva kho, mahārāja, yoginā yogāvacarena satisampajaññasamannāgatena bhavitabbaṃ, abhikkante paṭikkante ālokite vilokite samiñjite pasārite saṅghātipattacīvaradhāraṇe asite pīte khāyite sāyite uccārapassāvakamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārinā bhavitabbaṃ. Idaṃ, mahārāja, kūpassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena ‘sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani’”ti.

Kūpaṅgapañho sattamo.

8. Niyāmakāṅgapañho

8. “Bhante nāgasena, ‘niyāmakassa tīṇi aṅgāni gahetabbāni’nti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbāni’nti? “Yathā, mahārāja, niyāmakko rattindivaṃ satataṃ samitaṃ appamatto yattappayatto nāvaṃ sāreti, evameva kho, mahārāja, yoginā yogāvacarena cittaṃ

niyāmayamānena rattindivam satatam samitam appamattena yattappayattena yoniso manasikārena cittam niyāmetabbam. Idam, mahārāja, niyāmakassa paṭhamam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena dhammapade –

“Appamādaratā hotha, sacittamanurakkhatha;

Duggā uddharathattānam, pañke sannova kuñjaro’ti.

“Puna caparam, mahārāja, niyāmakassa yaṃ kiñci mahāsamudde kalyāṇam vā pāpakam vā, sabbam tam viditam hoti, evameva kho, mahārāja, yoginā yogāvacarena kusalākusalam sāvajjānavajjam hīnappaṇītam kaṇhasukkasappaṭibhāgam vijānitabbam. Idam, mahārāja, niyāmakassa dutiyam aṅgam gahetabbam.

“Puna caparam, mahārāja, niyāmakko yante muddikam deti ‘mā koci yantaṃ āmasitthā’ti, evameva kho, mahārāja, yoginā yogāvacarena citte samvaramuddikā dātābbā ‘mā kiñci pāpakam akusalavitakkam vitakkesī’ti, idam, mahārāja, niyāmakassa tatiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare ‘mā, bhikkhave, pāpake akusale vitakke vitakkeyyātha, seyyathīdam, kāmavitakkam byāpādavitakkam vihiṃsāvitakka’”nti.

Niyāmakaṅgapaṇho aṭṭhamo.

9. Kammakāraṅgapaṇho

9. “Bhante nāgasena, ‘kammakārassa ekaṃ aṅgam gahetabba’nti yaṃ vadesi, katamaṃ tam ekaṃ aṅgam gahetabba’nti? “Yathā, mahārāja, kammakāro evaṃ cintayati ‘bhatako ahaṃ imāya nāvāya kammaṃ karomi, imāyāham nāvāya vāhasā bhattavetaṇaṃ labhāmi, na me pamādo karaṇīyo, appamādena me ayaṃ nāvā vāhetabbā’ti, evameva kho, mahārāja, yoginā yogāvacarena evaṃ cintayitabbam ‘imaṃ kho ahaṃ cātumahābhūtikam kāyaṃ sammasanto satatam samitam appamatto upaṭṭhitassati sato sampajāno samāhito ekaggacitto jātijarābyādhimaraṇasokaparideva dukkhadomanassupāyāsehi parimuccissāmīti appamādo me karaṇīyo’ti, idam, mahārāja, kammakārassa ekaṃ aṅgam gahetabbam. Bhāsitampetam, mahārāja, therena sāriputtana dhammasenāpatinā –

“Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ;
Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā’ti.

Kammakāraṅgapañho navamo.

10. Samuddaṅgapañho

10. “Bhante nāgasena, ‘samuddassa pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī’ti? “Yathā, mahārāja, mahāsamuddo matena kuṇapena saddhiṃ na saṃvasati, evameva kho, mahārāja, yoginā yogāvacarena rāgadosamohamānadiṭṭhimakkhapaḷāsai-ssāmacchariyamāyāsātheyyakuṭilavisamaduccaritakilesamalehi saddhiṃ na saṃvasitabbaṃ. Idaṃ, mahārāja, samuddassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, mahāsamuddo muttāmaṇiveḷuriyasankhasilāpavāḷaphalikamaṇivividharatananicayaṃ dhārento pidahati, na bahi vikirati. Evameva kho, mahārāja, yoginā yogāvacarena maggaphalajhānavimokkhasamādhisamāpatti-vipassanābh iññāvividhaguṇaratanāni adhigantvā pidahitabbāni, na bahi nīharitabbāni. Idaṃ, mahārāja, samuddassa dutiyaṃ aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, mahāsamuddo mahantehi mahābhūtehi saddhiṃsaṃvasati. Evameva kho, mahārāja, yoginā yogāvacarena appicchaṃ santuṭṭhaṃ dhutavādaṃ sallekhavuttiṃ ācārasampannaṃ lajjim pesalaṃ garuṃ bhāvanīyaṃ vattāraṃ vacanakkhamaṃ codakaṃ pāpagarahim ovādakaṃ anusāsakaṃ viññāpakaṃ sandassakaṃ samādapakaṃ samuttejakaṃ sampahaṃsakaṃ kalyāṇamittaṃ sabrahmacāriṃ nissāya vasitabbaṃ. Idaṃ, mahārāja, mahāsamuddassa tatiyaṃ aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, mahāsamuddo navasalilasampunṇāhi gaṅgāyamunāaciravāṭisarabhūmahādīhi nadīsatasahashehi antalikkhe saliladhārāhi ca pūritopi sakaṃ velaṃ nātivattati. Evameva kho, mahārāja, yoginā yogāvacarena lābhasakkārasilokavandanamānanapūjanakāraṇā jīvitahetupi sañcicca sikkhāpadāvītikkamo na karaṇīyo. Idaṃ, mahārāja, mahāsamuddassa catutthaṃ aṅgam gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena –

‘Seyyathāpi, mahārāja, mahāsamuddo ṭhitadhammo velaṃ

nātikkamati, evameva kho, mahārāja, yaṃ mahā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamantī'ti.

“Puna caparaṃ, mahārāja, mahāsamuddo sabbasavantīhi gaṅgāyamunāciravatīsarabhūmahīhi antalikkhe udakadhārāhipi na paripūrati. Evameva kho, mahārāja, yoginā yogāvacarena uddepari ipucchāsavanadhāraṇavinicchaya-abhidhammavinayagāḷhasuttantavi ggahapadanikkhepapadasandhi padavibhattinavaṅgajinasāsanavaraṃ suṇantenāpi na tappitabbaṃ. Idaṃ, mahārāja, mahāsamuddassa pañcamamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena sutasomajātaka –

“Aggi yathā tiṇakatṭhaṃ dahanto, na tappati sāgaro vā nadīhi;

Evampi ce paṇḍitā rājaseṭṭha, sutvā na tappanti subhāsitenā”ti.

Samuddaṅgapaṇho dasamo.Samuddavaggo dutiyo.

Tassuddānaṃ –

Lābulatā ca padumaṃ, bijaṃ sālakalyāṇikā;

Nāvā ca nāvālaggaṃ, kūpo niyāmakko tathā;

Kammakāro samuddo ca, vaggo tena pavuccatīti.

3. Pathavīvaggo

1. Pathavīaṅgapaṇho

1. “Bhante nāgasena, ‘pathaviyā pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī’ti? “Yathā, mahārāja, pathavī iṭṭhāniṭṭhāni kappūrāgarutagaracandanakūnkumādīni ākirantepi pittasemhapubbaruhirasedamedakheḷasiṅghāṇikalasika- muttakarīsādīni ākirantepi tādisā yeva, evameva kho, mahārāja, yoginā yogāvacarena iṭṭhāniṭṭhe lābhālābhe yasāyase nindāpasamsāya sukhadukkhe sabbattha tādinā yeva bhavitabbaṃ. Idaṃ, mahārāja, pathaviyā paṭhamamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pathavī maṇḍanavibhūsanāpagatā sakagandhaparibhāvitā, evameva kho, mahārāja, yoginā yogāvacarena

vibhūsanāpagatena sakasīlagandhaparibhāvitenā bhavitabbaṃ. Idaṃ, mahārāja, pathaviyā dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pathavī niranarā akhaṇḍacchiddā asusirā bahalā ghanā vitthiṇṇā, evameva kho, mahārāja, yoginā yogāvacarena niranaramakhaṇḍacchiddamasusirabahalaghanavitthiṇṇasīlena bhavitabbaṃ. Idaṃ, mahārāja, pathaviyā tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pathavī gāmanigamanagarajanapadarukkhā pabbatan-adītaḷākapokkharāṇimigapakkhimanujanaranārīgaṇaṃ dhārentīpi akilāsu hoti, evameva kho, mahārāja, yoginā yogāvacarena ovaḍantenapi anusāsentenapi viññāpentenapi sandassentenapi samādapentenapi samuttejentenapi sampahaṃsentenapi dhammadesanāsu akilāsunā bhavitabbaṃ. Idaṃ, mahārāja, pathaviyā catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pathavī anunayappaṭighavippamuttā, evamevakho, mahārāja, yoginā yogāvacarena anunayappaṭighavippamuttēna pathavisamēna cetasā viharitabbaṃ. Idaṃ, mahārāja, pathaviyā pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, upāsikāya cūlasubbhaddāya sakasamaṇe parikittayamānāya –

“Ekañce bāhaṃ vāsiyā, tacche kupitamānasā ;

Ekañcebāhaṃ gandhena, ālimpeyya pamoditā .

“Amusmiṃ paṭigho natthi, rāgo asmiṃ na vijjati;

Pathavīsamacittā te, tādisā samaṇā mamā”ti.

Pathavīaṅgapañho paṭhamo.

2. Āpaṅgapañho

2. “Bhante nāgasena, ‘āpassa pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī’ti? “Yathā, mahārāja, āpo susaṅṭhitamakampitamaluḷitasabhāvaparisuddho, evameva kho, mahārāja, yoginā yogāvacarena kuhanalapananemittakanippesikataṃ apantvā susaṅṭhitamakampitamaluḷitasabhāvaparisuddhācārena bhavitabbaṃ. Idaṃ, mahārāja, āpassa paṭhamamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, āpo sītalasabhāvasaṅṭhito,

evameva kho, mahārāja, yoginā yogāvacarena sabbasattesu khantimettānuddayasampanna hitesinā anukampakena bhavitabbaṃ. Idam, mahārāja, āpassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, āpo asuciṃ suciṃ karoti, evameva kho, mahārāja, yoginā yogāvacarena gāme vā araññe vā upajjhāye upajjhāyamattesu ācariye ācariyamattesu sabbattha anadhikaraṇena bhavitabbaṃ anavasesakārinā. Idam, mahārāja, āpassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, āpo bahujanapatthito, evameva kho, mahārāja, yoginā yogāvacarena appicchasantuṭṭhapavivittapaṭisallānena satataṃ sabbalokamabhipatthitena bhavitabbaṃ. Idam, mahārāja, āpassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Punacaparaṃ, mahārāja, āponakassaci ahitamupadahati, evamevakho, mahārāja, yoginā yogāvacarena parabhaṇḍana-kalahaviggahavivādarittajjhānaaratijananaṃ kāyavacīcittēhi pāpakaṃ na karaṇīyaṃ. Idam, mahārāja, āpassa pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ mahārāja, bhagavatā, devātidevena kaṇhajātake –

“Varaṇce me ado sakka, sabbabhūtānamissara;

Na mano vā sarīraṃ vā, maṃ-kate sakka kassaci;

Kadāci upahaññetha, etaṃ sakka varaṃ vare”ti.

Āpaṅgapañho dutiyo.

3. Tejaṅgapañho

3. “Bhante nāgasena, ‘tejassa pañca aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbāni”ti? “Yathā, mahārāja, tejo tiṇakaṭṭhasākhāpalāsaṃ dahati, evamevakho, mahārāja, yoginā yogāvacarena ye te abbhantarā vā bāhirā vā kilesā iṭṭhāniṭṭhārammaṇānubhavanā, sabbe te ñaṅgginā dahitabbā. Idam, mahārāja, tejassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, tejo niddayo akāruṇiko, evameva kho, mahārāja, yoginā yogāvacarena sabbakilesesu kāruṇṇānuddayā na kātabbā. Idam, mahārāja, tejassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, tejo sītaṃ paṭihanati, evameva kho, mahārāja, yoginā yogāvacarena vīriyasantāpatejaṃ abhijanetvā kilesā paṭihantabbā. Idaṃ, mahārāja, tejassa tatiyaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, tejo anunayappaṭiḡhaviṃpamutto uṇhamabhijaneti, evameva kho, mahārāja, yoginā yogāvacarena anunayappaṭiḡhaviṃpamuttena tejosamena cetasā viharitabbam. Idaṃ, mahārāja, tejassa catutthaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, tejo andhakāraṃ vidhamitvā ālokaṃ dassayati, evameva kho, mahārāja, yoginā yogāvacarena avijjandhakāraṃ vidhamitvā ñāṇālokaṃ dassayitabbam. Idaṃ, mahārāja, tejassa pañcamaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena sakaṃ puttam rāhulaṃ ovaḡantena –

“Tejosamaṃ , rāhula, bhāvanam bhāvehi, tejosamaṃ hi te, rāhula, bhāvanam bhāvayato uppanā? Manāpāmanāpā phassā cittaṃ na pariādāya ṭhassantī””ti.

Tejaṅgapaṇho tatiyo.

4. Vāyuṅgapaṇho

4. “Bhante nāgasena, ‘vāyussa pañca aṅgāni gahetabbānī’”ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī””ti? “Yathā, mahārāja, vāyu supupphitavanasaṇḡantaram abhivāyati, evameva kho, mahārāja, yoginā yogāvacarena vimuttivarakusumapupphitārammanāvanantare ramitabbam. Idaṃ, mahārāja, vāyussa paṭhamaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, vāyu dharaṇīruhapāḡapagaṇe mathayati, evameva kho, mahārāja, yoginā yogāvacarena vanantaragatena saṅkhāre vicināntena kilesā mathayitabbā. Idaṃ, mahārāja, vāyussa dutiyaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, vāyu ākāse carati, evameva kho, mahārāja, yoginā yogāvacarena lokuttaradhammesu mānasaṃ saṅcārayitabbam. Idaṃ, mahārāja, vāyussa tatiyaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, vāyu gandham anubhavati, evameva kho, mahārāja, yoginā yogāvacarena attano sīlavarasurabhigandho

anubhavitabbo. Idaṃ, mahārāja, vāyussa catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, vāyu nirālayo aniketavāsī, evameva kho, mahārāja, yoginā yogāvacarena nirālayamaniketamasanthavena sabbattha vimuttana bhavitabbaṃ. Idaṃ, mahārāja, vāyussa pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena suttanipāte

–

“Santhavāto bhayaṃ jātaṃ, nicketā jāyate rajo;

Aniketamasanthavaṃ, etaṃ ve munidassana”’nti.

Vāyuṅgapañho catuttho.

5. Pabbataṅgapañho

5. “Bhante nāgasena, ‘pabbatassa pañca aṅgāni gahetabbāni’ ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbāni”’ti? “Yathā, mahārāja, pabbato acalo akampito asampavedhī, evameva kho, mahārāja, yoginā yogāvacarena sammānane vimānane sakkāre asakkāre garukāre agarukāre yase ayase nindāya pasamsāya sukhe dukkhe iṭṭhāniṭṭhesu sabbattha rūpasaddagandharasaphoṭṭhabbadhammesu rajanīyesu na rajjitabbaṃ, dussanīyesu na dussitabbaṃ, muyhanīyesu na muyhitabbaṃ, na kampitabbaṃ na calitabbaṃ, pabbatena viya acalena bhavitabbaṃ. Idaṃ, mahārāja, pabbatassa paṭhamamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena –

“Selo yathā ekaghano , vātena na samīrati;

Evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā’ ti.

“Puna caparaṃ, mahārāja, pabbato thaddho na kenaci saṃsatṭho, evameva kho, mahārāja, yoginā yogāvacarena thaddhena asaṃsatṭhena bhavitabbaṃ, na kenaci saṃsaggo karanīyo. Idaṃ, mahārāja, pabbatassa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena –

“Asaṃsatṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;

Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇa’nti.

“Puna caparaṃ, mahārāja, pabbate bījaṃ na virūhati, evameva kho, mahārāja, yoginā yogāvacarena sakamānase kilesā na virūhāpetabbā. Idaṃ, mahārāja, pabbatassa tatiyaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, therena subhūtinā –

“Rāgūpasamhitam cittaṃ, yadā uppajjate mama;

Sayaṃva paccavekkhāmi , ekaggo taṃ damemahaṃ.

“Rajjase rajanīye ca, dussanīye ca dussase;

Muyhase mohanīye ca, nikkhamassu vanā tuvaṃ.

“Visuddhānaṃ ayaṃ vāso, nimmalānaṃ tapassinam;

Mā kho visuddham dūsesi, nikkhamassu vanā tuva’nti.

“Puna caparaṃ, mahārāja, pabbato accuggato, evameva kho, mahārāja, yoginā yogāvacarena ñāṇaccuggatena bhavitabbam. Idaṃ, mahārāja, pabbatassa catutthaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena –

“Pamādaṃ appamādena, yadā nudati paṇḍito;

Paññāpāsādamāruyha, asoko sokiniṃ pajam;

Pabbataṭṭhova bhūmaṭṭhe , dhīro bāle avekkhatī’ti.

“Puna caparaṃ, mahārāja, pabbato anunnato anonato, evameva kho, mahārāja, yoginā yogāvacarena unnatāvanati na karaṇīyā. Idaṃ, mahārāja, pabbatassa pañcamam aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, upāsikāya cūlasubhaddāya sakasamaṇe parikittayamānāya –

“Lābhena unnato loko, alābhena ca onato;

Lābhālābhena ekatthā , tādīsā samaṇā mamā”’ti.

Pabbataṅgapañho pañcama.

6. Ākāsaṅgapañho

6. “Bhante nāgasena, ‘ākāsassa pañca aṅgāni gahetabbāni’ti yaṃ

vadesi, katamāni tāni pañca aṅgāni gahetabbānī”ti? “Yathā, mahārāja, ākāso sabbaso agayho, evameva kho, mahārāja, yoginā yogāvacarena sabbaso kilesehi agayhena bhavitabbaṃ. Idaṃ, mahārāja, ākāssassa paṭhamamaṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, ākāso isitāpasabhūtadijagaṇānusañcarito, evameva kho, mahārāja, yoginā yogāvacarena ‘aniccaṃ dukkhaṃ anattā’ti saṅkhāresu mānasaṃ sañcārayitabbaṃ. Idaṃ, mahārāja, ākāssassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, ākāso santāsanīyo, evameva kho, mahārāja, yoginā yogāvacarena sabbabhavapaṭisandhīsu mānasaṃ ubbejayitabbaṃ, assādo na kātabbo. Idaṃ, mahārāja, ākāssassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, ākāso ananto appamāṇo aparimeyyo, evameva kho, mahārāja, yoginā yogāvacarena anantasīlena aparimitaññaṇena bhavitabbaṃ. Idaṃ, mahārāja, ākāssassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, ākāso alaggo asatto appaṭiṭṭhito apalibuddho, evameva kho, mahārāja, yoginā yogāvacarena kule gaṇe lābhe āvāse palibodhe paccaye sabbakilesesu ca sabbattha alaggena bhavitabbaṃ, anāsattena appaṭiṭṭhitena apalibuddhena bhavitabbaṃ. Idaṃ, mahārāja, ākāssassa pañcamamaṅgaṃ gahetabbaṃ. Bhāsitampetaṃ, mahārāja, bhagavatā devātidevena sakaṃ puttaṃ rāhulaṃ ovaḍantena – ‘seyyathāpi, rāhula, ākāso na katthaci paṭiṭṭhito, evameva kho tvaṃ, rāhula, ākāssasamaṃ bhāvanaṃ bhāvehi, ākāssasamaṃ hi te, rāhula, bhāvanaṃ bhāvayato uppannā maṇāpāmanāpā phassā cittaṃ pariyādāya ṭhassanti”ti.

Ākāsaṅgapañho chaṭṭho.

7. Candaṅgapañho

7. “Bhante nāgasena, ‘candassa pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī”ti? “Yathā, mahārāja, cando sukkapakke udayanto uttaruttariṃ vaḍḍhati, evameva kho, mahārāja, yoginā yogāvacarena ācārasīlaguṇavattappaṭipattiyā āgamādhigame paṭisallāne satipaṭṭhāne indriyesu guttadvāratāya bhojane mattaññūtāya jāgariyānuyoge uttaruttariṃ vaḍḍhitabbaṃ. Idaṃ, mahārāja, candassa paṭhamamaṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cando uḷārādhipati, evameva kho, mahārāja, yoginā yogāvacarena uḷarena chandādhipatinā bhavitabbaṃ. Idaṃ, mahārāja, candassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cando nisāya carati, evameva kho, mahārāja, yoginā yogāvacarena pavivittena bhavitabbaṃ. Idaṃ, mahārāja, candassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cando vimānaketu, evameva kho, mahārāja, yoginā yogāvacarena sīlaketunā bhavitabbaṃ. Idaṃ, mahārāja, candassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cando āyācitapattithito udeti, evameva kho, mahārāja, yoginā yogāvacarena āyācitapattithitena kulāni upasaṅkamitabbāni. Idaṃ, mahārāja, candassa pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare ‘candūpamā, bhikkhave, kulāni upasaṅkamatha, apakasseva kāyaṃ apakassa cittaṃ niccānavakā kulesu appagabbhā’”ti .

Candaṅgapañho sattamo.

8. Sūriyaṅgapañho

8. “Bhante nāgasena, ‘sūriyassa satta aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni satta aṅgāni gahetabbāni’”ti? “Yathā, mahārāja, sūriyo sabbaṃ udakaṃ parisoseti, evameva kho, mahārāja, yoginā yogāvacarena sabbakilesā anavasesaṃ parisosetabbā. Idaṃ, mahārāja, sūriyassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo tamandhakāraṃ vidhamati, evameva kho, mahārāja, yoginā yogāvacarena sabbaṃ rāgatamaṃ dosatamaṃ mohatamaṃ mānatamaṃ diṭṭhitamaṃ kilesatamaṃ sabbaṃ duccharitamaṃ vidhamayitabbaṃ. Idaṃ, mahārāja, sūriyassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo abhikkhaṇaṃ carati, evameva kho, mahārāja, yoginā yogāvacarena abhikkhaṇaṃ yoniso manasikāro kātabbo. Idaṃ, mahārāja, sūriyassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo raṃsimālī, evameva kho, mahārāja, yoginā yogāvacarena ārammaṇamālinā bhavitabbaṃ. Idaṃ, mahārāja,

sūriyassa catuttham aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo mahājanakāyaṃ santāpento carati, evameva kho, mahārāja, yoginā yogāvacarena ācārasīlaguṇavattappaṭṭipattiyā jhānavimokkhasamādhisamāpattiindriyabala-bojjhaṅgasatipaṭṭhānasam mappadhānaiddhipādehi sadevako loko santāpayitabbo. Idaṃ, mahārāja, sūriyassa pañcamam aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo rāhubhayā bhīto carati, evameva kho, mahārāja, yoginā yogāvacarena duccarita duggativisa makantāravipākavinipātakilēsajā lajā tite diṭṭhisāṅghāṭapaṭimukke kupathapakkhande kummaggapaṭipanne satte disvā mahatā saṃvegabhayena mānasam saṃvejetabbaṃ. Idaṃ, mahārāja, sūriyassa chaṭṭham aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sūriyo kalyāṇapāpake dasseti, evameva kho, mahārāja, yoginā yogāvacarena indriya-balabojjhaṅgasatipaṭṭhānasam mappadhānaiddhipādalokeyalokuttaradhammā dassetabbā. Idaṃ, mahārāja, sūriyassa sattamam aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, therena vaṅgīsenā –

“Yathāpi sūriyo udayanto, rūpaṃ dasseti pāṇinaṃ;

Suciṇca asuciṇcāpi, kalyāṇaṇcāpi pāpakaṃ.

“Tathā bhikkhu dhammadharo, avijjāpihitaṃ janam;

Patham dasseti vividham, ādiccovudayaṃ yathā”ti.

Sūriyaṅgapaṇho aṭṭhamo.

9. Sakkaṅgapaṇho

9. “Bhante nāgasena, ‘sakkassa tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī’ti? “Yathā, mahārāja, sakko ekantasukhasamappito, evameva kho, mahārāja, yoginā yogāvacarena ekantapavivekasukhābhiratena bhavitabbaṃ. Idaṃ, mahārāja, sakkassa paṭhamam aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sakko deve disvā paggaṇhāti, hāsama bhijaneti, evameva kho, mahārāja, yoginā yogāvacarena

kusalesu dhammesu alīnamatanditaṃ santaṃ mānasaṃ paggahetabbaṃ, hāsamabhijānetabbaṃ, uṭṭhahitabbaṃ ghaṭitabbaṃ vāyāmitabbaṃ. Idaṃ, mahārāja, sakkassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sakkassa anabhirati nuppajjati, evameva kho, mahārāja, yoginā yogāvacarena suññāgāre anabhirati na uppādetabbā. Idaṃ, mahārāja, sakkassa tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena subhūtinā –

“Sāsane te mahāvīra, yato pabbajito ahaṃ;

Nābhijānāmi uppannaṃ, mānasaṃ kāmasaṃhita”nti.

Sakkaṅgapañho navamo.

10. Cakkavattiṅgapañho

10. “Bhante nāgasena, ‘cakkavattissa cattāri aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni cattāri aṅgāni gahetabbānī”ti? “Yathā, mahārāja, cakkavattī catūhi saṅgahavatthūhi jaṇaṃ saṅgaṇhāti, evameva kho, mahārāja, yoginā yogāvacarena catassannaṃ parisānaṃ mānasaṃ saṅgahetabbaṃ anuggahetabbaṃ sampahaṃsetabbaṃ. Idaṃ, mahārāja, cakkavattissa paṭhamam aṅgaṃ gahetabbaṃ.

“Punacaparaṃ, mahārāja, cakkavattissa vijitecorānauṭṭhahanti, evameva kho, mahārāja, yoginā yogāvacarena kāmarāgabyāpādavihiṃsāvittakkā na uppādetabbā. Idaṃ, mahārāja, cakkavattissa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena –

“Vitakkūpasame ca yo rato, asubhaṃ bhāvayate sadā sato;

Esa kho byantikāhiti, esa checchati mārabandhana’nti.

“Punacaparaṃ, mahārāja, cakkavattī divase divase samuddapariyaṇṭaṃ mahāpathaviṃ anuyāyati kalyāṇapāpakāni vicinamāno, evameva kho, mahārāja, yoginā yogāvacarena kāyakammaṃ vacīkammaṃ manokammaṃ divase divase paccavekkhitabbaṃ ‘kiṃ nu kho me imehi tīhi ṭhānehi anupavajjassa divaso vītivattati’ti. Idaṃ, mahārāja, cakkavattissa tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena aṅguttaranikāyavare –

‘Kathambhūtassa me rattindivā vītivattantīti pabbajitena abhiñhaṃ paccavekkhitabba’nti.

“Puna caparaṃ, mahārāja, cakkavattissa abhantarabāhirārakkhā susaṃvihitā hoti, evameva kho, mahārāja, yoginā yogāvacarena abhantarānaṃ bāhirānaṃ kilesānaṃ ārakkhāya satidovāriko ṭhapetabbo. Idaṃ, mahārāja, cakkavattissa catutthaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena –

‘Satidovāriko, bhikkhave, ariyasāvako akusalaṃ pajahati kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’”ti.

Cakkavattiṅgapañho dasamo.

Pathavīvaggo tatiyo.

Tassuddānaṃ –

Pathavī āpo ca tejo ca, vāyo ca pabbatena ca;

Ākāso candasūriyo ca, sakko ca cakkavattināti.

4. Upacikāvaggo

1. Upacikaṅgapañho

1. “Bhante nāgasena, ‘upacikāya ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, upacikā upari chadanaṃ katvā attānaṃ pidahitvā gocarāya carati, evameva kho, mahārāja, yoginā yogāvacarena sīlasaṃvarachadanaṃ katvā mānasam pidahitvā piṇḍāya caritabbaṃ, sīlasaṃvarachadanaṃ kho, mahārāja, yogī yogāvacaro sabbabhayasamatikkanto hoti. Idaṃ, mahārāja, upacikāya ekaṃ aṅgaṃ gahetabbaṃ, bhāsitaṃpettaṃ, mahārāja, therena upasenena vaṅgantaputtana –

“Sīlasaṃvarachadanaṃ, yogī katvāna mānasam;

Anupalitto lokena, bhayā ca parimuccatī’”ti.

Upacikaṅgapañho paṭhamo.

2. Biḷāraṅgapaṅho

2. “Bhante nāgasena, ‘biḷārassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti? “Yathā, mahārāja, biḷāro guhāgatopi susiragatopi hammiyantaragatopi undūraṃ yeva pariyesati, evameva kho, mahārāja, yoginā yogāvacarena gāmagatenāpi araṅṅagatenāpi rukkhamūlagatenāpi suṅṅāgāragatenāpi satataṃ samitaṃ appamattena kāyagatāsatiḥojanaṃ yeva pariyesitabbaṃ. Idaṃ, mahārāja, biḷārassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, biḷāro āsanne yeva gocaraṃ pariyesati, evameva kho, mahārāja, yoginā yogāvacarena imesu yeva pañcasu upādānakkhandhesu udayabbayānupassinā viharitabbaṃ ‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo, iti saṅṅā iti saṅṅāya samudayo iti saṅṅāya atthaṅgamo, iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo, iti viṅṅānaṃ iti viṅṅānaṃ samudayo iti viṅṅānaṃ atthaṅgamo’ti. Idaṃ, mahārāja, biḷārassa dutiyaṃ aṅgam gahetabbaṃ. Bhāsitaṃ, mahārāja, bhagavatā devātidevena –

“Na ito dūre bhavitabbaṃ, bhavaggaṃ kiṃ karissati;

Paccuppannamhi vohāre, sake kāyamhi vindathā”ti.

Biḷāraṅgapaṅho dutiyo.

3. Undūraṅgapaṅho

3. “Bhante nāgasena, ‘undūrassa ekaṃ aṅgam gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgam gahetabba’nti? “Yathā, mahārāja, undūro itocito ca vicaranto āhārūpāsīsako yeva carati, evameva kho, mahārāja, yoginā yogāvacarena itocito ca vicarantena yoniso manasikārūpāsīsakeneva bhavitabbaṃ. Idaṃ, mahārāja, undūrassa ekaṃ aṅgam gahetabbaṃ. Bhāsitaṃ, mahārāja, therena upasenena vaṅgantaputtana –

“Dhammāsīsaṃ karitvāna, viharanto vipassako;

Anolīno viharati, upasanto sadā sato”ti.

Undūraṅgapaṅho tatiyo.

4. Vicchikaṅgapaṇho

4. “Bhante nāgasena, ‘vicchikassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja, vicchiko naṅgulāvudho naṅgulaṃ ussāpetvā carati, evameva kho, mahārāja, yoginā yogāvacarena ñāṇāvudhena bhavitabbaṃ, ñāṇaṃ ussāpetvā viharitabbaṃ. Idaṃ, mahārāja, vicchikassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena upasenena vaṅgantaputtana –

“Ñāṇakhaggaṃ gahetvāna, viharanto vipassako;

Parimuccati sabbabhayā, duppasaho ca so bhave”ti.

Vicchikaṅgapaṇho catuttho.

5. Nakulaṅgapaṇho

5. “Bhante nāgasena, ‘nakulassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja, nakulo uragamupagacchanto bhesajjena kāyaṃ paribhāvetvā uragamupagacchati gahetuṃ, evameva kho, mahārāja, yoginā yogāvacarena kodhāghātabhulamaṃ kalahaviggahavivādavirodhābhībhūtaṃ lokamupagacchantena mettābhesajjena mānaṃ anulimpitabbaṃ. Idaṃ, mahārāja, nakulassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena sāriputtana dhammasenāpatinā –

“Tasmā sakaṃ paresampi, kātābā mettabhāvanā;

Mettacittena pharitabbaṃ, etaṃ buddhāna sāsana”nti.

Nakulaṅgapaṇho pañcamaṃ.

6. Jarasiṅgālaṅgapaṇho

6. “Bhante nāgasena, ‘jarasiṅgālassa dve aṅgāni gahetabbānī’nti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”nti? “Yathā, mahārāja, jarasiṅgālo bhojanaṃ paṭilabhitvā ajigucchamaṇo yāvadattham āharayati, evameva kho, mahārāja, yoginā yogāvacarena bhojanaṃ paṭilabhitvā ajigucchamaṇena sarīrayāpanamattameva paribhuñjitabbaṃ. Idaṃ, mahārāja, jarasiṅgālassa paṭhamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena mahākassapena –

“Senāsanamhā oruyha, gāmaṃ piṇḍāya pāvisim;

Bhuñjantaṃ purisaṃ kuṭṭhiṃ, sakkacca naṃ upaṭṭhahim.

“So me pakkena hatthena, ālopaṃ upanāmayi;

Ālopaṃ pakkhipantassa, aṅgulipettha chijjatha.

“Kuṭṭamūlañca nissāya, ālopaṃ taṃ abhuñjisam;

Bhuñjamāne vā bhutte vā, jegucchaṃ me na vijjatī’ti.

“Puna caparaṃ, mahārāja, jarasiṅgālo bhojanaṃ paṭilabhitvā na vicināti lūkhaṃ vā paṇītaṃ vāti, evameva kho, mahārāja, yoginā yogāvacarena bhojanaṃ paṭilabhitvā na vicinitabbaṃ ‘lūkhaṃ vā paṇītaṃ vā sampannaṃ vā asampannaṃ vā’ti, yathāladdhena santussitabbaṃ. Idaṃ, mahārāja, jarasiṅgālassa dutiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, therena upasenena vaṅgantaputtana –

“Lūkhenapi ca santusse, nāññaṃ patthe rasaṃ bahum;

Rasesu anugiddhassa, jhāne na ramate mano;

Itarītarena santuṭṭho , sāmāññaṃ paripūrati’”ti.

Jarasiṅgālaṅgapañho chaṭṭho.

7. Migāṅgapañho

7. “Bhante nāgasena, ‘migassa tīṇi aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbāni’ti? “Yathā, mahārāja, migo divā araññe carati, rattiṃ abbhokāse, evameva kho, mahārāja, yoginā yogāvacarena divā araññe viharitabbaṃ, rattiṃ abbhokāse. Idaṃ, mahārāja, migassa paṭhamam aṅgaṃ gahetabbaṃ.

“Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena lomahaṃsanapariyāye –

“So kho ahaṃ, sārīputta, yā tā rattiyo sītā hemantikā antaraṭṭhakā himapātasamayā , tathārūpāsu rattīsu rattiṃ abbhokāse viharāmi, divā vanasaṅḍe. Gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattiṃ vanasaṅḍe’ti.

“Puna caparaṃ, mahārāja, migo sattimhi vā sare vā opatante vañceti palāyati, na kāyamupaneti, evameva kho, mahārāja, yoginā yogāvacarena kilesesu opatantesu vañcayitabbaṃ palāyitabbaṃ, na cittamupanetabbaṃ. Idaṃ, mahārāja, migassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, migo manusse disvā yena vā tena vā palāyati ‘mā maṃ te addasaṃsū’ti, evameva kho, mahārāja, yoginā yogāvacarena bhaṇḍanakalahaviggahavivādasīle dussīle kusīte saṅgaṇikārāme disvā yena vā tena vā palāyitabbaṃ ‘mā maṃ te addasaṃsu, ahañca te mā addasa’nti. Idaṃ, mahārāja, migassa tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, therena sārīputtena dhammasenāpatinā –

“Mā me kadāci pāpiccho, kusīto hīnavīriyo;

Appassuto anācāro, sammato ahu katthacī”ti.

Migaṅgapañho sattamo.

8. Gorūpaṅgapañho

8. “Bhante nāgasena, ‘gorūpassa cattāri aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni cattāri aṅgāni gahetabbānī”ti? “Yathā, mahārāja, gorūpo sakaṃ gehaṃ na vijahati, evameva kho, mahārāja, yoginā yogāvacarena sako kāyo na vijahitabbo ‘aniccucchādanaparimaddanabhedanavikiraṇavidhamaṇasādhamaṃ ayam kāyo’ti. Idaṃ, mahārāja, gorūpassa paṭhamāṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, gorūpo ādinnadhuro sukhadukkhena dhuraṃ vahati, evameva kho, mahārāja, yoginā yogāvacarena ādinnabrahmacariyena sukhadukkhena yāva jīvitapariyādānā āpāṇakoṭikaṃ brahmacariyaṃ caritabbaṃ. Idaṃ, mahārāja, gorūpassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, gorūpo chandena ghāyamāno pāṇiyaṃ pivati, evameva kho, mahārāja, yoginā yogāvacarena ācariyupajjhāyānaṃ anusīṭṭhi chandena pemena pasādena ghāyamānena paṭiggahetabbā. Idaṃ, mahārāja, gorūpassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, gorūpo yena kenaci vāhiyamāno vahati, evameva kho, mahārāja, yoginā yogāvacarena theranavamaṃ jhimabhikkhūnampi gihiupāsakassāpi ovādānusāsānī sirasā

sampaṭicchitabbā. Idam, mahārāja, gorūpassa catuttham aṅgam gahetabbam. Bhāsītampeṭam, mahārāja, therena sāriputtena dhammasenāpatinā –

“Tadahu pabbajito santo, jātiyā sattavassiko;

Sopi maṃ anusāseyya, sampaṭicchāmi matthake .

“Tibbam chandañca pemañca, tasmim disvā upatṭhape;

Ṭhapeyyācariyatṭhāne, sakkacca maṃ punappuna”’nti.

Gorūpaṅgapañho aṭṭhamo.

9. Varāhaṅgapañho

9. “Bhante nāgasena, ‘varāhassa dve aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbāni”ti? “Yathā, mahārāja, varāho santattakāṭhite gimhasamaye sampatte udakaṃ upagacchati, evameva kho, mahārāja, yoginā yogāvacarena dosena citte āluṭitakhalitavibbhantasantatte sītalāmatapaṇītamettābhāvanam upagantabbam. Idam, mahārāja, varāhassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, varāho cikkhalla mudakamupagantvā nāsikāya pathaviṃ khaṇitvā doṇim katvā doṇikāya sayati, evameva kho, mahārāja, yoginā yogāvacarena mānase kāyam nikkhipitvā ārammaṇantaragatena sayitabbam. Idam, mahārāja, varāhassa dutiyam aṅgam gahetabbam. Bhāsītampeṭam, mahārāja, therena piṇḍolabhāradvājena

“Kāye sabhāvam disvāna, vicinitvā vipassako;

Ekākiyo adutiyo, seti ārammaṇantare”’ti.

Varāhaṅgapañho navamo.

10. Hatthiṅgapañho

10. “Bhante nāgasena, ‘hatthissa pañca aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbāni”ti? “Yathā, mahārāja,

hatthī nāma caranto yeva pathaviṃ dāleti, evameva kho, mahārāja, yoginā yogāvacarena kāyaṃ sammasamāneneva sabbe kilesā dāletabbā. Idam, mahārāja, hatthissa paṭhamam āngam gahetabbam.

“Puna caparam, mahārāja, hatthī sabbakāyeneva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evameva kho, mahārāja, yoginā yogāvacarena sabbakāyena apalokinā bhavitabbam, na disāvidisā viloketabbā, na uddham ulloketabbam, na adho oloketabbam, yugamattapekkhinā bhavitabbam. Idam, mahārāja, hatthissa dutiyam āngam gahetabbam.

“Punacaparam, mahārāja, hatthī anibaddhasayanogocarāyamanugantvā na tameva desam vāsathamupagacchati, na dhuvappatiṭṭhālayo, evameva kho, mahārāja, yoginā yogāvacarena anibaddhasayanena bhavitabbam, nirālayena piṇḍāya gantabbam, yadi passati vipassako manuñnam patirūpaṃ ruciradese bhavam maṇḍapaṃ vā rukkhamaṃ vā guham vā pabbhāram vā, tattheva vāsamupagantabbam, dhuvappatiṭṭhālayo na kātabbo. Idam, mahārāja, hatthissa tatiyam āngam gahetabbam.

“Puna caparam, mahārāja, hatthī udakam ogāhitvā sucivimalasītalasalilaparipuṇṇam kumuduppalapadumapuṇḍarīkasañchannam mahatimahantaṃ padumasaram ogāhitvā kīḷati gajavarakīḷam, evameva kho, mahārāja, yoginā yogāvacarena sucivimalavippasannamanāviladhamavaravāripuṇṇam vimuttikusumasañchannam mahāsatiṭṭhānapokkharaniṃ ogāhitvā nīṇena saṅkhārā odhunitabbā vidhunitabbā, yogāvacarakīḷā kīḷitabbā. Idam, mahārāja, hatthissa catuttham āngam gahetabbam.

“Puna caparam, mahārāja, hatthī sato pādam uddharati, sato pādam nikkhipati, evameva kho, mahārāja, yoginā yogāvacarena satena sampajānena pādam uddharitabbam, satena sampajānena pādam nikkhipitabbam, abhikkamapaṭikkame samīñjanapasāraṇe sabbattha satena sampajānena bhavitabbam. Idam, mahārāja, hatthissa pañcamam āngam gahetabbam. Bhāsitaṃ petam, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare –

“Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;

Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;

Sabbattha saṃvuto lajjī, rakkhitoti pavuccatī”ti.

Hatthiṅgapañho dasamo. Upacikāvaggo catuttho.

Tassuddānaṃ –

Upacikā bilāro ca, undūro vicchikena ca;

Nakulo siṅgālo migo,

Gorūpo varāho hatthinā dasāti.

5. Sihavaggo

1. Sīhaṅgapañho

1. “Bhante nāgasena, ‘sīhassa satta aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni satta aṅgāni gahetabbāni’? “Yathā, mahārāja, sīho nāma setavimalaparissuddhapaṇḍaro, evameva kho, mahārāja, yoginā yogāvacarena setavimalaparissuddhapaṇḍaracittena byapagatakukkuccena bhavitabbaṃ. Idaṃ, mahārāja, sīhassa paṭhamañ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sīho catucaraṇo vikkantacārī, evameva kho, mahārāja, yoginā yogāvacarena caturiddhipādacaraṇena bhavitabbaṃ. Idaṃ, mahārāja, sīhassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sīho abhirūparucirakesarī, evameva kho, mahārāja, yoginā yogāvacarena abhirūparucirasīlakesarinā bhavitabbaṃ. Idaṃ, mahārāja, sīhassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sīho jīvitapariyādānēpi na kassaci onamati, evameva kho, mahārāja, yoginā yogāvacarena cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārapariyādānēpi na kassaci onamitabbaṃ. Idaṃ, mahārāja, sīhassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Punacaparaṃ, mahārāja, sīhosapadānabhakkho yasmiṃ okāsenipatati, tattheva yāvadatthaṃ bhakkhayati, na varamaṃsaṃ vicināti, evameva kho, mahārāja, yoginā yogāvacarena sapadānabhakkhena bhavitabbaṃ, na kulāni vicinitabbāni, na pubbagehaṃ hitvā kulāni upasaṅkamitabbāni, na bhojanaṃ vicinitabbaṃ, yasmiṃ okāse kabaḷaṃ ādīyati, tasmim yeva okāse bhuñjitabbaṃ sarīrayāpanatthaṃ, na varabhojanaṃ vicinitabbaṃ. Idaṃ, mahārāja, sīhassa pañcamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sīho asannidhibhakkho, sakim gocaraṃ

bhakkhayitvā na puna taṃ upagacchati, evameva kho, mahārāja, yoginā yogāvacarena asannidhikāraparibhoginā bhavitabbaṃ. Idam, mahārāja, sīhassa chaṭṭhaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sīho bhojanaṃ aladdhā na paritassati, laddhāpi bhojanaṃ agadhito amucchito anajjhosanno paribhuñjati, evameva kho, mahārāja, yoginā yogāvacarena bhojanaṃ aladdhā na paritassitabbaṃ, laddhāpi bhojanaṃ agadhitena amucchitena anajjhosannena ādīnavadassāvinā nissaraṇapaññaṃ paribhuñjitabbaṃ. Idam, mahārāja, sīhassa sattamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare theram mahākassapaṃ parikittayamānena

—

‘Santuṭṭhoyam, bhikkhave, kassapo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahe tu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati’”ti.

Sīhaṅgapañho paṭhamo.

2. Cakkavākāṅgapañho

2. “Bhante nāgasena, ‘cakkavākassa tīṇi aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbāni”? “Yathā, mahārāja, cakkavāko yāva jīvitapariyādānā dutiyikaṃ na vijahati, evameva kho, mahārāja, yoginā yogāvacarena yāva jīvitapariyādānā yoniso manasikāro na vijahitabbo. Idam, mahārāja, cakkavākassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cakkavāko sevālapaṇakabhakkho, tena ca santuṭṭhiṃ āpajjati, tāya ca santuṭṭhiyā balena ca vaṇṇena ca na parihāyati, evameva kho, mahārāja, yoginā yogāvacarena yathālābhasantoso karaṇīyo, yathālābhasantuṭṭho kho, mahārāja, yogī yogāvacaro na parihāyati sīlena, na parihāyati samādhinā, na parihāyati paññāya, na parihāyati vimuttiyā, na parihāyati vimuttiñāṇadassanena, na parihāyati sabbehi kusalehi dhammehi. Idam, mahārāja, cakkavākassa dutiyamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, cakkavāko pāṇe na viheṭṭhayati, evameva kho, mahārāja, yoginā yogāvacarena nihitadaṇḍena nihitasatthena lajjinā dayāpannena sabbapāṇabhūtahitānukampinā bhavitabbaṃ. Idam, mahārāja,

cakkavākassa tatiyaṃ aṅgaṃ gahetabbam. Bhāsatampetaṃ, mahārāja, bhagavatā devātidevena cakkavākajātake –

“Yo na hanti na ghātetī, na jināti na jāpaye;

Mettaṃso sabbabhūtesu, veraṃ tassa na kenacī”ti.

Cakkavākaṅgapañho dutiyo.

3. Peṇāhikaṅgapañho

3. “Bhante nāgasena, ‘peṇāhikāya dve aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbāni”ti? “Yathā, mahārāja, peṇāhikā sakapatimhi usūyāya chāpake na posayati, evameva kho, mahārāja, yoginā yogāvācarena sakamane kilese uppanne usūyāyitabbam, satipaṭṭhānena sammāsaṃvarasusire pakkhipitvā manodvāre kāyagatāsati bhāvetabbā. Idaṃ, mahārāja, peṇāhikāya paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, peṇāhikā pavane divasaṃ gocaram caritvā sāyam pakkhigaṇam upeti attano guttiyā, evameva kho, mahārāja, yoginā yogāvācarena ekakena pavivekam sevitabbam saṃyojanaparimuttīyā, tatra ratim alabhamānena upavādabhayaparirakkhaṇāya saṅgham osaritvā saṅgharakkhitena vasitabbam. Idaṃ, mahārāja, peṇāhikāya dutiyaṃ aṅgam gahetabbam. Bhāsitaṃpetam, mahārāja, brahmunā sahampatinā bhagavato santike –

“Sevetha pantāni senāsanāni, careyya saṃyojanavippamokkhā;

Sace ratim nādhigaccheyya tattha, saṅghe vase rakkhitatto satimā”ti.

Peṇāhikaṅgapañho tatiyo.

4. Gharakapotaṅgapañho

4. “Bhante nāgasena, ‘gharakapotassa ekam aṅgam gahetabba’nti yaṃ vadesi, katamam tam ekam aṅgam gahetabba’nti? “Yathā, mahārāja, gharakapoto paragehe vasamāno na tesam kiñci bhaṇḍassa nimittam gaṇhāti, majjhato vasati saññābahulo, evameva kho, mahārāja, yoginā yogāvācarena parakulam upagatena tasmim kule itthīnam vā purisānam vā mañce vā piṭhe vā vatthe vā alānkāre vā upabhoge vā paribhoge vā

bhojanavikatīsu vā na nimittam gahetabbam, majjhattena bhavitabbam, samanasaññā paccupaṭṭhapetabbā. Idam, mahārāja, gharakapotassa ekam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena cūlanāradaajātake –

“Pavisitvā parakulam, pānattham bhojanāya vā ;

Mitam khāde mitam bhuñje, na ca rūpe manam kare”ti.

Gharakapotaṅgapañho catuttho.

5. Ulūkaṅgapañho

5. “Bhante nāgasena, ‘ulūkassa dve aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbāni”ti? “Yathā, mahārāja, ulūko kākehi paṭiviruddho, rattiṃ kākasaṅgham gantvā bahūpi kāke hanati, evameva kho, mahārāja, yoginā yogāvacarena aññāṇena paṭiviruddho kātabbo, ekena raho nisīditvā aññāṇam sampamadditabbam, mūlato chinditabbam. Idam, mahārāja, ulūkassa paṭhamam gahetabbam.

“Puna caparam, mahārāja, ulūko suppaṭisallīno hoti, evameva kho, mahārāja, yoginā yogāvacarena paṭisallānārāmena bhavitabbam paṭisallānaratena. Idam, mahārāja, ulūkassa dutiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare –

“Idha, bhikkhave, bhikkhu paṭisallānārāmo paṭisallānarato “idam dukkha”nti yathābhūtam pajānāti, “ayaṃ dukkhasamudayo”ti yathā bhūtam pajānāti, “ayaṃ dukkhanirodho”ti yathābhūtam pajānāti, “ayaṃ dukkhanirodhagāminī paṭipadā”ti yathābhūtam pajānāti”ti.

Ulūkaṅgapañho pañcamao.

6. Satapattaṅgapañho

6. “Bhante nāgasena, ‘satapattassa ekam aṅgam gahetabba’nti yaṃ vadesi, katamam taṃ ekam aṅgam gahetabba’nti? “Yathā, mahārāja, satapatto ravitvā paresam khemam vā bhayam vā ācikkhati, evameva kho, mahārāja, yoginā yogāvacarena paresam dhammam desayamānena vinipātam bhayato dassayitabbam, nibbānam khemato dassayitabbam. Idam, mahārāja, satapattassa ekam aṅgam gahetabbam. Bhāsitampetam,

mahārāja, therena piṇḍolabhāradvājena –

“Niraye bhayasantāsam, nibbāne vipulam sukham;

Ubhayānetānatthāni dassetabbāni yoginā”ti.

Satapattaṅgapaṇho chaṭṭho.

7. Vaggulīṅgapaṇho

7. “Bhante nāgasena, ‘vaggulissa dve aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbāni’ti? “Yathā, mahārāja, vagguli gehaṃ pavisitvā vicarivā nikkhamati, na tattha palibuddhati, evameva kho, mahārāja, yoginā yogāvacarena gāmaṃ piṇḍāya pavisitvā sapadānaṃ vicarivā paṭiladdhalābhena khippameva nikkhamitabbaṃ, na tattha palibuddhena bhavitabbaṃ. Idaṃ, mahārāja, vaggulissa paṭhamam aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, vagguli paragehe vasamāno na tesam parihāniṃ karoti, evameva kho, mahārāja, yoginā yogāvacarena kulāni upasaṅkamitvā atiyācanāya vā viññattibahulatāya vā kāyadosabahulatāya vā atibhāṇitāya vā samānasukhadukkhātāya vā na tesam koci vippaṭisāro karaṇīyo, napi tesam mūlakammaṃ parihāpetabbaṃ, sabbathā vaḍḍhi yeva icchitabbā. Idaṃ, mahārāja, vaggulissa dutiyam aṅgaṃ gahetabbaṃ. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena dīghanikāyavare lakkhaṇasuttante –

“Suddhāya sīlena sutena buddhiyā, cāgena dhammena bahūhi sādhuhi;

Dhanena dhaññaena ca khattavattunā, puttehi dārehi catuppadehi ca.

“Ñātīhi mittehi ca bandhavehi, balena vaṇṇena sukkena cūbhayaṃ;

Kathaṃ na hāyeyyūṃ pareti icchati, atthasamiddhiṅca paṇābhikaṅkhati”ti.

Vaggulīṅgapaṇho sattamo.

8. Jalūkaṅgapaṅho

8. “Bhante nāgasena, ‘jalūkāya ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba”nti? “Yathā, mahārāja, jalūkā yattha allīyati, tattheva daḷhaṃ allīyitvā ruhiraṃ pivati, evameva kho, mahārāja, yoginā yogāvacarena yasmim̐ ārammaṇe cittaṃ allīyati, taṃ ārammaṇaṃ vaṇṇato ca saṅḥānato ca disato ca okāsato ca paricchedato ca liṅgato ca nimittato ca daḷhaṃ patiṭṭhāpetvā tenevārammaṇena vimuttirasamasecanaṃ pātabbaṃ. Idaṃ, mahārāja, jalūkāya ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena anuruddhena –

“Parisuddhena cittena, ārammaṇe patiṭṭhāya;

Tena cittena pātabbaṃ, vimuttirasamasecana”nti.

Jalūkaṅgapaṅho aṭṭhamaṃ.

9. Sappaṅgapaṅho

9. “Bhante nāgasena, ‘sappassa tīṇi aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbāni”ti? “Yathā, mahārāja, sappo urena gacchati, evameva kho, mahārāja, yoginā yogāvacarena paññāya caritabbaṃ, paññāya caramānassa kho, mahārāja, yogino cittaṃ ñāye carati, vilakkhaṇaṃ vivajjeti, salakkhaṇaṃ bhāveti. Idaṃ, mahārāja, sappassa paṭhamam̐ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sappo caramāno osadhaṃ parivajjento carati, evameva kho, mahārāja, yoginā yogāvacarena duccharitaṃ parivajjentena caritabbaṃ. Idaṃ, mahārāja, sappassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, sappo manusse disvā tappati socati cintayati, evameva kho mahārāja yoginā yogāvacarena kuvitakke, vitakketvā aratiṃ uppādayitvā tappitabbaṃ socitabbaṃ cintayitabbaṃ ‘pamādena me divaso vītināmito, na so puna sakkā laddhu’nti. Idaṃ, mahārāja, sappassa tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā bhallāṭiyajātake dvinnam̐ kinnarānaṃ –

“Mayekarattaṃ vippavasimha ludda, akāmakā aññaṃaññaṃ sarantā;

Tamekarattaṃ anutappamānā, socāma ‘sā ratti puna nahessatī”nti.

Sappaṅgapaṅho navamo.

10. Ajagaraṅgapaṅho

10. “Bhante nāgasena, ‘ajagarassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, ajagaro mahatimahākāyo bahūpi divase ūnūdarō dīnatarō kucchipūraṃ āhāraṃ na labhati, aparipuṇṇo yeva yāvadeva sarīrayāpanamattakena yāpeti, evameva kho, mahārāja, yogino yogāvacarassa bhikkhācariyappasutassa parapiṇḍamupagatassa paradinnappāṭikaṅkhissa sayamgāhappaṭiviratassa dullabhaṃ udaraparipūraṃ āhāraṃ, api ca atthavasikena kulaputtana cattāro pañca ālope abhuñjitvā avasesaṃ udakena paripūretabbaṃ. Idaṃ, mahārāja, ajagarassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, therena sārīputtana dhammasenāpatinā –

“Allaṃ sukkaṃ vā bhuñjanto, na bālhaṃ suhito siyā;

Ūnūdarō mitāhāro, sato bhikkhu paribbaje.

“Cattāro pañca ālope, abhutvā udakaṃ pive;

Alaṃ phāsu vihārāya, pahitattassa bhikkhuno”ti.

Ajagaraṅgapaṅho dasamo.

Sīhavaggo pañcamo.

Tassuddānaṃ –

Kesarī cakkavāko ca, peṇāhi gharakapotako;

Ulūko satapatto ca, vagguli ca jalūpikā;

Sappo ajagaro ceva, vaggo tena pavuccatīti.

6. Makkaṭakavaggo

1. Panthamakkaṭakaṅgapaṅho

1. “Bhante nāgasena, ‘panthamakkaṭakassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja,

panthamakkaṭako panthe makkaṭajālavitānaṃ katvā yadi tattha jālake laggati kimi vā makkhikā vā paṭaṅgo vā, taṃ gahetvā bhakkhayati, evameva kho, mahārāja, yoginā yogāvacarena chasu dvāresu satipaṭṭhānājālavitānaṃ katvā yadi tattha kilesamakkhikā bajjhanti, tattheva ghātetabbā. Idaṃ, mahārāja, panthamakkaṭakassa ekaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, therena anuruddhena –

“Cittaṃ niyame chasu dvāresu, satipaṭṭhānavaruttame;

Kilesā tattha laggā ce, hantabbā te vipassinā”ti.

Panthamakkaṭakaṅgapaṅho paṭhamo.

2. Thanassitadāraṅgapaṅho

2. “Bhante nāgasena, ‘thanassitadārakassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, thanassitadāraṅgo sadatthe laggati, khīratthiko rodati, evameva kho, mahārāja, yoginā yogāvacarena sadatthe laggitabbam, sabbattha dhammañāṇena bhavitabbam, uddese paripucchāya sammappayoge paviveke garusaṃvāse kalyāṇamittasevane. Idaṃ, mahārāja, thanassitadārakassa ekaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena dīghanikāyavare parinibbānasuttante –

“Inghaṃ tumhe, ānanda, sāratthe ghaṭatha, sāratthe anuyuñjatha;

Sāratthe appamattā ātāpino pahitattā viharathā”ti.

Thanassitadāraṅgapaṅho dutiyo.

3. Cittakadharakummaṅgapaṅho

3. “Bhante nāgasena, ‘cittakadharakummassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, cittakadharakummo udakabhayā udakaṃ parivajjjetvā vicarati, tāya ca pana udakaṃ parivajjanāya āyunaṃ na parihāyati, evameva kho, mahārāja, yoginā yogāvacarena pamāde bhayadassāvinā bhavitabbam, appamāde guṇavisesadassāvinā. Tāya ca pana bhayadassāvītāya na parihāyati sāmaññā, nibbānassa santike upeti. Idaṃ, mahārāja, cittakadharakummassa ekaṃ aṅgaṃ gahetabbam. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena dhammapade –

“Appamādarato bhikkhu, pamāde bhayadassi vā;
Abhabbo parihānāya, nibbānasseva santike””ti.

Cittakadharakummaṅgapaṇho catuttho.

4. Pavanaṅgapaṇho

4. “Bhante nāgasena, ‘pavanassa pañca aṅgāni gahetabbāni’”ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbāni””ti? “Yathā, mahārāja, pavaṇaṃ nāma asucijaṇaṃ paṭicchādeti, evameva kho, mahārāja, yoginā yogāvacarena pavaṇaṃ aparaddhaṃ khalitaṃ paṭicchādetabbaṃ na vivaritaṃ. Idaṃ, mahārāja, pavanassa paṭhamāṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pavaṇaṃ suññaṃ pacurajanehi, evameva kho, mahārāja, yoginā yogāvacarena rāgadosamohamānadiṭṭhi jālehi sabbehi ca kilesehi suññaṃ bhavitaṃ. Idaṃ, mahārāja, pavanassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pavaṇaṃ vivittaṃ janasaṃbādharahitaṃ, evameva kho, mahārāja, yoginā yogāvacarena pāpakehi akusalehi dhammehi anariyehi pavivittena bhavitaṃ. Idaṃ, mahārāja, pavanassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pavaṇaṃ santaṃ parisuddhaṃ, evameva kho, mahārāja, yoginā yogāvacarena santaṃ parisuddhena bhavitaṃ, nibbutena pahīnaṃ pahīnamakkhena bhavitaṃ. Idaṃ, mahārāja, pavanassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, pavaṇaṃ ariyajanaṃseviṭaṃ, evameva kho, mahārāja, yoginā yogāvacarena ariyajanaṃsevitena bhavitaṃ. Idaṃ, mahārāja, pavanassa pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃ, mahārāja, bhagavatā devātidevena saṃyuttanikāyavare –

“Pavivittehi ariyehi, pahitatehi jhāyibhi;

Niccaṃ āradhaviṇiye, paṇḍitehi sahāvase””ti.

Pavanaṅgapaṇho catuttho.

5. Rukkhāṅgapaṇho

5. “Bhante nāgasena, ‘rukkhassa tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī”ti? “Yathā, mahārāja, rukkho nāma pupphaphaladharo, evameva kho, mahārāja, yoginā yogāvacarena vimuttipupphasāmaññaphaladhārinā bhavitabbaṃ. Idaṃ, mahārāja, rukkhassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, rukkho upagātānamanuppaviṭṭhānaṃ janānaṃ chāyaṃ deti, evameva kho, mahārāja, yoginā yogāvacarena upagātānamanuppaviṭṭhānaṃ puggalānaṃ āmisappaṭisandhārena vā dhammappaṭisanthārena vā paṭisantharitabbaṃ. Idaṃ, mahārāja, rukkhassa dutiyaṃ aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, rukkho chāyāvemattaṃ na karoti, evameva kho, mahārāja, yoginā yogāvacarena sabbasattesu vemattatā na kātabbā, coravadhakapaccatthikesupī attanipi samasamā mettābhāvanā kātabbā, ‘kinti ime sattā averā abyāpajjā anīghā sukhī attānaṃ parihareyyu’nti. Idaṃ, mahārāja, rukkhassa tatiyaṃ aṅgam gahetabbaṃ. Bhāsitaṃpetam, mahārāja, therena sārīputtena dhammasenāpatinā –

“Vadhake devadattamhi, core aṅgulimālake;

Dhanapāle rāhule ca, sabbattha samako munī”ti.

Rukkhaṅgapaṇho pañcama.

6. Meghaṅgapaṇho

6. “Bhante nāgasena, ‘meghassa pañca aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni pañca aṅgāni gahetabbānī”ti? “Yathā, mahārāja, meggho uppannaṃ rajojallaṃ vūpasameti, evameva kho, mahārāja, yoginā yogāvacarena uppannaṃ kilesarajojallaṃ vūpasametabbaṃ. Idaṃ, mahārāja, megghassa paṭhamam aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, meggho pathaviyā uṇhaṃ nibbāpeti, evameva kho, mahārāja, yoginā yogāvacarena mettābhāvanāya sadevako loko nibbāpetabbo. Idaṃ, mahārāja, megghassa dutiyaṃ aṅgam gahetabbaṃ.

“Puna caparaṃ, mahārāja, meggho sabbabījāni viruhāpeti, evameva kho, mahārāja, yoginā yogāvacarena sabbasattānaṃ saddhaṃ uppādetvā taṃ saddhābijaṃ tīsu sampattīsu ropetabbaṃ, dibbamānusikāsu sukhasampattīsu

yāvaparamatthanibbānasukhasampatti. Idam, mahārāja, meghassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, megho ututo samuṭṭhahitvā dharaṇītaruho tiṇarukkhalatāgumbaosadhivanappatayo parirakkhati, evameva kho, mahārāja, yoginā yogāvacarena yoniso manasikāraṃ nibbattetvā tena yoniso manasikārena samaṇadhammo parirakkhitabbo, yoniso manasikāramūlakā sabbe kusalā dhammā. Idam, mahārāja, meghassa catutthaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, megho vassamāno naditalākapokkharāṇiyo kandarapadarasarasobbhauḍapānāni ca paripūreti udakadhārāhi, evameva kho, mahārāja, yoginā yogāvacarena āgamapariyattiyā dhammameghamabhivassayitvā adhigamakāmānaṃ mānasam paripūrayitabbaṃ. Idam, mahārāja, meghassa pañcamaṃ aṅgaṃ gahetabbaṃ. Bhāsitampeṭaṃ, mahārāja, therena sāriputtena dhammasenāpatinā –

““Bodhaneyyaṃ jaṇaṃ disvā, satasahassepī yojane;

Khaṇena upagantvāna, bodheti taṃ mahāmuniṃ””ti.

Meghaṅgapaṇho chaṭṭho.

7. Maṇiratanāṅgapaṇho

7. “Bhante nāgasena, ‘maṇiratanassa tīṇi aṅgāni gahetabbānī’”ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī””ti? “Yathā, mahārāja, maṇiratanam ekantaparīsuddham, evameva kho, mahārāja, yoginā yogāvacarena ekantaparīsuddhājīvena bhavitabbaṃ. Idam, mahārāja, maṇiratanassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, maṇiratanam na kenaci saddhiṃ missīyati, evameva kho, mahārāja, yoginā yogāvacarena pāpehi pāpasahāyehi saddhiṃ na missitabbaṃ. Idam, mahārāja, maṇiratanassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, maṇiratanam jātiratanehi yojīyati, evameva kho, mahārāja, yoginā yogāvacarena uttamavarajātīmantehi saddhiṃ samvasitabbaṃ, paṭi-pannakaphalaṭṭhasekkhaphalāsamaṅgīhi sotāpānasak adāgāmīnāgāmīarahantatevi-jjachaḷabhiññāsamaṇamaṇiratanehi saddhiṃ

saṃvasitabbam. Idaṃ, mahārāja, maṇiratanassa tatiyaṃ aṅgaṃ gahetabbam. Bhāsitampeṭaṃ, mahārāja, bhagavatā devātidevena suttanipāte –

“Suddhā suddhehi saṃvāsaṃ, kappayavho patissatā;

Tato samaggā nipakā, dukkhassantaṃ karissathā”ti.

Maṇiratanapañho sattamo.

8. Māgavikaṅgapañho

8. “Bhante nāgasena, ‘māgavikassa cattāri aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni cattāri aṅgāni gahetabbāni’ti? “Yathā, mahārāja, māgaviko appamiddho hoti, evameva kho, mahārāja, yoginā yogāvacarena appamiddhena bhavitabbam. Idaṃ, mahārāja, māgavikassa paṭhamam aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, māgaviko migesu yeva cittaṃ upanibandhati, evameva kho, mahārāja, yoginā yogāvacarena ārammaṇesu yeva cittaṃ upanibandhitabbam. Idaṃ, mahārāja, māgavikassa dutiyaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, māgaviko kālaṃ kammaṃ jānāti, evameva kho, mahārāja, yoginā yogāvacarena paṭisallānassa kālo jānitabbo ‘ayaṃ kālo paṭisallānassa, ayaṃ kālo nikkhamāyā’ti. Idaṃ, mahārāja, māgavikassa tatiyaṃ aṅgaṃ gahetabbam.

“Puna caparaṃ, mahārāja, māgaviko migam disvā hāsamabhijāneti ‘imaṃ lacchāmi’ti, evameva kho, mahārāja, yoginā yogāvacarena ārammaṇe abhiraṃhitabbam, hāsamabhijānetabbam ‘uttariṃ visesamadhigacchissāmi’ti. Idaṃ, mahārāja, māgavikassa catuttham aṅgaṃ gahetabbam. Bhāsitampeṭaṃ mahārāja therena mogharājena –

“Ārammaṇe labhitvāna, pahitattena bhikkhunā;

Bhiyyo hāso jānetabbo, adhigacchissāmi uttari”nti.

Māgavikaṅgapañho aṭṭhamo.

9. Bālisikaṅgapañho

9. “Bhante nāgasena, ‘bālisikassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī’ti? “Yathā, mahārāja, bālisiko baḷisena macche uddharati, evameva kho, mahārāja, yoginā yogāvacarena ñāṇena uttariṃ sāmāññaphalāni uddharitabbāni. Idam, mahārāja, bālisikassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, bālisiko parittakam vadhivā vipulam lābhamadhigacchati, evameva kho, mahārāja, yoginā yogāvacarena parittalokāmisamattam pariccajitabbam. Lokāmisamattam, mahārāja, pariccajivā yogī yogāvacaro vipulam sāmāññaphalam adhigacchati. Idam, mahārāja, bālisikassa dutiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, therena rāhulena –

“Suññatañcānimittaṇca, vimokkhañcāppaṇihitam;

Caturo phale chaḷabhiññā, cajivā lokāmisam labhe”ti.

Bālisikaṅgapaṇho navamo.

10. Tacchakaṅgapaṇho

10. “Bhante nāgasena, ‘tacchakassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī’ti? “Yathā, mahārāja, tacchako kālasuttam anulometvā rukkham tacchati, evameva kho, mahārāja, yoginā yogāvacarena jinasāsanamanulomayivā sīlapathaviyam paṭiṭṭhahivā saddhāhatthena paññāvāsim gahetvā kilesā tacchetabbā. Idam, mahārāja, tacchakassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, tacchako pheggum apaharivā saramādiyati, evameva kho, mahārāja, yoginā yogāvacarena sassatam ucchedam tam jīvam tam sarīram aññaṃ jīvam aññaṃ sarīram taduttamaṃ aññaduttamaṃ akatamabhabbam apurisakāram abrahmacariyavāsam sattavināsam navasattapātubhāvam saṅkhārasassatabhāvam yo karoti, so paṭisamvedeti, añño karoti, añño paṭisamvedeti, kammaphaladassanā ca kiriyaphaladiṭṭhi ca iti evarūpāni ceva aññāni ca vivādapathāni apanetvā saṅkhārānam sabhāvam paramasuññatam nirīhanijjīvatam accantam suññatam ādiyitabbam. Idam, mahārāja, tacchakassa dutiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena suttanipāte –

“Kāraṇḍavam niddhamatha, kasambuṃ apakassatha;

Tato palāpe vāhetha, assamaṇe samaṇamānine.

“Niddhamitvāna pāpicche, pāpaācāragocare;

Suddhā suddhehi saṃvāsaṃ, kappayavho patissatā;

Tato samaggā nipakā, dukkhassantaṃ karissathā”ti.

Tacchakaṅgapaṇho dasamo.

Makkaṭakavaggo chaṭṭho.

Tassuddānaṃ –

Makkaṭo dārako kummo, vanaṃ rukkho ca pañcamo;

Megho maṇi māgaviko, bālīsī tacchakena cāti.

7. Kumbhavaggo

1. Kumbhaṅgapaṇho

1. “Bhante nāgasena, ‘kumbhassa ekaṃ aṅgaṃ gahetabba’nti yaṃ vadesi, katamaṃ taṃ ekaṃ aṅgaṃ gahetabba’nti? “Yathā, mahārāja, kumbho sampuṇṇo na saṇati, evameva kho, mahārāja, yoginā yogāvacarena āgame adhigame pariyattiyaṃ sāmāññe pāramiṃ patvā na saṇitabbaṃ, na tena māno karaṇīyo, na dabbo dassetabbo, nihamānena nihamadabbena bhavitabbaṃ, ujukena amukharena avikatthinā. Idaṃ, mahārāja, kumbhassa ekaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, bhagavatā devātidevena suttanipāte –

“Yadūnakaṃ taṃ saṇati, yaṃ pūraṃ santameva taṃ;

Aḍḍhakumbhūpamo bālo, rahado pūrova paṇḍito”ti.

Kumbhaṅgapaṇho paṭhamo.

2. Kālāyasaṅgapaṇho

2. “Bhante nāgasena, ‘kālayasassa dve aṅgāni gahetabbānī’nti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti? “Yathā, mahārāja,

kālāyaso supīto vamaṭi , evameva kho, mahārāja, yogino yogāvacarassa mānasam yoniso manasikārena apītam vamaṭi. Idam, mahārāja, kālāyasassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, kālāyaso sakim pītam udakam na vamaṭi, evameva kho, mahārāja, yoginā yogāvacarena yo sakim uppanno pasādo, na puna so vamaṭabbo ‘uḷāro so bhagavā sammāsambuddho, svākkhāto dhammo, suppaṭipanno saṅgho’ti. ‘Rūpam aniccam, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññānam aniccanti yaṃ sakim uppannam ñānam, na puna tam vamaṭabbam. Idam, mahārāja, kālāyasassa dutiyam aṅgam gahetabbam. Bhāsitaṃpetam, mahārāja, bhagavatā devātidevena –

“Dassanamhi parisodhito naro, ariyadhamme niyato visesagū;

Nappavedhati anekabhāgaso, sabbaso ca mukhabhāvameva so”ti.

Kālāyasaṅgapaṇho dutiyo.

3. Chattaṅgapaṇho

3. “Bhante nāgasena, ‘chattassa tīṇi aṅgāni gahetabbāni’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbāni’ti? “Yathā, mahārāja, chattam upari muddhani carati, evameva kho, mahārāja, yoginā yogāvacarena kilesānam upari muddhani carena bhavitabbam. Idam, mahārāja, chattassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, chattam muddhanupatthambham hoti, evameva kho, mahārāja, yoginā yogāvacarena yoniso manasikārupatthambhena bhavitabbam. Idam, mahārāja, chattassa dutiyam aṅgam gahetabbam.

“Puna caparam, mahārāja, chattam vātātapameghavutthiyo paṭihanati, evameva kho, mahārāja, yoginā yogāvacarena nānāvīdha dīṭṭhipuṭṭhūsamānābhāmanāmatavātatividhaggisantāpakilesavutthiyo paṭihantabbā. Idam, mahārāja, chattassa tatiyam aṅgam gahetabbam. Bhāsitaṃpetam, mahārāja, therena sārīputtena dhammasenāpatinā –

“Yathāpi chattam vipulam, acchidam thirasamhitam;

Vātātapaṃ nivāreti, mahatī meghavutṭhiyo.

“Tatheva buddhaputtopi, sīlachattadharo suci;

Kilesavutṭhiṃ vāreti, santāpatividhaggayo”ti.

Chattaṅgapaṅho tatiyo.

4. Khettaṅgapaṅho

4. “Bhante nāgasena, ‘khettaṃ tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī”ti? “Yathā, mahārāja, khettaṃ mātikāsampannaṃ hoti, evameva kho, mahārāja, yoginā yogāvacarena sucaritavattappaṭivattamātikāsampanna bhavitabbaṃ. Idaṃ, mahārāja, khettaṃ paṭhamāṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, khettaṃ mariyādāsampannaṃ hoti, tāya ca mariyādāya udakaṃ rakkhivā dhaññaṃ paripāceti, evameva kho, mahārāja, yoginā yogāvacarena sīlahirimariyādāsampanna bhavitabbaṃ, tāya ca sīlahirimariyādāya sāmāññaṃ rakkhivā cattāri sāmāññaphalāni gahetabbāni. Idaṃ, mahārāja, khettaṃ dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, khettaṃ utṭhānasampannaṃ hoti, kassakassa hāsajanakaṃ appampi bījaṃ vuttaṃ bahu hoti, bahu vuttaṃ bahutaraṃ hoti, evameva kho, mahārāja, yoginā yogāvacarena utṭhānasampanna vipulaphaladāyinā bhavitabbaṃ, dāyakānaṃ hāsajanakena bhavitabbaṃ, yathā appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ hoti. Idaṃ, mahārāja, khettaṃ tatiyaṃ aṅgaṃ gahetabbaṃ. Bhāsitaṃpettaṃ, mahārāja, therena upālinā vinayadharena –

“Khetṭūpamena bhavitabbaṃ, utṭhānavipuladāyinā;

Esa khettaṃvaro nāma, yo dadāti vipulaṃ phala”nti.

Khettaṅgapaṅho catuttho.

5. Agadaṅgapaṅho

5. “Bhante nāgasena, ‘agadassa dve aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni dve aṅgāni gahetabbānī”ti. “Yathā, mahārāja, agade kimī na saṅghahanti, evameva kho, mahārāja, yoginā yogāvacarena mānase kilesā

na saṅṭhapetabbā. Idam, mahārāja, agadassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, agado datṭhaphuṭṭhadiṭṭhaasitapītakhāyitasāyitam sabbam visam paṭihanati, evamevakho, mahārāja, yoginā yogāvacarenarāgadosamohamānadiṭṭhivisam sabbam paṭihanitabbam. Idam, mahārāja, agadassa dutiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, bhagavatā devātidevena –

“Sankhārānam sabhāvattham, datṭhukāmena yoginā;

Agadeneva hotabbam, kilesavisanāsane”ti.

Agadaṅgapaṅho pañcamo.

6. Bhojanaṅgapaṅho

6. “Bhante nāgasena, ‘bhojanassa tīṇi aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni tīṇi aṅgāni gahetabbānī”ti? “Yathā, mahārāja, bhojanam sabbasattānam upatthambho, evameva kho, mahārāja, yoginā yogāvacarena sabbasattānam maggupatthambhena bhavitabbam. Idam, mahārāja, bhojanassa paṭhamam aṅgam gahetabbam.

“Puna caparam, mahārāja, bhojanam sabbasattānam balaṃ vaḍḍheti, evameva kho, mahārāja, yoginā yogāvacarena puññavaḍḍhiyā vaḍḍhitabbam. Idam, mahārāja, bhojanassa dutiyam aṅgam gahetabbam.

“Puna caparam, mahārāja, bhojanam sabbasattānam abhipatthitam, evameva kho, mahārāja, yoginā yogāvacarena sabbalokābhipatthitena bhavitabbam. Idam, mahārāja, bhojanassa tatiyam aṅgam gahetabbam. Bhāsitampetam, mahārāja, therena mahāmoggallānena –

“Saṃyamena niyamena, sīlena paṭipattiyā;

Patthitena bhavitabbam, sabbalokassa yoginā”ti.

Bhojanaṅgapaṅho chaṭṭho.

7. Issāsaṅgapaṅho

7. “Bhante nāgasena, ‘issāsassa cattāri aṅgāni gahetabbānī’ti yaṃ vadesi, katamāni tāni cattāri aṅgāni gahetabbānī”ti? “Yathā, mahārāja, issāso

sare pātayanto ubho pāde pathaviyaṃ daḷhaṃ patitthāpeti, jaṇṇuavekallaṃ karoti, sarakalāpaṃ kaṭisandhimhi ṭhāpeti, kāyaṃ upatthaddhaṃ karoti, dve hatthe sandhitthānaṃ āropeti, muṭṭhiṃ pīlayati, aṅguliyo nirantaraṃ karoti, gīvaṃ paggaṇhāti, cakkhūni mukhañca pidahati, nimittaṃ ujum karoti, hāsamuppādeti ‘vijjhissāmī’ti, evameva kho, mahārāja, yoginā yogāvacarena sīlathaviyaṃ vīriyapāde patitthāpetabbaṃ, khantisoraccaṃ avekallaṃ kātabbaṃ, saṃvare cittaṃ ṭhāpetabbaṃ, saṃyamaniyame attā upanetaḃbo, icchā mucchā pīlayitabbā, yoniso manasikāre cittaṃ nirantaraṃ kātabbaṃ, vīriyaṃ paggahetabbaṃ, cha dvārā pidahitabbā, sati upatthāpetabbā, hāsamuppādetabbaṃ ‘sabbakilese ñāṇanārācena vijjhissāmī’ti. Idaṃ, mahārāja, issāsassa paṭhamaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, issāso ālakāṃ pariharati vaṅkajimhakuṭilanārācassa ujukaraṇāya. Evameva kho, mahārāja, yoginā yogāvacarena imasmiṃ kāye satipaṭṭhānaālakāṃ pariharitabbaṃ vaṅkajimhakuṭilacittassa ujukaraṇāya. Idaṃ, mahārāja, issāsassa dutiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, issāso lakkhe upāseti, evameva kho, mahārāja, yoginā yogāvacarena imasmiṃ kāye upāsitaḃbaṃ. Kathaṃ mahārāja yoginā yogāvacarena imasmiṃ kāye upāsitaḃbaṃ? Aniccatto upāsitaḃbaṃ, dukkhato upāsitaḃbaṃ, anattato upāsitaḃbaṃ, rogato...pe... gaṇḍato...pe... sallato...pe... aghato...pe... ābādhatto...pe... parato...pe... palokato...pe... itito...pe... upaddavato...pe... bhayato...pe... upasaggato...pe... calato...pe... pabhaṅgato...pe... addhuvato...pe... atāṇato...pe... aḷeṇato...pe... asaraṇato...pe... rittato...pe... tucchato...pe... suññato...pe... ādīnavato...pe... vipariṇāmadhammato...pe... asārato ...pe... aghamūlato...pe... vadhakato...pe... vibhavato...pe... sāsavato...pe... saṅkhatato...pe... mārāmisato...pe... jātidhammato...pe... jarādhammato...pe... byādhidhammato...pe... maraṇadhammato...pe... sokadhammato...pe... paridevadhammato...pe... upāyāsadhammato...pe... saṃkilesadhammato...pe... evaṃ kho, mahārāja, yoginā yogāvacarena imasmiṃ kāye upāsitaḃbaṃ. Idaṃ, mahārāja, issāsassa tatiyaṃ aṅgaṃ gahetabbaṃ.

“Puna caparaṃ, mahārāja, issāso sāyaṃ pātaṃ upāsati. Evameva kho, mahārāja, yoginā yogāvacarena sāyaṃ pātaṃ ārammaṇe upāsitaḃbaṃ. Idaṃ, mahārāja, issāsassa catutthaṃ aṅgaṃ gahetabbaṃ. Bhāsitaḃpetāṃ, mahārāja, therena sārīputtena dhammasenāpatinā –

“Yathā issāsako nāma, sāyaṃ pātaṃ upāsati;

Upāsanaṃ ariñcanto , labhate bhattavetaṇaṃ.

“Tatheva buddhaputtopi, karoti kāyupāsanaṃ;

Kāyupāsanaṃ ariñcanto, arahattamadhigacchatī””ti.

Issāsaṅgapañho sattamo.

Kumbhavaggo sattamo .

Tassuddānaṃ –

Kumbho ca kālāyaso ca, chattaṃ khettañca agado;

Bhojanena ca issāso, vuttaṃ dāni vidūhīti.

Opammakathāpañho niṭṭhito.

Nigamaṇaṃ

Iti chasu kaṇḍesu bāvīsativaggapatimaṇḍitesu dvāsaṭṭhiadhikā dvesatā imasmim̐ potthake āgatā milindapañhā samattā, anāgatā ca pana dvācattālīsā honti, āgatā ca anāgatā ca sabbā samodhānetvā catūhi adhikā tisatapañhā honti, sabbāva milindapañhāti saṅkhaṃ gacchanti.

Raṅṅo ca therassa ca pucchāvisajjanāvasāne caturāsītisatasahassayojanabahalāudakapariyantaṃkatvāayaṃmahāpathavī chadhā kampittha, vijjullatā niccharim̐su, devatā dibbapupphavassaṃ pavassim̐su, mahābrahmā sādhuḅāramadāsi, mahāsamuddakucchiyaṃ meghatthanitanigghoso viya mahāghoso ahosi, iti so milindo rājā ca orodhagaṇā ca sirasā añjaliṃ paṇāmetvā vandim̐su.

Milindo rājā ativiya pamuditahadayo sumathitamānahadayo buddhasāsane sāramatino ratanattaye sunikkaṅkho niggumbo nitthaddho hutvā therassa guṇesu pabbajjāsu paṭipadāriyāpathesu ca ativiya pasanno vissattho nirālayo nihataṃānatthambho uddhaṭadāṭho viya bhujagindo evamāha “sādhu, bhante nāgasena, buddhavisayo pañho tayā visajjito, imasmim̐ buddhasāsane ṭhapetvā dhammasenāpatim̐ sārīputtattheraṃ

añño tayā sadiso pañhavisajjane natthi, khamatha, bhante nāgasena, mama accayaṃ, upāsakaṃ maṃ, bhante nāgasena, dhāretha ajjatagge paṇupetaṃ saraṇaṃ gata”nti.

Tadā rājā saha balakāyehi nāgasenattheraṃ payirupāsivā milindaṃ nāma vihāraṃ kāretvā therassa niyyātetvā catūhi paccayehi nāgasenaṃ koṭisatehi bhikkhūhi saddhiṃ paricari, punapi therassa paññāya pasīditvā puttassa rajjaṃ niyyātetvā agārasmā anagāriyaṃ pabbajitvā vipassanaṃ vadḍhetvā arahattaṃ pāpuṇi, tena vuttaṃ –

“Paññā pasatthā lokasmiṃ, katā saddhammatṭhitiyā;

Paññāya vimatiṃ hantvā, santiṃ papponti paṇḍitā.

Yasmiṃ khandhe ṭhitā paññā, sati tattha anūnakā;

Pūjā visesassādhāro, aggo seṭṭho anuttaro;

Tasmā hi paṇḍito poso, sampassaṃ hitamattano ;

Paññavantambhipūjeyya, cetiyaṃ viya sādaro”ti .

Laṅkāyaṃ doṇinagare, vasatā doṇināminā;

Mahātherena lekhitvā, suṭṭhapitaṃ yathāsutaṃ;

Milindarājapañho ca, nāgasenavisajjanaṃ;

Milindo hi mahāpañño, nāgaseno supaṇḍito;

Iminā puññakammena, ito gacchāmi tussitaṃ;

Metteyyaṃnāgate passe, suṇeyyaṃ dhammamuttamanti.

Milindapañho niṭṭhito.

Khuddakanikāye

Peṭakopadesapāli

1. Ariyasaccappakāsanapaṭhamabhūmi

Namo sammāsambuddhānaṃ paramatthadassīnaṃ

Sīlādiguṇapāramippattānaṃ.

1. Dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya – parato ca ghoso saccānusandhi, ajjhattañca yoniso manasikāro. Tattha katamo parato ghoso? Yā parato desanā ovādo anusāsanī saccakathā saccānulomo. Cattāri saccāni – dukkhaṃ samudayo nirodho maggo. Imesaṃ catunnaṃ saccānaṃ yā desanā sandassanā vivaraṇā vibhajanā uttānīkiriya pakāsanā – ayaṃ vuccati saccānulomo ghosoti.

2. Tattha katamo ajjhattaṃ yoniso manasikāro?

Ajjhattaṃ yoniso manasikāro nāma yo yathādesite dhamme bahiddhā ārammaṇaṃ anabhinīharitvā yoniso manasikāro – ayaṃ vuccati yoniso manasikāro.

Taṃkāro yoniso dvāro vidhi upāyo. Yathā puriso sukkhe kaṭṭhe vigatasnehe sukkhāya uttarāraṇiyā thale abhimanthamānaṃ bhabbo jotissa adhigamāya. Taṃ kissa hetu. Yoniso aggissa adhigamāya. Evamevassa yamidaṃ dukkhasamudayanirodhamaggānaṃ aviparītadhamadesanaṃ manasikaroti – ayaṃ vuccati yoniso manasikāro.

Yathā tisso upamā pubbe assutā ca assutapubbā ca paṭibhanti. Yo hi koci kāmesu avītarāgoti...pe... dve upamā ayoniso kātabbā pacchimesu vuttaṃ. Tattha yo ca parato ghoso yo ca ajjhattaṃ yoniso manasikāro – ime dve paccayā. Parato ghosena yā uppajjati paññā – ayaṃ vuccati sutamayī paññā. Yā ajjhattaṃ yoniso manasikārena uppajjati paññā – ayaṃ vuccati cintāmayī paññāti. Imā dve paññā veditabbā. Purimakā ca dve paccayā. Ime dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya.

3. Tattha parato ghosassa saccānusandhissa desitassa atthaṃ avijānanto atthappaṭisaṃvedī bhavissatīti netam ṭhānaṃ vijjati. Na ca atthappaṭisaṃvedī yoniso manasikarissatīti netam ṭhānaṃ vijjati. Parato ghosassa saccānusandhissa desitassa atthaṃ vijānanto atthappaṭisaṃvedī bhavissatīti ṭhānametaṃ vijjati. Atthappaṭisaṃvedī ca yoniso manasikarissatīti ṭhānametaṃ vijjati. Esa hetu etaṃ ārammaṇaṃ eso upāyo sāvakaṃsa niyyānassa, natthañño. Soyaṃ na ca suttaṃsa atthavijānanāya saha yutto nāpi ghoṣānuyogena parato ghosassa atthaṃ avijānantaṃ sakkā uttarimanussadhammaṃ alamariyaññadassanaṃ adhigantaṃ, tasmā nibbāyitukāmena sutamayena atthā pariyesitabbā. Tattha pariyesanāya ayaṃ anupubbī bhavati soḷasa hārā, pañca nayā, atthārāsa mūlapadāni.

Tatthāyaṃ uddānagāthā

Soḷasahārā nettī, pañcanayā sāsanaṃsa pariyeṭṭhi;

Atthārasamūlapadā, kaccāyanagottaniddiṭṭhā.

4. Tattha katame soḷasahārā?

Desanā vicayo yutti padaṭṭhānaṃ lakkhaṇaṃ catubyūho āvaṭṭo vibhatti parivattano vevacano paññatti otaṃṇo sodhanaṃ adhiṭṭhāno parikkhāro samāropano – ime soḷasa hārā.

Tattha uddānagāthā

Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo ;

Catubyūho ca āvaṭṭo, vibhatti parivattano.

Vevacano ca paññatti, otaṃṇo ca sodhanaṃ;

Adhiṭṭhāno parikkhāro, samāropano soḷaso – ;

5. Tattha katame pañca nayā?

Nandiyāvaṭṭo tipukkhalo sīhavikkīḷito disālocano aṅkusoti.

Tattha uddānagāthā

Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;

Sīhavikkīlito nāma, tatiyo hoti so nayo.

Disālocanamāhamsu, catuttho nayalañjako;

Pañcamo añkuso nāma , sabbe pañca nayā gatā.

6. Tattha katamāni aṭṭhārasa mūlapadāni?

Avijjā taṇhā lobho doso moho subhasaññā sukhasaññā niccasaññā attasaññā samatho vipassanā alobho adoso amoho asubhasaññā dukkhasaññā aniccasaññā anattasaññā, imāni aṭṭhārasa mūlapadāni. Tattha nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati. Nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati.

Katamāni nava padāni akusalāni yattha sabbaṃ akusalaṃ samosarati?

Avijjā yāva attasaññā, imāni nava padāni akusalāni, yattha sabbaṃ akusalaṃ samosarati.

Katamāni nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati?

Samatho yāva anattasaññā, imāni nava padāni kusalāni yattha sabbaṃ kusalaṃ samosarati. Imāni aṭṭhārasa mūlapadāni.

Tattha imā uddānagāthā

Taṇhā ca avijjā lobho, doso tatheva moho ca;

Cattāro ca vipallāsā, kilesabhūmi nava padāni.

Ye ca satipaṭṭhānā samatho, vipassanā kusalamūlaṃ;

Etaṃ sabbaṃ kusalaṃ, indriyabhūmi navapadāni.

Sabbaṃ kusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;

Ekake nava mūlapadāni, ubhayato aṭṭhārasa mūlapadāni.

Imesaṃ aṭṭhārasannaṃ mūlapadānaṃ yāni nava padāni akusalāni, ayaṃ dukkhasamudayo; yāni nava padāni kusalāni, ayaṃ dukkhanirodhagāminī paṭipadā. Iti samudayassa dukkhaṃ phalaṃ, dukkhanirodhagāminiyā

paṭipadāya nirodham phalaṃ. Imāni cattāri ariyasaccāni bhagavatā bārāṇasiyaṃ desitāni.

7. Tattha dukkhassa ariyasaccassa aparimāṇāni akkharāni padāni byañjanāni ākāraṇi niruttiyo niddeṣā desitā etassevatthassa saṅkāsanāya pakāsanāya vivaraṇāya vibhajanāya uttānikammatāya paññāpanāyāti yā evaṃ sabbesaṃ saccānaṃ. Iti ekamekaṃ saccaṃ aparimāṇehi akkharapadabyañjanaākāraniruttiniddesehi pariyesitabbaṃ, tañca byañjanaṃ atthaputhuttena pana attheva byañjanaputhuttena.

Yo hi koci samaṇo vā brāhmaṇo vā evaṃ vadeyya “ahaṃ idaṃ dukkhaṃ paccakkhāya aññaṃ dukkhaṃ paññapessāmi”ti tassa taṃ vācāvattukamevassa pucchito ca na sampāyissati. Evaṃ saccāni. Yañca rattim bhagavā abhisambuddho, yañca rattim anupādāya parinibbuto, etthantare yaṃ kiñci bhagavatā bhāsitaṃ suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, sabbhaṃ taṃ dhammacakkaṃ pavattitaṃ. Na kiñci buddhānaṃ bhagavantānaṃ dhammadesanāya dhammacakkato bahiddhā, tassa sabbhaṃ suttaṃ ariyadhammesu pariyesitabbaṃ. Tattha pariggaṇhanāya ālokaśabhāni cattāri ariyasaccāni thāvarāni imāni.

Tattha katamaṃ dukkhaṃ? Jāti jarā byādhi maraṇaṃ saṃkhittena pañcupādānakkhandaṃ dukkhā. Tatthāyaṃ lakkhaṇaniddeso, pātubhāvalakkhaṇā jāti, paripākalakkhaṇā jarā, dukkhadukkhataḷakkhaṇo byādhi, cutilakkhaṇaṃ maraṇaṃ, piyavippayogavipariṇāmaparitāpanalakkhaṇo soko, lālappanalakkhaṇo paridevo, kāyasampīḷanalakkhaṇaṃ dukkhaṃ, cittasampīḷanalakkhaṇaṃ domanassaṃ, kilesaparidahanalakkhaṇo upāyāso, amanāpasamodhānalakkhaṇo appiyasampayogo, manāpavinābhāvalakkhaṇo piyavippayogo, adhippāyavivattanalakkhaṇo alābho, aparīññalakkhaṇā pañcupādānakkhandaṃ, paripākacutilakkhaṇaṃ jarāmaraṇaṃ, pātubhāvacutilakkhaṇaṃ cutopapatti, paṭisandhinibbattanalakkhaṇo samudayo, samudayaparijāhanalakkhaṇo nirodho, anusayasamucchedalakkhaṇo maggo. Byādhilakkhaṇaṃ dukkhaṃ, sañjānalakkhaṇo samudayo, niyyānikalakkhaṇo maggo, santilakkhaṇo nirodho. Appaṭisandhibhāvanirodhalakkhaṇā anupādisesā nibbānadhātu, dukkhañca samudayo ca, dukkhañca nirodho ca, dukkhañca maggo ca, samudayo ca dukkhañca, samudayo ca nirodho ca, samudayo ca maggo ca, nirodho ca samudayo ca, nirodho ca dukkhañca, nirodho ca maggo ca, maggo ca nirodho ca, maggo ca samudayo ca, maggo ca dukkhañca.

8. Tatthimāni suttāni.

“Yamekarattiṃ paṭhamam, gabbhe vasati māṇavo;

Abbhutṭhitova so yāti, sa gaccham na nivattatī”ti.

Aṭṭhimā, ānanda, dānupapattiyo ekuttarike suttam – ayam jāti.

Tattha katamā jarā?

Acaritvā brahmacariyam, aladdhā yobbane dhanam;

Jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

Pañca pubbanimittāni devesu – ayam jarā.

Tattha katamo byādhi?

Sāmam tena kuto rāja, tuvampi jarāyanti vedesi;

Khattiya kamma phalo, loko na hi kammam panayati.

Tayo gilānā – ayam byādhi.

Tattha katamam maraṇam?

Yathāpi kumbhakārassa, katam mattikabhājanam;

Khuddakañca mahantañca, yam pakkam yañca āmakam;

Sabbam bhedanapariyantam, evam maccāna jīvitam.

Mamāyite passatha phandamāne , maccheva appodake khīṇasote;

Etampi disvā amamo careyya, bhavesu āsattimakubbamāno.

Udakappanasuttam – idam maraṇam.

Tattha katamo soko?

Idha socati pecca socati, pāpakārī ubhayattha socati;

So socati so vihaññati, disvā kammakiliṭṭhamattano .

Tīṇi duccharitāni – ayaṃ soko.

Tattha katamo paridevo?

Kāmesu giddhā pasutā pamūḷhā, avadāniyā te visame niviṭṭhā;

Dukkhūpanītā paridevayanti, kiṃsu bhavissāma ito cutāse.

Tisso vipattiyo – ayaṃ paridevo.

Tattha katamaṃ dukkhaṃ?

Sataṃ āsi ayosaṅkū , sabbe paccattavedanā;

Jalitā jātavedāva, accisaṅghasamākulā.

Mahā vata so pariḷāho saṃyuttake suttaṃ saccasaṃyuttesu – idaṃ dukkhaṃ.

Tattha katamaṃ domanassaṃ?

Saṅkappehi pareto so, kapaṇo viya jhāyati;

Sutvā paresaṃ nigghosaṃ, maṅku hoti tathāvidho.

Dveme tapanīyā dhammā – idaṃ domanassaṃ.

Tattha katamo upāyāso?

Kammārānaṃ yathā ukkā, anto ḍayhati no bahi;

Evaṃ ḍayhati me hadayaṃ, sutvā nibbattamambujaṃ.

Tayo aggī – ayaṃ upāyāso.

Tattha katamo appiyasampayogo?

Ayasāva malaṃ samuṭṭhitam, tatuṭṭhāya tameva khādati;

Evaṃ atidhonacāriṇam, sāni kammāni nayanti duggatiṃ.

Dveme tathāgataṃ abbhācikkhanti, ekuttarīke suttam̐ dukesu – ayaṃ appiyasampayogo.

Tattha katamo piyavippayogo?

Supinena yathāpi saṅgataṃ, paṭibuddho puriso na passati;

Evampi piyāyitaṃ janam̐, petaṃ kālaṅkataṃ na passati.

Te devā cavanadhammaṃ viditvā tīhi vācāhi anusāsanti. Ayaṃ piyavippayogo.

Yampiccham̐ na labhati, tisso māradhītarō;

Tassa ce kāmayānassa , chandajātassa jantuno;

Te kāmā parihāyanti, sallaviddhova ruppati.

Samkhittena pañcupādānakkhandhā dukkhā.

Cakkhu sotañca ghāṇañca, jivhā kāyo tato manam̐;

Ete lokāmisā ghorā, yattha sattā puthujjanā.

Pañcime bhikkhave khandhā – idaṃ dukkham̐.

Tattha katamā jarā ca maraṇañca?

Appam̐ vata jīvitam̐ idaṃ, oraṃ vassasatāpi mīyate ;

Atha vāpi akiccham̐ jīvitam̐, atha kho so jarasāpi mīyate.

Samyuttake pasenadisamyuttake suttam̐ ayyikā me kālaṅkatā – ayaṃ jarā ca maraṇañca.

Tattha katamā cuti ca upapatti ca?

“Sabbe sattā marissanti, maraṇantaṃ hi jīvitam̐;

Yathākammaṃ gamissanti, attakammaphalūpagā”ti . –

Ayaṃ cuti ca upapatti ca.

Imehi suttehi ekasadisehi ca aññehi navavidhaṃ suttaṃ taṃ anupaviṭṭhehi lakkhaṇato dukkhaṃ ñatvā sādharmaṇa ca asādharmaṇa dukkhaṃ ariyasaccaṃ niddisitaṃ. Gāthāhi gāthā anuminitā, byākaraṇehi vā byākaraṇaṃ – idaṃ dukkhaṃ.

9. Tattha katamo dukkhasamudayo?

Kāmesu sattā kāmasaṅgasattā , saṃyojane vajjamapassamānā;

Na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Cattāro āsavā suttaṃ – ayaṃ dukkhasamudayo.

Tattha katamo dukkhanirodho?

Yamhi na māyā vasatī na māno,

Yo vītalobho amamo nirāso,

Panuṇṇakodho abhinibbutatto;

So brāhmaṇo so samaṇo sa bhikkhu.

Dvemā vimuttiyo, rāgavirāgā ca cetovimutti; avijjāvirāgā ca paññāvimutti – ayaṃ nirodho.

Tattha katamo maggo?

Eseva maggo natthañño, dassanassa visuddhiyā;

Ariyo aṭṭhaṅgiko maggo, mārassettaṃ pamohaṇaṃ.

Sattime, bhikkhave, bojjhaṅgā – ayaṃ maggo.

Tattha katamāni cattāri ariyasaccāni?

“Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;

Tesaṇca yo nirodho, evaṃvādī mahāsamaṇo”ti.

Hetuppabhavā dhammā dukkhaṃ, hetusamudayo, yaṃ bhagavato

vacanaṃ. Ayaṃ dhammo yo nirodho, ye hi keci saṃyojaniyesu dhammesu assadānupassino viharanti. Kilesā taṇhā pavaḍḍhati, taṇhāpaccayā upādānaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. Tattha yaṃ saṃyojanaṃ – ayaṃ samudayo. Ye saṃyojaniyā dhammā ye ca sokaparidevadukkhadomanassupāyāsā sambhavanti – idaṃ dukkhaṃ. Yā saṃyojaniyesu dhammesu ādīnavānupassanā – ayaṃ maggo. Parimuccati jātiyā jarāya byādhīhi maraṇehi sokehi paridevehi yāva upāyāsehi – idaṃ nibbānaṃ. Imāni cattāri saccāni.

Tattha katamā anupādisesā nibbānadhātu?

Atthaṅgatassa na pamāṇamatthi, taṃ hi vā natthi yena naṃ paññapeyya;

Sabbasaṅgānaṃ samūhatattā vidū, sitā vādasatassu sabbe.

Saṃyuttake godhikasamuttam.

Imāni asādhāraṇāni suttāni. Ya hiṃ ya hiṃ saccāni niddiṭṭhāni, ta hiṃ ta hiṃ saccalakkhaṇato otāretvā aparimāṇehi byañjanehi so attho pariyesitabbo. Tattha atthānuparivatti byañjanena puna byañjanānuparivatti atthena tassa ekamekassa aparimāṇāni byañjanāni imehi suttehi yathānikkhittehi cattāri ariyasaccāni niddisitabbāni. Pañcanikāye anupavittihāhi gāthāhi gāthā anuminitabbā, byākaraṇena byākaraṇaṃ. Imāni asādhāraṇāni suttāni.

Tesaṃ imā uddānagāthā

Yamekarattiṃ paṭhamam, atṭha dānūpapattiyo;

Pañca pubbanimittāni, khīṇamacchaṃva pallalam.

Sāmaṃ tena kuto rāja, tayo devā gilānakā;

Yathāpi kumbhakārassa, yathā nadidakappaṇam.

Idha socati pecca socati, tīṇi duccharitāni ca;

Kāmesu giddhā pasutā, yāva tisso vipattiyo.

Sataṃ āsi ayosaṅkū, pariḷāho mahattaro;

Saṅkappehi pareto so, tattha tapaniyehi ca.

Kammārānaṃ yathā ukkā, tayo aggī pakāsītā;
 Ayato malamuppannaṃ, abbhakkhānaṃ tathāgate.
 Tividhaṃ devānusāsanti, supinena saṅgamo yathā;
 Tisso ceva māradhītā, sallaviddhova ruppāti.
 Cakkhu sotañca ghānañca, pañcakkhandhā pakāsītā;
 Appaṃ vata jīvitam idaṃ, ayyikā me mahallikā.
 Sabbe sattā marissantī, upapatti cuticayaṃ;
 Kāmesu sattā pasutā, āsavehi catūhi ca.
 Yamhi na māyā vasati, dvemā cetovimuttiyo;
 Eseva maggo natthañño, bojjhaṅgā ca sudesitā.
 Atthaṅgatassa na pamāṇamatthi, godhiko parinibbuto;
 Ye dhammā hetuppabhavā, saṃyojanānupassino.
 Imā dasa tesam uddānagāthā.

10. Tatthimāni sādharmaṇāni suttāni yesu suttesu sādharmaṇāni saccāni desitāni anulomampi paṭilomampi vomissakampi. Tattha ayaṃ ādi.

Avijjāya nivuto loko, [ajitāti bhagavā]
 Vivicchā pamādā nappakāsati;
 Jappābhilepanaṃ brūmi, dukkhamassa mahabbhayaṃ.

Tattha yā avijjā ca vivicchā ca, ayaṃ samudayo. Yaṃ mahabbhayaṃ, idaṃ dukkhaṃ. Imāni dve saccāni – dukkhañca samudayo ca. “Saṃyojanaṃ saṃyojanīyā ca dhammā”ti saṃyuttake cittasaṃyuttakesu byākaraṇaṃ. Tattha yaṃ saṃyojanaṃ, ayaṃ samudayo. Ye saṃyojanīyā dhammā, idaṃ dukkhaṃ. Imāni dve saccāni – dukkhañca samudayo ca.

Tattha katamaṃ dukkhañca nirodho ca?

Ucchinnabhavataṇhassa, netticchinnassa bhikkhuno;

Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.

Yaṃ cittaṃ, idaṃ dukkhaṃ. Yo bhavataṇhāya upacchedo, ayaṃ dukkhanirodho. Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavoti niddeso. Imāni dve saccāni – dukkhaṇca nirodho ca. Dvemā, bhikkhave, vimuttiyo; rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti. Yaṃ cittaṃ, idaṃ dukkhaṃ. Yā vimutti, ayaṃ nirodho. Imāni dve saccāni – dukkhaṇca nirodho ca.

Tattha katamaṃ dukkhaṇca maggo ca?

Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ
ṭhapetvā;

Yodhetha māraṃ paññāvudhena, jitaṇca rakkhe anivesano siyā.

Tattha yaṇca kumbhūpamo kāyo yaṇca nagarūpamaṃ cittaṃ, idaṃ dukkhaṃ. Yaṃ paññāvudhena māraṃ yodhethāti ayaṃ maggo. Imāni dve saccāni. Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahitabbaṃ. Yā saṃyojanā, ayaṃ maggo. Ye te dhammā anattaniyā pahātābā, rūpaṃ yāva viññāṇaṃ, idaṃ dukkhaṇca maggo ca.

Tattha katamaṃ dukkhaṇca samudayo ca nirodho ca?

Ye keci sokā paridevitā vā, dukkhā ca lokasmimanekarūpā;

Piyaṃ paṭiccappabhavanti ete, piye asante na bhavanti ete.

Ye sokaparidevā, yaṃ ca anekarūpaṃ dukkhaṃ, yaṃ pemato bhavati, idaṃ dukkhaṃ. Yaṃ pemaṃ, ayaṃ samudayo. Yo tattha chandarāgavinayo piyassa akiriyā, ayaṃ nirodho. Imāni tīṇi saccāni. Timbaruko paribbājako pacceti “sayamkataṃ paramkata”nti. Yathesā vīmaṃsā, idaṃ dukkhaṃ. Yā ete dve ante anupagamma majjhimā paṭipadā avijjāpaccayā saṅkhārā yāva jātipaccayā jarāmaṇaṃ, idampi dukkhaṇca samudayo ca. Viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā bhavo jāti jarāmaṇaṃ, idaṃ dukkhaṃ. Avijjā saṅkhārā taṇhā upādānaṃ, ayaṃ samudayo. Iti idaṃ sayamkataṃ vīmaṃseyyāti yaṇca paṭiccasamuppāde dukkhaṃ, idaṃ eso samudayo nidditṭho. Avijjānirodhā saṅkhāranirodho ca yāva ca jarāmaṇanirodhoti ayaṃ nirodho. Imāni tīṇi saccāni dukkhaṇca samudayo

ca nirodho ca.

11. Tattha katamaṃ dukkhaṅca samudayo ca maggo ca?

“Yo dukkhamaddakkhi yatonidānaṃ, kāmesu so jantu kathaṃ nameyya;

Kāmā hi loke saṅgāti ñatvā, tesam satīmā vinayāya sikkhe”ti.

Yo dukkhamaddakkhi, idaṃ dukkhaṃ. Yato bhavati, ayaṃ samudayo. Sandiṭṭhaṃ yato bhavati yāva tassa vinayāya sikkhā, ayaṃ maggo. Imāni tīṇi saccāni.

Ekādasāṅguttaresu gopālakopamasuttaṃ.

Tattha yāva rūpasaññuttā yaṅca saḷāyatanaṃ yathā vaṇaṃ paṭicchādeti yaṅca titthaṃ yathā ca labhati dhammūpasañhitaṃ uḷāraṃ pītipāmojjaṃ catubbidhaṃ ca atabhāvato ca vatthu, idaṃ dukkhaṃ. Yāva āsātikaṃ hāretā hoti, ayaṃ samudayo. Rūpasaññuttā āsātakaharaṇaṃ vaṇapaṭicchādanaṃ vīthiññutā gocarakusalaṅca, ayaṃ maggo. Avasesā dhammā atthi hetū atthi paccayā atthi nissayā sāvasesadohitā anekapūjā ca kalyāṇamittatappaccayā dhammā vīthiññutā ca hetu, imāni tīṇi saccāni.

Tattha katamaṃ dukkhaṅca maggo ca nirodho ca?

Sati kāyagatā upaṭṭhitā, chasu phassāyatanesu saṃvuto ;

Satataṃ bhikkhu samāhito, jaññā nibbānamattano.

Tattha yā ca kāyagatā sati yaṅca saḷāyatanaṃ yattha sabbañcetaṃ dukkhaṃ. Yā ca kāyagatā sati yo ca sīlasaṃvaro yo ca samādhi yattha yā sati, ayaṃ paññākkhandho. Sabbampi sīlakkhandho samādhikkhandho, ayaṃ maggo. Evaṃvihārinā ñātabbaṃ nibbānaṃ. Ayaṃ nirodho, imāni tīṇi saccāni. Sīle patiṭṭhāya dve dhammā bhāvetabbā samatho ca vipassanā ca. Tattha yaṃ cittasahajāta dhammā, idaṃ dukkhaṃ. Yo ca samatho yā ca vipassanā, ayaṃ maggo. Rāgavirāgā ca cetovimutti, avijjāvirāgā ca paññāvimutti, ayaṃ nirodho. Imāni tīṇi saccāni.

Tattha katamo samudayo ca nirodho ca?

Āsā ca pīhā abhinandanā ca, anekadhātūsu sarā patiṭṭhitā;

Aññānamūlappabhavā pajappitā, sabbā mayā byantikatā samūlikā.

Aññānamūlappabhavāti purimakehi samudayo. Sabbā mayā byantikatā samūlikāti nirodho. Imāni dve saccāni. Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā vitthārena kātabbaṃ. Ariyassa sīlassa samādhino paññāya vimuttiyā. Tattha yo imesaṃ catunnaṃ dhammānaṃ ananubodhā appaṭivedhā, ayaṃ samudayo. Paṭivedho bhavanettiyā, ayaṃ nirodho. Ayaṃ samudayo ca nirodho ca.

Tattha katamo samudayo ca maggo ca?

Yāni sotāni lokasmiṃ, [ajitāti bhagavā]

Sati tesam nivāraṇaṃ;

Sotānaṃ saṃvamaṃ brūmi, paññāyete pidhīyare.

Yāni sotānīti ayaṃ samudayo. Yā ca paññā yā ca sati nivāraṇaṃ pidhānaṃca, ayaṃ maggo. Imāni dve saccāni. Sañcetaniyaṃ suttaṃ dalhanemiyaṇākāro chahi māsehi niddiṭṭho. Tattha yaṃ kāyaṃ kāyakammaṃ savaṅkaṃ sadosaṃ sakasāvaṃ yā savaṅkatā sadosatā sakasāvātā, ayaṃ samudayo. Evaṃ vacīkammaṃ manokammaṃ avaṅkaṃ adosaṃ akasāvaṃ, yā avaṅkatā adosatā akasāvātā, ayaṃ maggo. Evaṃ vacīkammaṃ manokammaṃ. Imāni dve saccāni samudayo ca maggo ca.

Tattha katamo samudayo ca nirodho ca maggo ca?

“Nissitassa calitaṃ, anissitassa calitaṃ natthi, calite asati passaddhi, passaddhiyā sati nati na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutūpapāto na hoti, cutūpapāte asati nevidha na huramaṃ na ubhayamantarena. Esevanto dukkhassā”ti.

Tattha dve nissayā, ayaṃ samudayo. Yo ca anissayo, yā ca anati, ayaṃ maggo. Yā āgatigati na hoti cutūpapāto ca yo esevanto dukkhassāti, ayaṃ nirodho. Imāni tīni saccāni. Anupaṭṭhitakāyagatā sati...pe... yaṃ vimuttiñāṇadassanaṃ, ayaṃ samudayo. Ekārasaupanissayā vimuttiyo yāva upanissayaupasampadā upaṭṭhitakāyagatāsati viharati. Sīlasaṃvaro sosāniyo hoti, yaṅca vimuttiñāṇadassanaṃ, ayaṃ maggo. Yā ca vimutti, ayaṃ nirodho. Imāni tīni saccāni. Samudayo ca nirodho ca maggo ca.

12. Tattha katamo nirodho ca maggo ca?

Sayaṃ katena saccena, tena attanā abhinibbānagato vitīṇakankho;

Vibhavañca ñatvā lokasmiṃ, tāva khīṇapunabbhavo sa bhikkhu.

Yaṃ saccena, ayaṃ maggo. Yaṃ khīṇapunabbhavo, ayaṃ nirodho. Imāni dve saccāni. Pañca vimuttāyatanāni satthā vā dhammaṃ desesi aññataro vā viññū sabrahmacārīti vitthārena kātabbā. Tassa atthappaṭisaṃvedissa pāmojjaṃ jāyati, pamuditassa pīti jāyati, yāva nibbindanto virajjati, ayaṃ maggo. Yā vimutti, ayaṃ nirodho. Evaṃ pañca vimuttāyatanāni vitthārena. Imāni dve saccāni nirodho ca maggo ca.

Imāni sādharmaṇāni suttāni. Imehi sādharmaṇehi suttehi yathānikkhittehi paṭivedhato ca lakkhaṇato ca otāretvā aññāni suttāni niddisitabbāni aparihāyantena. Gāthāhi gāthā anuminitabbā, byākaraṇehi byākaraṇaṃ. Ime ca sādharmaṇā dasa parivaḍḍhakā eko ca catukko niddeso sādharmaṇo. Ayañca pakiṇṇakaniddeso. Ekaṃ pañca cha ca savekadeso sabbaṃ. Ime dve parivajjanā purimakā ca dasa. Ime dvādasa parivaḍḍhakā saccāni. Ettāvatā sabbaṃ suttaṃ natthi, taṃ byākaraṇaṃ vā gāthā viya. Imehi dvādasahi parivaḍḍhakehi na otarituṃ appamattena pariyesitvā niddisitabbā.

Tathāyaṃ saṅkhepo. Sabbaṃ dukkhaṃ sattahi padehi samosaraṇaṃ gacchati. Katarehi sattahi? Appiyasampayogo ca piyavippayogo ca, imehi dvīhi padehi sabbaṃ dukkhaṃ niddisitabbāṃ. Tassa dve nissayā – kāyo ca cittaṅca. Tena vuccati “kāyikaṃ dukkhaṃ cetasikaṅce”ti, natthi taṃ dukkhaṃ na kāyikaṃ vā na cetasikaṃ, sabbaṃ dukkhaṃ dvīhi dukkhehi niddisitabbāṃ kāyikena ca cetasikena ca. Tīhi dukkhatāhi saṅgahitaṃ dukkhadukkhatāya saṅkhāradukkhatāya vipariṇāmadukkhatāya. Iti taṃ sabbaṃ dukkhaṃ tīhi dukkhatāhi saṅgahitaṃ. Iti idaṅca dukkhaṃ tividhaṃ. Duvidhaṃ dukkhaṃ kāyikaṅca cetasikaṅca. Duvidhaṃ appiyasampayogo ca piyavippayogo ca. Idaṃ sattavidhaṃ dukkhaṃ.

Tattha tividho samudayo acatuttho apañcamo. Katamo tividho? Taṇhā ca diṭṭhi ca kammaṃ. Tattha taṇhā ca bhavasamudayo kammaṃ. Tathā nibbattassa hīnapaṇītātā , ayaṃ samudayo. Iti yāpi bhavagatīsu hīnatā ca paṇītātā ca, yāpi tīhi dukkhatāhi saṅgahitā, yopi dvīhi mūlehi samudānīto avijjāya nivutassa bhavataṇhāsaṃyuttassa saviññāṇako kāyo, sopi tīhi dukkhatāhi saṅgahito.

Tathā vipallāsato diṭṭhibhavagantabbā. Sā sattavidhā niddisitabbā. Eko vipallāso tīhi niddisīyati, cattāri vipallāsavatthūni. Tattha katamo

eko vipallāso? Yo viparītaggāho paṭikkhepena, otaraṇaṃ yathā “anicce nicca”miti viparītaṃ gaṇhāti. Evaṃ cattāro vipallāsā. Ayameko vipallāsīyati saññā cittaṃ diṭṭhi. Katamāni cattāri vipallāsavatthūni? Kāyo vedanā cittaṃ dhammā. Evaṃ vipallāsagatassa akusalañca pavaḍḍheti. Tattha saññāvipallāso dosaṃ akusalamūlaṃ pavaḍḍheti. Cittavipallāso lobhaṃ akusalamūlaṃ pavaḍḍheti. Diṭṭhivipallāso mohaṃ akusalamūlaṃ pavaḍḍheti. Tattha dosassa akusalamūlassa tīṇi micchattāni phalaṃ – micchāvācā micchākammanto micchājīvo; lobhassa akusalamūlassa tīṇi micchattāni phalaṃ – micchāsankappo micchāvāyāmo micchāsamādhī; mohassa akusalamūlassa dve micchattāni phalaṃ – micchādiṭṭhi ca micchāsati ca. Evaṃ akusalaṃ sahetu sappaccayaṃ vipallāsā ca paccayo, akusalamūlāni sahetū eteyeva paṭipakkhena anūnā anadhikā dvīhi paccayehi niddisitabbā. Nirodhe ca magge ca vipallāsamupādāya parato paṭipakkhena catasso.

Tatthimā uddānagāthā

Avijjāya nivuto loko, cittaṃ saṃyojanampi;

Sā pacchinnabhavataṇhā, dvemā ceva vimuttiyo.

Kumbhūpamaṃ kāyamimaṃ, yaṃ na tumhākaṃ taṃ pajaha ;

Ye keci sokaparidevā, timbaruco ca sayamkataṃ.

Dukkhaṃ diṭṭhi ca uppannaṃ, yañca gopālakopamaṃ;

Sati kāyagatā māhu, samatho ca vipassanā.

Āsā pihā ca abhinandanā ca, catunnamananubodhanā;

Yāni sotāni lokasmiṃ, daḷhaṃ nemiyaṇākāro.

Yaṃ nissitassa calitaṃ, anupaṭṭhitakāyagatāsati;

Sayaṃ katena saccena, vimuttāyatanehi ca.

Peṭakopadese mahākaccāyanena bhāsīte paṭhamabhūmi ariyasaccappakāsanā nātaṃ jīvatā bhagavatā mādisena samuddanena tathāgatenāti.

2. Sāsanapaṭṭhānadutiya bhūmi

13. Tattha katamaṃ sāsanapaṭṭhānaṃ? Saṃkilesabhāgiyaṃ suttaṃ, vāsanā bhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ, saṃkilesabhāgiyaṃ nibbedhabhāgiyaṃ, saṃkilesabhāgiyaṃ asekkhabhāgiyaṃ, vāsanābhāgiyaṃ nibbedhabhāgiyaṃ. Āṇatti, phalaṃ, upāyo, āṇatti ca phalaṃ, phalaṃ upāyo ca, āṇatti ca phalaṃ upāyo ca. Assādo, ādīnavo, nissaraṇaṃ, assādo ca ādīnavo ca, assādo ca nissaraṇaṃ, ādīnavo ca nissaraṇaṃ, assādo ca ādīnavo ca nissaraṇaṃ. Lokikaṃ, lokuttaraṃ, lokikaṃ lokuttaraṃ. Kammaṃ, vipāko, kammaṃ vipāko ca. Niddiṭṭhaṃ, aniddiṭṭhaṃ, niddiṭṭhaṃ aniddiṭṭhaṃ. Ñāṇaṃ, ñeyyaṃ, ñāṇaṃ ñeyyaṃ. Dassanaṃ, bhāvanā, dassanaṃ bhāvanā ca. Vipākakammaṃ, na vipākakammaṃ, nevavipākanavipākakammaṃ. Sakavacanaṃ, paravacanaṃ, sakavacanaṃ paravacanaṃ. Sattādhīṭṭhānaṃ, dhammādhīṭṭhānaṃ, sattādhīṭṭhānaṃ dhammādhīṭṭhānaṃ. Thavo, sakavacanādhīṭṭhānaṃ, paravacanādhīṭṭhānaṃ, sakavacanādhīṭṭhānaṃ paravacanādhīṭṭhānaṃ. Kiriyaṃ, phalaṃ, kiriyaṃ phalaṃ. Anuññātaṃ, paṭikkhitaṃ, anuññātaṃ paṭikkhitaṃ. Imāni cha paṭikkhitaṃ.

14. Tattha katamaṃ saṃkilesabhāgiyaṃ suttaṃ?

Kāmandhā jālasañchannā, taṇhāchadanachādītā;

Pamattabandhunā baddhā, macchāva kumināmukhe;

Jarāmaraṇamanventi, vaccho khīrapakova mātaraṃ.

Pañcime, bhikkhave, nīvaraṇā.

Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā, manosetṭhā manomayā;

Manasā ce pasannena, bhāsati vā karoti vā;

Tato naṃ sukhamanveti, chāyāva anapāyini.

Samyuttake suttaṃ.

Mahānāmassa sakkassa idaṃ bhagavā sakyānaṃ kapilavatthumhi nagare nayavitthārena saddhāsīlaparibhāviṃ suttaṃ bhāvaññaena paribhāviṃ taṃ nāma pacchime kāle.

Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho sabbadhi vippamutto, ayaṃ ahasmīti anānupassī;

Evaṃ vimutto udatāri oghaṃ, atinṇapubbaṃ apunabbhavāya.

Sīlāni nu kho bhavanti kimatthiyāni ānando pucchati satthāraṃ.

Tattha katamaṃ asekkhabhāgiyaṃ suttaṃ?

“Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati;

Virattaṃ rajanīyesu, kopaneyye na kuppati;

Yassevaṃ bhāviṃ cittaṃ, kuto taṃ dukkhamessatī”ti.

Sāriputto nāma bhagavā theraññataro so maṃ āsajja appaṭinissajja cārikaṃ pakkamati, sāriputtassa byākaraṇaṃ kātappaṃ. Yassa nūna bhagavā kāyagatā sati abhāvitā assa abahulīkatā vitthārena kātappaṃ.

15. Tattha katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca?

Channamativassati , vivaṭaṃ nātivassati;

Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.

Channamativassatīti saṃkilesa. Vivaṭaṃ nātivassatīti vāsanā. Tamo tamaparāyanoti vitthārena. Tattha yo ca tamo yo ca tamaparāyano, ayaṃ saṃkilesa. Yo ca joti yo ca jotiparāyano, ayaṃ vāsanā.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ?

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasam dārujapabbajañca ;

Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadā puttesu dāresu ca yā

apekkhā, ayaṃ saṃkilesō. Etampi chetvā paribbajanti dhīrā anapekkhino sabbakāme pahāyāti, ayaṃ nibbedho. Yaṃ cetayitaṃ pakappitaṃ yā ca nāmarūpassa avakkanti hoti. Imehi catūhi padehi saṃkilesō. Pacchimakehi catūhi nibbedho.

Tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ?

Ayaṃ loko santāpajāto, phassapareto rogaṃ vadati attato;

Yena yena hi maññanti, tato taṃ hoti aññathā.

Aññathābhāvābhavasatto loko, bhavaparetobhavamevābhinandati;

Yadabhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ;

Bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipparamokkhamāhaṃsu, sabbete “avippamuttā bhavasmā”ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇamāhaṃsu, sabbete “anissaṭṭhā bhavasmā”ti vadāmi. Upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, sabbupādānakkhayā natthi dukkhassa sambhavo, lokamimaṃ passa, puthū avijjāya parētā bhūtā bhūtaratā bhavā aparimuttā. Ye hi keci bhavā sabbadhi sabbatthatāya sabbete bhavā aniccā dukkhā vipariṇāmadhammāti.

“Evameṭaṃ yathābhūtaṃ, sammappaññāya passato;

Bhavataṇhā pahīyati, vibhavaṃ nābhinandati;

Sabbaso taṇhānaṃ khayā, asesavirāganirodho nibbānaṃ.

“Tassa nibbutassa bhikkhuno, anupādā punabbhavo na hoti;

Abhibhūto māro vijitasāṅgāmo, upeccagā sabbabhavāni tādi”ti.

Ayaṃ loko santāpajāto yāva dukkhanti yaṃ taṇhā saṃkilesō.

Yaṃ punaggahaṇaṃ ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vimokkhamāhaṃsu, sabbete “avimuttā bhavasmā”ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇamāhaṃsu

“anissaṭṭā bhavasmā”ti vadāmi. Ayaṃ diṭṭhisamkilesa, taṃ diṭṭhisamkilesa ca taṇhāsamkilesa ca, ubhayametam samkilesa. Yaṃ punaggahaṇaṃ bhavavippahānāya brahmacariyaṃ vussati, yāva sabbaso upādānakkhayā sambhavā, idaṃ nibbedhabhāgiyaṃ. Tassa nibbutassa bhikkhuno yāva upaccagā sabbabhavāni tādīti idaṃ asekkhabhāgiyaṃ. Cattāro puggalā anusotagāmī samkilesa ʘhitatto ca paṭisotagāmī ca nibbedho. Thale tiṭṭhatīti asekkhabhūmi.

16. Tattha katamaṃ vāsanābhāgiyaṇca nibbedhabhāgiyaṇca suttaṃ?

“Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati;

Kusalo ca jahāti pāpakam, rāgadosamohakkhayā sanibbuto”ti.

“Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati”ti vāsanā.
“Kusalo ca jahāti pāpakam, rāgadosamohakkhayā sanibbuto”ti nibbedho.

Sotānugatesu dhammesu vacasā paricitesu manasānupekkhitesu diṭṭhiyā suppaṭividdhesu pañcānisamsā pāṭikaṅkhā. Idhekaccassa bahussutā dhammā honti dhātā apamuṭṭhā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, so yuñjanto ghaṭento vāyamanto diṭṭheva dhamme visesaṃ pappoti. No ce diṭṭheva dhamme visesaṃ pappoti, gilāno pappoti. No ce gilāno pappoti, maraṇakālasamaye pappoti. No ce maraṇakālasamaye pappoti, devabhūto pāpuṇāti. No ce devabhūto pāpuṇāti, tena dhammarāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti.

Tatthāyaṃ diṭṭheva dhamme pāpuṇāti, ayaṃ nibbedho. Yaṃ samparāye paccekabodhiṃ pāpuṇāti, ayaṃ vāsanā. Imāni soḷasa sutāni sabbasāsanam atiggaṇhanto tiṭṭhanti. Imehi soḷasahi suttehi navavidho suttanto vibhatto bhavati. So ca pañṇavato no duppañṇassa, yuttassa no ayuttassa, akamassa vihārisapakatiyālokesamkilesocarati. So samkilesotividho–taṇhāsamkilesa diṭṭhisamkilesa duccharitasamkilesa. Tato samkilesato utṭhahanto samkilesa dhammesu patiṭṭhahati, lokiyesu patiṭṭhahatīti. Tatthākusalo diṭṭhato sace taṃ sīlaṇca diṭṭhiṇca parāmasati, tassa so taṇhāsamkilesa hoti. Sace panassa evaṃ hoti “imināhaṃ sīlena vā vatena vā brahmacariyena vā devo vā bhavissaṃ devaññataro vā”ti yassa hoti micchādiṭṭhi, etassa micchādiṭṭhisamkilesa bhavati. Sace pana sīle patiṭṭhito aparāmatṭhassa hi sīlavataṃ hoti, tassa taṃ sīlavato yoniso gahitaṃ avippaṭisāraṃ janeti yāva vimuttiñānadassanaṃ, taṇca tassa diṭṭheva dhamme kālaṅkatassa vā tamhiyeva vā pana aparāpariyāyena vā, aññesu khandhesu evaṃ sutam

“sucaritaṃ vāsanāya saṃvattatī”ti vāsanābhāgiyaṃ suttaṃ vuccati. Tattha sīlesu t̥hitassa vinīvaraṇaṃ cittaṃ, taṃ tato sakkāyadit̥thippahānāya bhagavā dhammaṃ deseti. So accantaniṭṭhaṃ nibbānaṃ pāpuṇāti; yadi vā sāsanaṇtare, accantaṃ nibbānaṃ pāpuṇāti, yadi vā ekāsane cha abhiññe. Tattha dve puggalā ariyadhamme pāpuṇanti saddhānusārī ca dhammānusārī ca. Tattha dhammānusārī ugghaṭitaññū, saddhānusārī neyyo. Tattha ugghaṭitaññū duvidho – koci tikkhindriyo koci mudindriyo. Tattha neyyopi duvidho – koci tikkhindriyo koci mudindriyo. Tattha yo ca ugghaṭitaññū mudindriyo, yo ca neyyo tikkhindriyo, ime puggalā asamindriyā honti. Tattha ime puggalā samindriyā pariḥāyanti ca ugghaṭitaññuto, vipaṇcitaññū neyyato, ime majjhimā bhūmigatā vipaṇcitaññū hoti. Ime tayo puggalā.

17. Tattha catutthā pana pañcamā ugghaṭitaññū vipaṇcitaññū neyyo ca, tattha ugghaṭitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ t̥hito sotāpattiphalaṇca pāpuṇāti, ekab̥jī hoti paṭthamo sotāpanno. Tattha vipaṇcitaññū puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ t̥hito sotāpattiphalaṇca pāpuṇāti, kolaṃkolo ca hoti dutiyo sotāpanno. Tattha neyyo puggalo indriyāni paṭilabhitvā dassanabhūmiyaṃ t̥hito sotāpattiphalaṇca pāpuṇāti, sattakkhattuparamo ca hoti, ayaṃ tatiyo sotāpanno. Ime tayo puggalā indriyavemattatāya sotāpattiphale t̥hitā.

Ugghaṭitaññū ekab̥jī hoti, vipaṇcitaññū kolaṃkolo hoti, neyyo sattakkhattuparamo hoti. Idaṃ nibbedhabhāgiyaṃ suttaṃ. Sace pana taduttari vāyamati, accantaniṭṭhaṃ nibbānaṃ pāpuṇāti. Tattha ugghaṭitaññū puggalo yo tikkhindriyo, te dve puggalā honti – anāgāmiḥphalaṃ pāpuṇitvā antarāparinibbāyī ca upahaccaparinibbāyī ca. Tattha vipaṇcitaññū puggalo yo tikkhindriyo, te dve puggalā honti – anāgāmiḥphalaṃ pāpuṇanti asaṅkhāraparinibbāyī ca sasaṅkhāraparinibbāyī ca. Tattha neyyo anāgāmiḥphalaṃ pāpuṇanto uddhaṃsoto akaniṭṭhagāmī hoti, ugghaṭitaññū ca vipaṇcitaññū ca, indriyanānattena ugghaṭitaññū puggalo tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo uddhaṃsoto akaniṭṭhagāmī hoti. Ugghaṭitaññū ca vipaṇcitaññū ca indriyanānattena ugghaṭitaññū puggalo tikkhindriyo sasaṅkhāraparinibbāyī hoti, tikkhindriyo antarāparinibbāyī hoti, ugghaṭitaññū mudindriyo upahaccaparinibbāyī hoti. Vipāṇcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti, vipāṇcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo upahaccaparinibbāyī hoti, vipāṇcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti. Vipāṇcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo uddhaṃsoto akaniṭṭhagāmī hoti. Iti pañca anāgāmino, chaṭṭho sakadāgāmī, tayo ca sotāpannāti ime nava sekkhā.

Tattha ugghaṭitaññū puggalo tikkhindriyo arahattam pāpuṇanto dve puggalā honti ubhatobhāgavimutto paññāvimutto ca. Tattha ugghaṭitaññū puggalo mudindriyo arahattam pāpuṇanto dve puggalā honti, ṭhitakappī ca paṭivedhanabhāvo puggalo ca tikkhindriyo so arahattam pāpuṇanto dve puggalā honti cetaññābhavo ca rakkhaññābhavo ca. Tattha vipaṇcitaññū mudindriyo arahattam pāpuṇanto dve puggalā honti, sace ceteti na parinibbāyī, no ce ceteti parinibbāyīti. Sace anurakkhati na parinibbāyī, no ce anurakkhati parinibbāyīti. Tattha neyyo puggalo bhāvanānuyogamanuyutto parihānadhammo hoti kammaniyato vā samasīsi vā, ime nava arahanto idaṃ catubbidham suttaṃ saṃkilesabhāgiyaṃ asekkhabhāgiyaṃ. Imesu puggalesu tathāgatassa dasavidham balaṃ pavattati.

18. Katamaṃ dasavidham? Idha buddhānaṃ bhagavantānaṃ appavattite dhammacakke mahesakkhā devaputtā yācanāya abhiyātā honti “desetu sugato dhamma”nti. So anuttarena buddhacakkhunā volokento addasāsi sattānaṃ tayo rāsīnaṃ sammattaniyato micchattaniyato aniyato. Tattha sammattaniyato rāsī micchāsatiṃ āpajjeyyāti netam ṭhānaṃ vijjati, asatthuko parinibbāyeyyāti netam ṭhānaṃ vijjati, samāpattiṃ āpajjeyyāti ṭhānametaṃ vijjati. Tattha micchattaniyato rāsī ariyasamāpattiṃ paṭipajjissatīti netam ṭhānaṃ vijjati, anariyamicchāpaṭipattiṃ paṭipajjissatīti ṭhānametaṃ vijjati. Tattha aniyato rāsī sammāpaṭipajjamānaṃ sammattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamāno sammattaniyatarāsīṃ gamissatīti netam ṭhānaṃ vijjati. Sammāpaṭipajjamānaṃ sammattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati, micchāpaṭipajjamānaṃ micchattaniyatarāsīṃ gamissatīti ṭhānametaṃ vijjati. Ime tayo anuttarena buddhacakkhunā volokentassa sammāsambuddhassa me sato ime dhammā anabhisambuddhāti ettavatā maṃ koci sahadhammena paṭicodissatīti netam ṭhānaṃ vijjati, vītarāgassa te paṭijānato akhīṇāsavatāya sahadhammena koci paṭicodissatīti netam ṭhānaṃ vijjati. Yato pana imassa aniyatassa rāsissa dhammadesanā, sā na dissati takkarassa sammādukkhakkhayāyāti netam ṭhānaṃ vijjati, tathā ovadito yaṃ pana me aniyatarāsī sāvako pubbenāparaṃ visesaṃ na sacchikarissatīti netam ṭhānaṃ vijjati.

19. Yaṃ kho muni nānappakārassa nānāniruttiyo devanāgayakkhānaṃ dameti dhamme vavatthānena vatvā kāraṇato aññaṃ pāraṃ gamissatīti netam ṭhānaṃ vijjati. Dhammapaṭisambhidā. Yato panimā niruttito satta satta niruttiyo nābhisambhuneyyāti netam ṭhānaṃ vijjati. Niruttipaṭisambhidā. Nirutti kho pana abhisamaggaratānaṃ sāvakānaṃ tamatthamaviññāpayeti netam ṭhānaṃ vijjati. Atthapaṭisambhidā. Mahesakkhā devaputtā upasaṅkamitvā pañhe pucchimsu. Kāyikena vā mānasikena vā paripīlītassa

hatthakuṇṭhi vā pāde vā khañje dandhassa so attho na paribhājjiyatīti netam ṭhānam vijjati. Paṭibhānapaṭisambhidā. Yamhi tam tesam hoti tamhi asantam bhavatīti netam ṭhānam vijjati. Yam hi nāsam tesam na bhavati, tamhi nāsam tesam bhavissatīti netam ṭhānam vijjati. Evaṃ samudayassa nirodhāya dasa akusalakammaphā. Māro vā indo vā brahmā vā tathāgato vā cakkavattī vā so vata nāma mātugāmo bhavissatīti netam ṭhānam vijjati, puriso assa rājā cakkavattī sakko devānamindo bhavissatīti ṭhānametam vijjati. Itissa evarūpaṃ balaṃ evarūpaṃ ñāṇaṃ, idaṃ vuccati ṭhānāṭṭhānañāṇaṃ paṭhamam tathāgatabalaṃ tam niddisittabbaṃ. Tīhi rāsīhi catūhi vesārajjehi catūhi paṭisambhidāhi paṭiccasamuppādaṃ pāvattiyam nivattiyam bhāgiyaṃca. Kusalam kusalavipākesu ca upapajjati yañca itthipurisānaṃ. Idaṃ paṭhamam balaṃ tathāgato evaṃ jānāti.

Yesam pana sammattaniyato rāsi, nāyam sabbatthagāminī paṭipadā, nibbānagāminīyevāyam paṭipadā. Tattha siyā micchattaniyato rāsi, esāpi na sabbatthagāminī paṭipadā. Sakkāyasamudayagāminīyevāyam paṭipadā hotu, ayam tattha tattha paṭipattiyā ṭhito gacchati nibbānaṃ, gacchati apāyam, gacchati devamanussassa. Yam yam vā paṭipadam paṭipajjeyya sabbattha gaccheyya, ayam sabbatthagāminī paṭipadā. Yam ettha ñāṇam yathābhūtam, idaṃ vuccati sabbatthagāminī paṭipadāñāṇam dutiyam tathāgatabalaṃ.

Sā kho panāyam sabbatthagāminī paṭipadā nānādhimuttā keci kāmesu keci dukkarakāriyam keci attakilamathānuyogamanuyuttā keci saṃsārena suddhiṃ paccenti keci anajjābhāvanāti. Tena tena caritena vinibandhānaṃ sattānaṃ yam ñāṇam yathābhūtam nānāgatam lokassa anekādhimuttagataṃ yathābhūtam pajānāti. Idaṃ tatiyam tathāgatabalaṃ.

Tattha sattānaṃ adhimuttā bhavanti āsevanti bhāventi bahulīkaronti. Tesam kammupasayānaṃ tadādhimuttānaṃ. Sā ceva dhātu saṃvahaṭi. Katarā panesā dhātu nekkhammadhātu baladhātu kāci sampatti kāci micchattañca dhātu adhimuttā bhavanti. Aññatarā uttari na samanupassanti. Te tadevaṭṭhānaṃ mayā jarāmaraṇassa abhinivissa voharanti “idameva saccaṃ moghamañña”nti. Yathā bhagavā sakkassa devānamindassa bhāsitaṃ. Yam tattha yathābhūtam ñāṇam. Idaṃ vuccati catuttham tathāgatabalaṃ.

Tattha yaṃyeva dhātu seṭṭhanti tam tam kāyena ca vācāya ca ārambhanti cetasiko. Ārambho cetanā kammaṃ kāyikā vācasikā ārambho cetasikattā kammantaram tathāgato evaṃ pajānāti “iminā sattena evaṃ dhātukena evarūpaṃ kammaṃ kataṃ, tam atītamaddhānaṃ iminā hetunā

tassa evarūpo vipāko vipaccati etarahi vipaccissati vā anāgatamaddhāna”nti. Evaṃ paccuppannamaddhānaṃ pajānāti “ayaṃ puggalo evaṃdhātuko idaṃ kammaṃ karoti”. Taṇhāya ca diṭṭhiyā ca iminā hetunā na tassa vipāko diṭṭheveva dhamme nibbattissati, upapajje vā”ti aparamhi vā pariyāye evaṃ pajānāti “ayaṃ puggalo evarūpaṃ kammaṃ karissati anāgatamaddhānaṃ, iminā hetunā tassa evarūpo vipāko nibbattissati, iminā hetunā yāni cattāri kammaṭṭhānāni idaṃ kammaṭṭhānaṃ paccuppannasukhaṃ āyatim ca sukhavipākaṃ” ...pe... iti ayaṃ atītānāgatapaccuppannānaṃ kammamādānaṃ hetuso ṭhānaso vipākavemattataṃ pajānāti uccāvaca hīnapañītatā, idaṃ vuccati kammavipākāññaṃ pañcamam tathāgatabalaṃ.

Tathā sattā yaṃ vā kammamādānaṃ samādiyantā tattha evaṃ pajānāti imassa puggalassa kammādhimuttassa rāgacaritassa nekkhammadhātūnaṃ pāripūrim gacchanti, tassa rāgānugate suññamānassa paṭhamam jhānaṃ saṃkilissati, sace puna uttari vāyāmato jhānavodānagate mānase visesabhāgiyaṃ paṭipadaṃ anuyuñjīyati. Tassa hi jhānabhāgiyaṃyeva paṭhamajjhāne ṭhitassa dutiyaṃ jhānaṃ vodānaṃ gacchati, tatiyañca jhānaṃ samāpajjitukāmassa somanassindriyaṃ cittaṃ pariyādāya tiṭṭhati, tassa sā pīti avisesabhāgiyaṃ tatiyaṃ jhānaṃ ādissa tiṭṭhati. Sace tassa nissaraṇam yathābhūtaṃ pajānāti. Tathāgatassa catutthajjhānaṃ vodānaṃ gacchatieva, catutthassa jhānassa hānabhāgiyā dhammā, te ca dhammā yattha pajāyanti yehi catutthajjhānaṃ vodānaṃ dissati. Evaṃ ajjhāsayasamāpattiyā yā catasso samāpattiyō tīṇi vimokkhamukhāni aṭṭha vimokkhajjhānānīti cattāri jhānāni vimokkhāti. Aṭṭha ca vimokkhā tīṇi ca vimokkhamukhāni. Samādhīti cattāro samādhī – chandasamādhī vīriyasamādhī cittasamādhī vīmaṃsāsamādhīti. Samāpattiyō catasso ajjhāsayasamāpattiyō iti imesaṃ jhānānaṃ vimokkhasamāpattīti evarūpo saṃkilesō rāgacaritassa puggalassa. Evaṃ dosacaritassa. Mohacaritassa. Rāgacaritassa puggalassa evarūpaṃ vodānaṃ iti yaṃ ettha ñānaṃ yathābhūtaṃ asādhāraṇam sabbasattehi. Idaṃ vuccati chaṭṭham tathāgatabalaṃ.

Tattha tathāgato evaṃ pajānāti lokikā dhammā lokuttarā dhammā bhāvanābhāgiyaṃ indriyaṃ nāmaṃ labhanti. Ādhīpateyyabhūmiṃ upādāya balaṃ nāmaṃ labhanti thāmagataṃ mano manindriyaṃ taṃ upādāya. Vīriyaṃ nāmaṃ labhanti ārambhadhātuṃ upādāya. Itissa deva evarūpaṃ ñānaṃ imehi ca dhammehi ime puggalā samannāgatātipi dhammadesanaṃ akāsi. Ākārato ca vokārato ca āsayajjhāsayaṃ adhīmuttisamannāgatānaṃ. Idaṃ vuccati parasattānaṃ parapuggalānaṃ indriyabalavīriyavemattataṃ ñānaṃ sattamaṃ tathāgatabalaṃ.

Tattha ca tathāgato lokādīsu ca bhūmīsu saṃyojanānañca sekkhānaṃ dvīhi balehi gatiṃ pajānāti, pubbenivāsānussatiyā atīte saṃsāre etarahi ca paccuppanne dibbacakkhunā cutūpapātaṃ iti imāni dve balāni dibbacakkhuto abhinīhitāni. So atītamaddhānaṃ dibbassa cakkhuno gocharo so etarahi satī gocharo iti attano ca paresaṃ ca pubbenivāsāññaṃ anekavidhaṃ nānappakāraṃ paccuppannamaddhānaṃ dibbena cakkhunā imāni dve tathāgatabalāni, aṭṭhamaṃ pubbenivāso, navamaṃ dibbacakkhu.

Puna caparaṃ tathāgato ariyapuggalānaṃ jhānaṃ vodānaṃ nibbedhabhāgiyaṃ pajānāti ayaṃ puggalo iminā maggena imāya paṭipadāya āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sacchikatvā upasampajja viharatīti iti attano ca āsavānaṃ khayaṃ ñāṇaṃ diṭṭhekaṭṭhānaṃ catubhūmimupādāya yāva navannaṃ arahantānaṃ āsavakkhaya odhiso sekkhānaṃ anodhiso arahantānaṃ. Tattha cetovimutti dvīhi āsavehi anāsavā kāmāsavena ca bhavāsavena ca, paññāvimutti dvīhi āsavehi anāsavā diṭṭhāsavena ca avijjāsavena ca, imāsaṃ dvinnaṃ vimuttīnaṃ yathābhūtaṃ ñāṇaṃ, idaṃ vuccati āsavakkhaye ñāṇaṃ. Dasamaṃ tathāgatabalaṃ.

20. Imesu dasasu balesu t̥hito tathāgato pañcavidhaṃ sāsanaṃ deseti saṃkilesabhāgiyaṃ vāsānābhāgiyaṃ dassanabhāgiyaṃ bhāvanābhāgiyaṃ asekkhabhāgiyaṃ. Tattha yo taṇhāsamaṃkilesa, imassa alobho nissaraṇaṃ. Yo diṭṭhisamaṃkilesa, imassa amoho nissaraṇaṃ. Yo duccharitasamaṃkilesa, imassa tīṇi kusalāni nissaraṇaṃ. Kiṃ nidānaṃ? Tīṇi imāni manoduccharitāni – abhijjhā byāpādo micchādiṭṭhi. Tattha abhijjhā manoduccharitaṃ kāyakammaṃ upaṭṭhapeti, adinnādānaṃ sabbañca tadupanibbaddhaṃ vācākammaṃ upaṭṭhapeti, musāvādañca sabbavithaṃ sabbam vācamabhāvaṃ sabbamakkaṃ palāsaṃ abhijjhā akusalamūlanti, sucariṭe sucariṭaṃ musāvādā adinnādānā abhijjhāya cetanā, tattha byāpādo manoduccharitaṃ kāyakammaṃ upaṭṭhapeti, pāṇātipātaṃ sabbañca metaṃ ākaḍḍhanaṃ parikaḍḍhanaṃ nibbaddhaṃ rocanaṃ vācākammaṃ upaṭṭhapeti, pisuṇavācaṃ pharusavācaṃ micchādiṭṭhi manoduccharitañca abhijjhā byāpādaṃ micchādiṭṭhiṃ payojeti, tassa yo koci micchādiṭṭhi cāgo rāgajo vā dosajo vā sabbaso micchādiṭṭhi sambhūto iminā kāraṇena micchādiṭṭhiṃ upaṭṭhapeti, kāmesumicchācāraṃ vacīkammaṃ upaṭṭhapeti samphappalāpaṃ. Imāni tīṇi duccharitāni akusalamūlāni.

Yā abhijjhā, so lobho. Yo byāpādo, so doso. Yā micchādiṭṭhi, so moho. Tāni aṭṭha micchattāni upaṭṭhapenti. Tesu gahitesu tīsu akusalamūlesu dasavidhaṃ akusalamūlaṃ pāripūriṃ gacchati, tassa tividhassa

duccaritasamkilesassa vāsanābhāgiyañca suttaṃ nissaraṇaṃ. Tattha yo bahusito niddeso yathā lobho doso mohopi, tattha asitum ettha lobho ussado tena kāraṇena tesu vā dhammesu lobho paññāpiyati. Tatthāyaṃ moho akusalaṃ moho ayaṃ avijjā, sā catubbidhā rūpe abhinivīṭṭhā, rūpaṃ attato samanupassati, avijjāgato rūpavantaṃ attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tattha katamaṃ padaṃ sakkāyaditṭhiyā ucchedaṃ vadati “taṃ jīvaṃ taṃ sarīra”nti natthikaditṭhi adhiccasamuppānāditṭhi ca añño ca karoti, añño paṭisaṃvediyati. Pacchimasatṭhikappānaṃ tīṇi padāni sakkāyaditṭhiyā sassataṃ bhajanti “aññaṃ jīvaṃ aññaṃ sarīra”nti akiriyañca taṃ dukkhamicchato ahetukā ca patanti anajjhābhāvo ca kammānaṃ sabbañca mānaya . Tattha “idameva saccam moghamañña”nti saṃsārena suddhi ājīvākā chaḷāsīti paññāpentī. Yathārūpe sakkāyaditṭhiyā catuvatthukā, evaṃ pañcasu khandhesu vīsativatthukā sakkāyaditṭhiyā sassataṃ bhajati. Aññājīvākā ca sassatavādike ca sīlabbataṃ bhajanti parāmasanti iminā bhavissāmi devo vā devaññātaro vā, ayaṃ sīlabbataparāmāso. Tattha sakkāyaditṭhiyā so rūpaṃ attato samanupassati, “taṃ jīvaṃ taṃ sarīra”miti taṃ kaṅkhati vicikicchati nādhimuccati nābhippasīdati pubbante aparante pubbantāparante...pe... iti vāsanābhāgiyesu tṭhitassa ayaṃ upakkilesō.

21. Tattha saddhindriyena sabbaṃ vicikicchitaṃ pajahati, paññindriyena udayabbayaṃ passati, samādhindriyena cittaṃ ekodi karoti vīriyindriyena ārabhati. So imehi pañcahi indriyehi saddhānūsārī aveccappasāde nirato anantariyaṃ samādhim uppādeti. Indriyehi suddhehi dhammānūsārī appaccayatāya anantariyaṃ samādhim uppādeti. So “idaṃ dukkha”nti yathābhūtaṃ pajānāti. Saccāni idaṃ dassanabhāgiyaṃ suttaṃ. Tassa pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ tīṇi saṃyojanāni dassanapahātābbāni sabbena sabbaṃ pahīnāni dve puggalakatāni. Tattha tīṇi akusalamūlāni bhāvanāpahātābbāni uparikkhittāni cha bhava nibbattenti. Tattha tesu abhijjhāya ca byāpādesu tanukatesu cha bhavā parikkhayā mariyādaṃ gacchanti, dve bhavā avasitṭhā. Tassa abhijjhā ca byāpādo ca sabbena sabbaṃ parikkhīṇā honti. Eko bhavo avasitṭho hoti. So ca mānavasena nibbatteti. Kiñcāpi ettha aññepi cattāro kilesā rūparāgo bhavarāgo avijjā uddhaccaṃ ketusmimānabhūtā nappaṭibalā asmimānaṃ vinivattetuṃ, sabbepi te asmimānassa pahānaṃ ārabhate. Khīṇesu na ca tesu idamuttaridassanabhūmiyaṃ pañcasu sekkhapuggalesu tīsu ca paṭippānakesu dvīsu ca phalaṭṭhesu bhāvanābhāgiyaṃ suttaṃ. Taduttari asekkhabhāgiyasuttaṃ, katthaci bhūmi nipīliyati. Idañca pañcamāṃ suttaṃ. Tinnaṃ puggalānaṃ desitaṃ puthujjanassa sekkhassa asekkhassa samkilesabhāgiyaṃ vāsanābhāgiyaṃ. Puthujjanassa dassanabhāgiyaṃ. Bhāvanābhāgiyaṃ pañcannaṃ sekkhānaṃ. Yaṃ paṭhamanidditṭhaṃ

asekkhabhāgiyaṃ sabbesaṃ arahantānaṃ. Sā pana pañcavidhā sattavīsaākāre pariyesitabbaṃ. Etesu tassa gatīnaṃ tato uttari. Tañca kho saṅkhepena paññāsāya ākārehi sampatati, ye paññāsa ākāra sāsane niddiṭṭhā, te saṅkhipiyantā dasahi ākārehi patanti. Ye ariyasaccaṃ nikkhepena ṭhite saṅkhipiyattā aṭṭhasu ākāresu patanti. Catūsu ca sādharmaṇesu suttesu yā hārasampātassa bhūmi, te saṅkhipiyantā pañcasu suttesu patanti. Saṃkilesabhāgiye vāsanābhāgiye bhāvanābhāgiye nibbedhabhāgiye asekkhabhāgiyeca. Tesasaṅkhipiyantācatūsusuttasupatanti. Saṃkilesabhāgiye vāsanābhāgiye nibbedhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyamānā tīsu suttesu patanti, puthujjanabhāgiye sekkhabhāgiye asekkhabhāgiye ca. Te saṅkhipiyantā dvīsu suttesu patanti nibbedhabhāgiye ca pubbayogabhāgiye ca. Yathā vuttaṃ bhagavatā dve atthavase sampassamānā tathāgatā arahanto sammāsambuddhā dhammaṃ desenti suttaṃ geyyaṃ...pe... satthā pubbayogasamannāgate appakasirena maññamānā vasiyanti pubbayogā ca bhavissanti santānaṃ maññamānādharāya. Tattha paññāvemattataṃ attano samanupassamānena aṭṭhavidhe suttasaṅkhepe, yathā yathā sakkoti, tattha tattha yojetabbaṃ. Tattha tattha yojetvā suttassa attho niddisitabbo. Na hi satī vedanā mano dhāretvā sakkā yena kenaci suttassa attho yathābhūtaṃ niddisitum.

Tattha purimakānaṃ suttānaṃ imā uddānagāthā

Kāmandhā jālasañchannā, pañca nīvaraṇāni ca;
 Manopubbaṅgamā dhammā, mahānāmo ca sākiyo.
 Uddhaṃ adho vipparamutto, yañca sīlakimatthiyā;
 Yassa selūpamaṃ cittaṃ, upatissa pucchādikā.
 Yassa kāyagatāsati, channaṃ tamoparāyaṇo;
 Na taṃ daḥhaṃ cetasikaṃ, ayaṃ lokotiādikaṃ.
 Cattāro ceva puggalā, dadato puññaṃ pavaḍḍhitam;
 Sotānugatadhammesu, imā tesam uddānagāthā.

22. Tattha katamā āṇatti?

Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;

Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

“Atīte, rādha, rūpe anapekkho hohī”ti vitthārena kātabbā. “Sīlavantena, ānanda, puggalena sadā karaṇīyā kintime avipphaṇṣāro assā”ti. Ayaṃ vuccati āṇatti.

Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha vassakāle;

Esānisamso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

Idaṃ phalaṃ.

Tattha katamo upāyo?

“Sabbe dhammā anattā”ti, yadā paññāya passati;

Atha nibbindati dukkhe, esa maggo visuddhiyā.

“Sattahaṅgehi samannāgato kho, bhikkhu, api himavantaṃ pabbatarājānaṃ cāleyya, ko pana vādo chavaṃ avijjaṃ sattakesu” veyyākaraṇaṃ kātabbaṃ. Ayaṃ upāyo.

Tattha katamā āṇatti ca phalaṇca?

Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;

Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

Sace hi pāpakaṃ kammaṃ, karotha vā karissatha;

Na vo dukkhā pamokkhāthhi, upaccāpi palāyataṃ .

Purimikāya gāthāya āṇatti pacchimikāya phalaṃ. Sīle patiṭṭhāya dve dhammā bhāvetabbā yā ca cittabhāvanā yā ca paññābhāvanā yā ca āṇatti rāgavirāgā ca phalaṃ.

Tattha katamaṃ phalaṇca upāyo ca?

Sīle patitṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ;

Ātāpī nipako bhikkhu, so imaṃ vijaṭṭhaya jaṭaṃ.

Purimikāya aḍḍhagāthāya upāyo, pacchimikāya aḍḍhagāthāya phalaṃ.
Nandiyo sakko isivutthapuririkāmaekkarakkhe suttaṃ mūlato upādāya yāva
chasu dhammesu. Uttari pañcasu dhammesu yācayogo karaṇīyo, ayaṃ
upāyo. Asahagatassa kāmāsavāpi cittaṃ muccatīti. Sabbāsu chasu tīsu.
Ayaṃ upāyo ca phalañca.

Tattha katamā āṇatti ca phalañca upāyo ca?

Suññato lokaṃ avekkhassu, mogharājā sadā sato;

Attānudiṭṭhiṃ uhacca , evaṃ maccutaro siyā.

“Suññato lokaṃ avekkhassu, mogharājā”ti āṇatti. “Sadā sato”ti
upāyo. “Attānudiṭṭhiṃ uhacca, evaṃ maccutaro siyā”ti phalaṃ. Samādhiṃ,
bhikkhave, bhāvētha, samāhito, bhikkhave, bhikkhu rūpaṃ aniccanti
pajānāti. Evaṃ passaṃ ariyasāvako parimuccati jātiyāpi...pe... upāyāsehipi
idha tīṇipi”.

23. Tattha katamo assādo?

Kāmaṃ kāmayaṃānassa, tassa cettaṃ samijjhati. Ayaṃ assādo.

“Dhammacariyā samacariyā kusalacariyā hetūhi, brāhmaṇa,
evamidhekacce sattā kāyassa bhedaṃ sugatiṃ saggamaṃ lokaṃ upapajjanti”.
Ayaṃ assādo.

Tattha katamo ādīnava?

Kāmesu vehaññate sabbā mucceva – ayaṃ ādīnava. Pasenadisamāyuttake
sutte pabbatopama – ayaṃ ādīnava.

Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti, sappasseva padā siro;

Somaṃ visattikaṃ loke, sato samativattati.

Samyuttake suttam pāricchattako paṇḍupalāso sannipalāso – idaṃ nissaraṇaṃ.

Tattha katamo assādo ca ādīnava ca?

Yāni karoti puriso, tāni attani passati;

Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ.

Tattha yaṃ pāpakārī paccanubhoti ayaṃ assādo. Lābhālābhaatthakesu byākaraṇaṃ, tattha alābho ayaso nindā dukkhaṃ, ayaṃ ādīnava. Lābho yaso sukhaṃ pasamsā, ayaṃ assādo.

Tattha katamaṃ assādo ca nissaraṇaṇca?

“Sukho vipāko puññānaṃ, adhippāyo ca ijjhati;

Khippaṇca paramaṃ santiṃ, nibbānamadhigacchati”ti.

Yo ca vipāko puññānaṃ yā ca adhippāyassa ijghanā, ayaṃ assādo. Yaṃ khippaṇca paramaṃ santiṃ nibbānamadhigacchati, idaṃ nissaraṇaṃ.

Bāttimsāya ceva mahāpurisalakkhaṇehi samannāgatassa mahāpurisassa dveveva gatiyo honti, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī yāva abhivijinitvā ajjhāvasati ayaṃ assādo. Sace agārasmā anagāriyaṃ pabbajati sabbena oghena nissaraṇaṃ ayaṃ assādo ca nissaraṇaṇca.

Tattha katamo ādīnava ca nissaraṇaṇca?

Ādānassa bhayaṃ ñatvā, jātīmaraṇasambhavaṃ;

Anādātuṃ nibbattati, jātīmaraṇasaṅkhayā.

Purimikāya aḍḍhagāthāya jātīmaraṇasambhavo ādīnava. Anādātuṃ nibbattati jātīmaraṇasaṅkhayāti nissaraṇaṃ.

Kiccaṃ vatāyaṃ loko āpanno yamidaṃ jāyate ca mīyate ca. Yāva kudassunāmassa dukkhassa anto bhavissati parato vāti ettha yā uparikkhā, ayaṃ ādīnava. Yo gedhaṃ ñatvā abhinikkhamati yāva purāṇakāya rājadhāniyā, idaṃ nissaraṇaṃ. Ayaṃ ādīnava ca nissaraṇaṇca.

Tattha katamo assādo ca ādīnavo ca nissaraṇaṅca?

Kāmā hi citrā vividhā manoramā, virūparūpehi mathenti cittaṃ;

Tasmā ahaṃ pabbajitomi rāja, apaṇṇakaṃ sāmāññaṃeva seyyo.

Yaṃ “kāmā hi citrā vividhā manoramā”ti ayaṃ assādo. Yaṃ “virūparūpehi mathenti citta”nti ayaṃ ādīnavo. Yaṃ ahaṃ agārasmā pabbajitomi rāja apaṇṇakaṃ sāmāññaṃeva seyyoti idaṃ nissaraṇaṃ.

Balavaṃ bālopamasuttaṃ yaṃ āsāya vā vedanīyaṃ kammaṃ gāhati, tathā cepi yaṃ yaṃ pāpakammaṃ anubhoti, tattha dukkhavedanīyena kammaṃ abhāvitakāyena ca yāva parittacetaso ca ādīnavo dasseti sukhavedanīyena kammaṃ assādeti. Yaṃ purāsadiso hoti. Bhāvitacitto bhāvitakāyo bhāvitapaṇṇo mahānāmo aparittacetaso, idaṃ nissaraṇaṃ.

24. Tattha katamaṃ lokikaṃ suttaṃ?

Na hi pāpaṃ kataṃ kammaṃ, sajjukhīraṃva muccati;

Dahantaṃ bālanveti, bhasmacchannaṃ pāvako.

Cattāri agatigamaṇāni, idaṃ lokikaṃ suttaṃ.

Tattha katamaṃ lokuttaraṃ suttaṃ?

“Yassindriyāni samathaṅgatāni , assā yathā sārathinā sudantā;

Pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino”ti.

“Ariyaṃ vo, bhikkhave, sammāsamādhim desessāmī”ti idaṃ lokuttaraṃ suttaṃ.

Tattha katamaṃ lokikaṃ lokuttaraṅca suttaṃ?

Sattiyā viya omaṭṭho, dayhamānova matthake;

Kāmarāgappahānāya, sato bhikkhu paribbaje.

“Sattiyā viya omaṭṭho, dayhamānova matthake”ti lokikaṃ;

“Kāmarāgappahānāya, sato bhikkhu paribbaje”ti lokuttaraṃ;

Kabaḷīkāre āhāre atthi chandoti lokikaṃ. Natthi chandoti lokuttaraṃ
suttaṃ.

Tattha katamaṃ kammaṃ?

Yo pāṇamatipāteti, musāvādañca bhāsati;

Loke adinnaṃ ādiyati , paradārañca gacchati.

Surāmerayapānañca, yo naro anuyuñjati;

Appahāya pañca verāni, dussīlo iti vuccati.

Tīṇimāni, bhikkhave, duccharitāni. Idaṃ kammaṃ.

Tattha katamo vipāko?

Satṭhivassasahassāni, yathārūpī vipaccagā.

“Diṭṭhā mayā, bhikkhave , cha phassāyatanikā nāma nirayā. Diṭṭhā
mayā, bhikkhave, cha phassāyatanikā nāma saggā”. Ayaṃ vipāko.

Tattha katamaṃ kammañca vipāko ca?

Ayasāva malaṃ samuṭṭhitam, tatutṭhāya tameva khādati;

Evaṃ atidhonacāriṇam, sāni kammāni nayanti duggatiṃ.

Ayasāva malaṃ samuṭṭhitam, yāva sāni kammānīti idaṃ kammaṃ.
Nayanti duggatinti vipāko.

Catūsu sammāpaṭipajjamāno mātari pitari tathāgate tathāgatasāvake
yā sammāpaṭipatti, idaṃ kammaṃ. Yaṃ devesu upapajjati, ayaṃ vipāko.
Idaṃ kammañca vipāko ca.

25. Tattha katamaṃ niddiṭṭhaṃ suttaṃ?

Nelaṅgo setapacchādo, ekāro vattatī ratho;

Anīghaṃ passa āyantaṃ, chinnaṣoṭaṃ abandhanaṃ;

Yaṃ vā cittaṃ samaṇesu, cittāgahapati dissati.

Evam imāya gāthāya niddiṭṭho attho.

Gopālakopame ekādasa padāni. Evam kho, bhikkhave, bhikkhu rūpaññū hoti. Yā ca atirekapūjāya pūjetā hotīti. Imāni ekādasa padāni yathābhāsītāni niddiṭṭho attho.

Tattha katamo aniddiṭṭho attho?

Sukho viveko tuṭṭhassa, sutadhammassa passato;

Abyāpajjam sukham loke, pāṇabhūtesu saṃyamoti.

Sukhā virāgatā loke, kāmānaṃ samatikkamo;

Asmimānassa yo vinayo, etaṃ ve paramaṃ sukhanti.

Idaṃ aniddiṭṭhaṃ. Atṭha mahāpurisavitakkā. Idaṃ aniddiṭṭhaṃ.

Tattha katamaṃ niddiṭṭhañca aniddiṭṭhañca?

Pasannanetto sumukho, brahā uju patāpavā;

Majjhe samaṇasaṅghassa, ādiccova virocasi.

Pasannanetto yāva ādiccova virocasīti niddiṭṭho. Pasannanetto yo bhagavā kathañca pana pasannanettatā, kathaṃ sumukhatā, kathaṃ brahakāyatā, kathaṃ ujukatā, kathaṃ patāpavatā, kathaṃ virocātāti aniddiṭṭho. Phenapiṇḍopamaṃ veyyākaraṇaṃ yathā phenapiṇḍo evaṃ rūpaṃ yathā pubbuḷo evaṃ vedanā māyā viññānaṃ pañcakkhandhā pañcahi upamāhi niddiṭṭhā. Kena kāraṇena phenapiṇḍopamaṃ rūpaṃ sabbañca cakkhuvīññeyyaṃ yaṃ vā catūhi āyatanehi? Kathaṃ vedanā pubbuḷupamā? Katarā ca sā vedanā sukhā dukkhā adukkhamasukhā? Evamesā aniddiṭṭhā. Evam niddiṭṭhañca aniddiṭṭhañca.

26. Tattha katamaṃ ñānaṃ?

Paññā hi setṭhā lokasmim, yāyaṃ nibbedhagāminī;

Yāya sammā pajānāti, jātimaraṇasaṅkhayaṃ.

Tiṇimāni indriyāni anaññātaññassāmīndriyaṃ aññindriyaṃ

aññātāvindriyaṃ, idaṃ ñāṇaṃ.

Tattha katamaṃ neyyaṃ?

Kāmesu sattā kāmasaṅgasattā, saṃyojane vajjamapassamānā;

Na hi jātu saṃyojanasaṅgasattā, oghaṃ tareyyuṃ vipulaṃ mahantaṃ.

Catūhi aṅgehi samannāgatā kāyassa bhedaṃ devesu uppajjanti. Udāne kāpiyaṃ suttaṃ apanṇakapasādanīyaṃ – idaṃ neyyaṃ.

Tattha katamaṃ ñāṇaṅca neyyaṅca?

Sabbe dhammā anattāti, yadā paññāya passati;

Atha nibbindati dukkhe, esa maggo visuddhiyā.

Yadā passatīti ñāṇaṃ. Yo sabbadhamme anattākārena upaṭṭhpeti idaṃ neyyaṃ.

Cattāri ariyasaccāni, tattha tīni neyyāni maggasaccaṃ sīlakkhandho ca paññākkhandho ca, idaṃ ñāṇaṅca neyyaṅca.

27. Tattha katamaṃ dassanaṃ?

Eseva maggo natthañño, dassanassa visuddhiyā;

Etañhi tumhe paṭipajjatha, mārassetam pamohanaṃ.

Catūhi aṅgehi samannāgato ariyasāvako attanāva attānaṃ byākareyya “khīṇanirayomhi yāva sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo”ti. Idaṃ dassanaṃ.

Tattha katamā bhāvanā?

Yassindriyāni subhāvitāni, ajjhattaṃ bahiddhā ca sabbaloke;

So puggalo mati ca rūpasaññī, sumohagatā na jānāti .

Cattāri dhammapadāni – anabhijjhā abyāpādo sammāsati

sammāsamādhi. Ayaṃ bhāvanā.

Tattha katamaṃ dassanañca bhāvanā ca?

Vacasā manasātha kammunā ca, aviruddho sammā veditvā dhammaṃ;

Nibbānapadābhīpatthayāno, sammā so loke paribbajeyya.

Sotāpatti phalaṃ sacchikātukāmena katame dhammā manasikātabbā, bhagavā āha pañcupādānakkhandhā. Idaṃ dassanañca bhāvanā ca.

28. Tattha katame vipākadhammadhammā?

Yāni karoti purisoti vitthāro. Tīṇimāni, bhikkhave, sucaritāni. Ime vipākadhammadhammā.

Tattha katame navipākadhammadhammā?

Rūpaṃ vedayitaṃ saññā, viññāṇaṃ yā ceva cetaṇā;

Nesohamasmi na meso attā, iti diṭṭho virajjati.

Pañcime, bhikkhave, khandhā – ime navipākadhammadhammā.

Tattha katamo nevavipāko navipākadhammadhammo?

“Ye evaṃ paṭipajjanti, nayaṃ buddhena desitaṃ;

Te dukkhassantaṃ karissanti, satthusāsanakārakā”ti.

Iti yā ca sammāpaṭipatti yo ca nirodho, ubhayametaṃ nevavipāko navipākadhammo. Brahmācariyaṃ vo, bhikkhave, desessāmi, brahmācariyaphalāni ca brahmācariyañca ariyo aṭṭhaṅgiko maggo brahmācariyaphalāni sotāpatti phalaṃ yāva arahattaṃ.

29. Tattha katamaṃ sakavacaṇaṃ?

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;

Sacittapariyodapaṇaṃ, etaṃ buddhāna sāsanaṃ.

Tīṇimāni, bhikkhave, vimokkhamukhāni. Idaṃ sakavacaṇaṃ.

Tattha katamaṃ paravacaṇaṃ?

Natthi puttasaṃ pemaṃ, natthi goṇasamitaṃ dhaṇaṃ;

Natthi sūriyasamā ābhā, samuddaparamā sarā.

Hetunā mārisā kosiyā subhāsitena saṅgānavijayo sopi nāma, bhikkhave, sakko devānamindo sakaṃ phalaṃ paribhuñjamānoti vitthārena kātabbaṃ. Idaṃ paravacaṇaṃ.

Tattha katamaṃ sakavacanañca paravacanañca?

“Yaṃ pattaṃ yañca pattaḃbaṃ, ubhayametaṃ rajānukiṇṇaṃ;

Ye evaṃvādino natthi, tesāṃ kāmesu doso”ti.

Idaṃ paravacaṇaṃ. Ye ca kho te ubho ante anupagamma vaṭṭaṃ tesāṃ natthi paññāpanāya. Idaṃ sakavacaṇaṃ.

“Nandati puttehi puttimā, gomā gohi tatheva nandati;

Upadhī hi narassa nandanā, na hi so nandati yo nirūpadhī”ti – paravacaṇaṃ.

“Socati puttehi puttimā, gomā gohi tatheva socati;

Upadhī hi narassa socanā, na hi so socati yo nirūpadhī”ti – sakavacaṇaṃ.

Idaṃ sakavacaṇaṃ paravacanañca.

30. Tattha katamaṃ sattādhiṭṭhānaṃ?

Ye keci bhūtā bhavissanti ye vāpi, sabbe gamissanti pahāya dehaṃ;

Taṃ sabbajāniṃ kusalo veditvā, dhamme ṭhito brahmacariyaṃ careyya.

Tayome, bhikkhave, sathhāro, tathāgato arahaṃ sekkho paṭipado. Idaṃ

sattādhiṭṭhānaṃ.

Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañca kāmasukhaṃ loke, yañcidaṃ diviyaṃ sukhaṃ;

Taṇhakkhayaasukhassete, kamaṃ nāgghanti soḷasiṃ.

Sattime, bhikkhave, bojjhaṅgā, idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca? Duddasamantaṃ saccaṃ duddaso paṭivedho bālehi, jānato passato natthi nandīti vadāmi. Duddasamantaṃ saccaṃ duddaso paṭivedho bālehīti dhammādhiṭṭhānaṃ. Jānato passato natthi nandīti sattādhiṭṭhānaṃ. Dārukhandhopamaṃ gaṅgāya tūriyā orimañca tīraṃ pārimañca tīraṃ thale vā na ca ussīdanaṃ, majjhe ca na saṃsīdanaṃ manussaggāho ca amanussaggāho ca antopūtibhāvo ca, idaṃ dhammādhiṭṭhānaṃ. Evaṃ pana bhikkhu nibbānaninno bhavissati nibbānaparāyaṇoti sattādhiṭṭhānaṃ. Idaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca.

Tattha katamo thavo?

Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;

Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

Tīṇimāni, bhikkhave, aggāni – buddho sattānaṃ, virāgo dhammānaṃ, saṅgho gaṇānaṃ. Ayaṃ thavo.

31. Tattha katamaṃ anuññātaṃ?

Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;

Manasā saṃvaro sādhu, sādhu sabbattha saṃvuto;

Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.

Idaṃ bhagavatā anuññātaṃ.

Tīṇimāni, bhikkhave, karaṇīyāni – kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ. Idaṃ anuññātaṃ.

Tattha katamaṃ paṭikkhitaṃ?

Natthi puttasaṃamaṃ pemaṃ. Vitthāro idaṃ paṭikkhitaṃ.

Tīṇimāni, bhikkhave, akaraṇīyāni sayamaṃ abhiññāya desitāni. Katamāni tīṇi? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. Idaṃ paṭikkhitaṃ.

Tattha katamaṃ anuññātañca paṭikkhitañca?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;

Kāyaduccaritaṃ hitvā, kāyasucaritaṃ care.

Dvīhi paṭhamapadehi catutthena ca padena anujānāti. Kāyaduccaritaṃ hitvāti tatiyena padena paṭikkhittanti. Mahāvibhaṅgo aciratapānādo.

Tatthimā uddānagāthā

Sace bhāyasi dukkhassa, mābhinandi anāgataṃ;

Vassakāle yathā chattaṃ, kusalāni kamatthake.

Sabbe dhammā anattāti, samāgataṃ vicālaye;

Na vo dukkhā pamokkhātthi, samatho ca vipassanā.

Kāmacchandaṃ upādāya, yo so vitakkehi khajjati;

Subhāvitatte bojjaṅge, so imaṃ vijāyate jaṭaṃ.

Suññato lokaṃ avekkhassu, samādhībhāvi bhāvase;

Kāmaṃ kāmayamānassa, dhammacariyāya sugatiṃ.

Haññate sabbā mucceva, nippoṭhento catuddisā;

Yo kāme parivajjeti, pārīchattopameva ca.

Yāni karoti puriso, lokadhammā pakāsītā;

Sukho vipāko puññānaṃ, tatiyaṃ aññaṃ na vijjati.

Ādānassa bhayaṃ ñatvā, jāyate jīyatepi ca;
Kāmā hi citrā vividhā, atha loṇasallopamaṃ.
Na hi pāpaṃ kataṃ kammaṃ, agatīhi ca gacchati;
Yassindriyāni samathaṅgatāni, tatheva pañcañāṇiko.
Sattiyā viya omaṭṭho, viññāṇaṅca patitṭhitā;
Yo pāṇamatipāteti, tīṇi duccharitāni ca.
Saṭṭhivassasahassāni, khaṇaṃ laddhāna dullabhaṃ;
Ayaśāva malaṃ samuṭṭhitam, catūsu paṭipattisu.
Nelaṅgo setapacchādo, atha gopālakopamaṃ;
Sukho viveko tuṭṭhassa, vitakkā ca sudesitā.
Phenaṇiṇḍopamaṃ rūpaṃ, brahā uju patāpavā;
Paññā hi seṭṭhā lokasmim, anaññā tīṇi indriyāni.
Kāmesu sattā kāmasaṅgasattā, atha vaṇṇo rahassavā;
Sabbe dhammā anattāti, ariyasaccaṅca desitaṃ.
Eseva maggo natthañño, sotāpannoti byākare;
Yassindriyāni subhāvitāni, atha dhammapadehi ca.
Vacasā manasā ceva, pañcakkhandhā aniccato;
Yāni karoti puriso, tīṇi sucaritāni ca.
Rūpaṃ vedayitaṃ saññā, pañcakkhandhā pakāsitā;
Yo evaṃ paṭipajjati, brahmā ceva phalāni ca.
Sabbapāpassa akaraṇaṃ, vimokkhā taṃ hi desitā;
Natthi puttamaṃ pemaṃ, devānaṃ asurāna ca.

Yaṃ pattamaṃ yañca pattaḃbaṃ, nandati socati niccaṃ;

Ye keci bhūtā bhavissanti, satthāro ca pakāsitā.

Yañca kāmasukhaṃ loke, bojjhaṅgā ca sudesitā;

Maggānaṭṭhaṅgiko setṭho, tayo ca aggapattiyo.

Kāyena saṃvaro sādhu, karaṇīyañca desitaṃ;

Natthi attasamaṃ pemaṃ, ariyā tīṇi ca desitā.

Kāyena kusalaṃ abhirato, vinayañca kāmasukhaṃ loke;

Bojjhaṅgā ca sudesitā, duddasaṃ anataṃ ceva parāparaṃ ca;

Peṭakopadese sāsanaṭṭhānaṃ nāma dutiyabhūmi samattā.

3. Suttādhiṭṭhānatatīyabhūmi

32. Tattha katamaṃ suttādhiṭṭhānaṃ?

Lobhādhiṭṭhānaṃ dosādhiṭṭhānaṃ mohādhiṭṭhānaṃ alobhādhiṭṭhānaṃ
adosādhiṭṭhānaṃ amohādhiṭṭhānaṃ kāyakammādhiṭṭhānaṃ
vācākammādhiṭṭhānaṃ manokammādhiṭṭhānaṃ saddhindriyādhiṭṭhānaṃ
vīriyindriyādhiṭṭhānaṃ satindriyādhiṭṭhānaṃ samādhindriyādhiṭṭhānaṃ
paññindriyādhiṭṭhānaṃ.

Tattha katamaṃ lobhādhiṭṭhānaṃ?

Vitakkamathitassa jantuno, tibbarāgassa subhānupassino;

Bhiyyo taṇhā pavaḍḍhati, esa kho gālhaṃ karoti bandhanaṃ.

Vitakkamathitassāti kāmarāgo. Subhānupassinoti kāmarāgavatthu.
Bhiyyo taṇhā pavaḍḍhatīti kāmataṇhā. Esa gālhaṃ karoti bandhananti
rāgaṃ, iti yo yo dhammo mūlanikkhitto, so yevettha dhammo uggāvahitabbo
. Na bhagavā ekaṃ dhammaṃ ārabha aññaṃ dhammaṃ deseti. Yassa
vitakketi kāmavitakko tameva vitakkaṃ kāmavitakkena niddisīyati.
Tibbarāgassāti tasseva vitakkassa vatthuaṃ niddisati. Subhānupassino
bhiyyo taṇhā pavaḍḍhatīti tameva rāgaṃ kāmataṇhāti niddisati. Esa gālhaṃ

karoti bandhananti tameva taṅhāsaṃyojanaṃ niddisati. Evaṃ gāthāsu anuminitabbam. Evaṃ saveyyākaraṇesu.

Tattha bhagavā ekaṃ dhammaṃ tividham niddisati, nissandato hetuto phalato.

Dadam piyo hoti bhajanti naṃ bahū, kittiṅca pappoti yaso ca vaḍḍhati;

Amaṅkubhūto parisam vigāhati, visārado hoti naro amaccharī.

Dadanti yaṃ yaṃ dānaṃ, idaṃ dānamayikaṃ puññakriyaṃ. Tattha hetu. Yaṃ cetaṃ. Bhajanti naṃ bahū, kittinti yo ca kalyāṇo kittisaddo loke abbhuggacchati, yaṃ bahukassa janassa piyo bhavati manāpo ca. Yaṅca avippaṭṭisārī kālaṅkaroti ayaṃ nissando. Yaṃ kāyassa bhedaṃ devesu upapajjati idaṃ phalaṃ. Idaṃ lobhādhiṭṭhānaṃ.

33. Tattha katamaṃ dosādhiṭṭhānaṃ?

Yo pāṇamatipātetī, musāvādaṅca bhāsati;

Loke adinnaṃ ādiyati, paradāraṅca gacchati;

Surāmerayapānaṅca, yo naro anuyuñjati .

Appahāya paṅca verāni, dussīlo iti vuccati;

Kāyassa bhedaṃ duppañño, nirayaṃ sopapajjati.

Yo pāṇamatipātetīti duṭṭho pāṇamatipātetī. Musāvādaṅca bhāsati dosopaghātāya musāvādaṅca bhāsati. Surāmerayapānaṅca, yo naro anuyuñjati doso nidānaṃ. Yo ca surāmerayapānaṃ anuyuñjati yathāparadāravihārī amittā janayanti.

Paṅca verāni appahāyāti paṅcannaṃ bhikkhāpadānaṃ samatikkamaṃ sabbesaṃ dosajānaṃ sā paṇṇatti, teneva dosajanitena kamma dussīlo iti vuccati sopi dhammo hetunā niddisitabbo, nissandena phalena ca.

Tiṇi bālassa bālalakkhaṇāni – dubbhāsitaḥāsī ca hoti, duccintitacintī ca dukkaṭakammakārī ca. Tattha yaṃ kāyena ca vācāya ca parakkamati, idamassa dukkaṭakammakārī. Tāyaṃ yathā ca musāvādaṃ bhāsati yathā

pubbaniddiṭṭham, idamassa dubbhāsītā. Yañca saṅkappeti manoduccaritaṃ byāpādaṃ, idamassa duccintitacintitā. Yaṃ so imehi tīhi bālalakkhaṇehi samannāgato tīhi tajjāni dukkhāni domanassāni anubhavati, so ca hoti sabhaggato vā parisaggato vā tajjaṃ kathaṃ kathanti. Yadā bhavati so ca pāṇātipātādidasaakusalakammapathā, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedetīti. Puna caparaṃ yadā passati coraṃ rājāparādhikaṃ raññā gahitaṃ jīvitā voropetaṃ, tassevaṃ bhavati sace mamampi rājā jāneyya mamampi rājā gāhāpetvā jīvitā voropeyyāti, so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Puna caparaṃ bālo yadā bhavati āsanā samārūḷho yāva yā me gati bhavissati ito pecca paraṃ maraṇāti so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti iti bālalakkhaṇaṃ hetu. Tīhi tajjāni dukkhāni nissando. Kāyassa bhedā nirayesu upapajjati, idaṃ phalaṃ. Idaṃ dosādhiṭṭhānaṃ.

34. Tattha katamaṃ mohādhiṭṭhānaṃ?

Satañceva sahaṣṣānaṃ, kappānaṃ saṃsarissati;

Athavā pi tato bhiyyo, gabbhā gabbhaṃ gamissatha.

Anupādāya buddhavacanaṃ, saṅkhāre attato upādāya;

Dukkhasantaṃ karissanti, ṭhānametaṃ na vijjati.

Yo yaṃ anamataggasaṃsāraṃ samāpanno jāyate ca mīyate ca, ayaṃ avijjāhetukā. Yānipi ca saṅkhārānaṃ payojanāni, tānipi avijjāpaccayāni, yaṃ adassanaṃ buddhavacanaṃ, ayaṃ avijjāsutteyeva niddiṭṭhaṃ. Yo ca saṅkhāre attato harati pañcakkhandhe pañca diṭṭhiyo upagacchati. “Etaṃ mama, esohamasmi, eso me attā”ti idaṃ suttaṃ avijjāya nikkhittaṃ, avijjāya nikkhipitaṃ. Evaṃ satthā sutte nayena dhammena niddisati. Asādhāraṇena taṃyeva tattha niddisitabbaṃ. Na aññaṃ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā “idaṃ dukkha”nti nappajānanti cattāri saccāni vitthārena, yaṃ tattha appajānanā, idaṃ dukkhaṃ, ayaṃ hetu. Appajānanto vividhe saṅkhāre abhisankharoti, ayaṃ nissando. Yañca diṭṭhigatāni parāmasati “idameva saccaṃ moghamañña”nti ayaṃ nissando. Yaṃ punabbhavaṃ nibbatteti, idaṃ phalaṃ. Ayampi dhammo saniddiṭṭho hetuto ca phalato ca nissandato ca.

Ettha pana keci dhammā sādharmaṇā bhavanti. Hetu khalu āditoyeva sutte nikkhipissanti. Yathā kiṃ bhavē cattārimāni, bhikkhave, agatigamanāni.

Tattha yañca chandāgatiṃ gacchati yañca bhayāgatiṃ gacchati, ayaṃ lobho akusalamūlaṃ. Yaṃ dosā, ayaṃ dosoyeva. Yaṃ mohā, ayaṃ mohoyeva. Evaṃ imāni tīṇi akusalamūlāni āditoyeva upaparikkhitabbāni. Yattha ekaṃ niddisittabbaṃ, tattha ekaṃ niddisīyati. Tathā dve yathā tīṇi, na hi ādīhi anikkhitte hetu vā nissando vā phalaṃ vā niddisittabbaṃ.

Ayañcetta gāthā –

Chandā dosā bhayā mohā, yo dhammaṃ ativattati;

Nihīyati tassa yaso, kāḷapakkheva candimā.

Kattha chandā ca ayaṃ lobho yathā niddiṭṭhaṃ pubbe. Idaṃ mohādhiṭṭhānaṃ.

35. Tattha katamaṃ alobhādhiṭṭhānaṃ?

“Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ;

Bhojanamhi ca mattaññaṃ, saddhaṃ āraddhavīriyaṃ;

Taṃ ve nappasahati māro, vāto selaṃva pabbata”nti.

Tattha yā asubhāya upaparikkhā, ayaṃ kāmesu ādīnavadassanena pariccāgo. Indriyesu susaṃvuto tasseva alobhassa pārīpūriyaṃ mama āyatanasocitaṃ anupādāya. Bhojanamhi ca mattaññaṃ rasataṇhāpahānaṃ. Iti ayaṃ alobho asubhānupassitāya vatthuto dhārayati, so alobho hetu. Indriyesu guttadvāratāya gocarato dhārayati, bhojanemattaññaṃ utāya parato dhārayati, ayaṃ nissando. Taṃ ve nappasahati māro, vāto selaṃ va pabbatanti, idaṃ phalaṃ. Iti yoyeva dhammo ādimhi nikkhitto, soyeva majjhe ceva avasāne ca.

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi asamuppannaṃ kāmaccandassa anuppādāya uppannaṃ vā pahānāya, yathayidaṃ asubhanimittaṃ. Tattha asubhanimittaṃ manasikarontassa anuppanno ceva kāmaccando na uppajjati, uppanno ca kāmaccando pahīyati. Idaṃ alobhassa vatthu. Yaṃ puna anuppanno kāmārāgo pariyādiyati rūparāgaṃ arūparāgaṃ, iti phalaṃ. Iti ayampi ca dhammo niddiṭṭho hetuto ca nissandato ca phalato ca. Idaṃ alobhādhiṭṭhānaṃ.

Tattha katamaṃ adosādhiṭṭhānaṃ?

Ekampi ce pāṇamaduttācitto, mettāyati kusalo tena hoti;

Sabbe ca pāṇe manasānukampaṃ , pahūtamariyo pakaroti puññaṃ.

Ekampi ce pāṇamaduttācitto mettāyatīti ayaṃ adoso. Nigghātena assādo, kusalo tena hotīti tena kusalena dhammena saṃyutto dhammapaññattiṃ gacchati. Kusaloti yathā paññāya pañño paṇḍiccena paṇḍito. Pahūtamariyo pakaroti puññanti tassāyeva vipāko ayaṃ lokiyassa, na hi lokuttarassa. Tattha yā mettāyanā, ayaṃ hetu. Yaṃ kusalo bhavati ayaṃ nissando. Yāva abyāpajjo bhūmiyaṃ bahupuññaṃ pasavati, idaṃ phalaṃ. Iti adoso niddiṭṭho hetuto ca nissandato ca phalato ca.

Ekādasānisamsā mettāya cetovimuttiyā. Tattha yā mettācetovimutti, ayaṃ ariyadhammesu rāgavirāgā cetovimutti, lokikāya bhūmikā hetu, yaṃ sukhaṃ āyatīti manāpo hoti manussānaṃ, ime ekādasa dhammā nissando. Yañca akatāvī brahmakāye upapajjati. Idaṃ phalaṃ. Idaṃ adosādhiṭṭhānaṃ.

36. Tattha katamaṃ amohādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāminī ;

Yāya sammā pajānāti, jātīmaraṇasaṅkhayaṃ.

Paññā hi seṭṭhāti vatthum. Nibbedhagāminīti nibbānagāminiyaṃ yathābhūtaṃ paṭivijjhati. Sammā pajānāti, jātīmaraṇasaṅkhayanti amoho. Paññāti hetu. Yaṃ pajānāti ayaṃ nissando. Yo jātīmaraṇasaṅkhayo, idaṃ phalaṃ. Iti amoho niddiṭṭho hetunā ca nissandena ca phalena ca.

Tīṇimāni, bhikkhave , indriyāni anaññātāññassāmītindriyaṃ aññindriyaṃaññātāvindriyaṃ. Tatthakatamaṃ anaññātāññassāmītindriyaṃ? Idha, bhikkhave, bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. Evaṃ catunnaṃ ariyasaccānaṃ kātabbaṃ. Tattha katamaṃ aññindriyaṃ? Idha, bhikkhave, bhikkhu “idaṃ dukkhaṃ ariyasacca”nti yathābhūtaṃ pajānāti, yā ca maggo, idaṃ aññindriyaṃ. Āsavakkhayaṃ anāsavo hoti, idaṃ vuccati aññātāvindriyaṃ. Tathāyaṃ paññā, ayaṃ hetu. Yaṃ chandaṃ janeti vāyamati, yā pajānāti, ayaṃ nissando. Yena sabbaso āsavānaṃ khayā hetu, yaṃ khaye ñāṇamuppajjati, anuppāde ñāṇaṃca, ayaṃ nissando. Yaṃ arahattaṃ, idaṃ phalaṃ. Tattha khīṇā me jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyanti, idaṃ khaye ñāṇaṃ. Nāparaṃ itthattāyāti

pajānāmīti idaṃ anuppāde ñāṇaṃ. Iti imāni indriyāni amoho niddiṭṭho hetunā ca nissandena ca phalena ca. Imāni asādhāraṇāni niddiṭṭhāni.

Tattha katamāni kusalamūlāni sādharmaṇāni? Kusalañca vo, bhikkhave, desessāmi kusalamūlañceva. Tattha katamaṃ kusalamūlaṃ? Alobho adoso amoho. Tattha katamaṃ kusalaṃ? Aṭṭha sammattāni sammādiṭṭhi yāva sammāsamaḍḍhi. Tattha yāni kusalamūlāni, ayaṃ hetu. Yañca alobho tīṇi kammāni samuṭṭhāpeti saṅkappaṃ vāyāmaṃ samādhīṇca, ayaṃ alobhassa nissando. Tattha yo adoso, ayaṃ hetu. Yaṃ tayo dhamme paṭṭhāpeti sammāvācaṃ sammākammaṃ sammāājīvañca, ayaṃ nissando. Tattha yo amoho hetu, yaṃ dve dhamme upaṭṭhāpeti aviparītadassanampi ca anabhiḷāpanaṃ, ayaṃ nissando. Imassa brahmacariyassa yaṃ phalaṃ, tā dve vimuttiyo rāgavirāgā cetovimutti avijjā virāgā ca paññāvimutti, idaṃ phalaṃ. Iti imāni tīṇi kusalamūlāni niddiṭṭhāni hetuto ca nissandato ca phalato ca. Evaṃ sādharmaṇāni kusalāni paṭivijjhitaḍḍhāni.

Yattha dve yattha tīṇi. Ayañcetta gāthā.

“Tulamātulañca sambhavaṃ, bhavasāṅkhāramavassaji muni;

Ajjhattarato samāhito, abhindi kavacamivattasambhava”nti.

Tulamātulañca sambhavanti tulasāṅkhataṃ atulasāṅkhataṃ. Tattha ye saṅkhatā tulaṃ, te dve dhammā assādo ca ādīnava ca tulitā bhavanti. Ettako kāmesu assādo. Ettako ādīnava imassa, idaṃ nissaraṇanti iti nibbānaṃ pajānāti. Dvīhi kāraṇehi atulaṃ na ca sakkā tulayituṃ. Ettakaṃ etaṃ netamaṃ paramatthīti tena atulaṃ. Atha pāpuṇā ratanaṃ karitvā acchariyabhāvena atulaṃ. Tattha kusalassa ca abhisambhavā jānaṇā passanā, ayaṃ amoho. Yaṃ tattha ñātā osiraṇā bhavasāṅkhārānaṃ, ayaṃ alobho. Yaṃ ajjhattarato samāhitoti vikkhepaṭisaṃharaṇā, ayaṃ adoso. Iti imāni tīṇi kusalamūlāni. Tulamatulasambhavanti ayaṃ amoho. Yo bhavasāṅkhārānaṃ samosaraṇaṃ lobho sammāsamaḍḍhīnaṃ assādo, ayaṃ hetu. Yaṃ ajjhattarato avijjaṇḍakosaṃ sambhedo, ayaṃ nissando. Sā pavatti imāni tīṇi niddiṭṭhāni kusalamūlāni hetuto ca nissandato ca phalato ca.

Ettāvata esā pavatti ca nivatti ca akusalamūlehi pavattati, kusalamūlehi nivattatīti imehi ca tīhi sabbamaṃ akusalamūlaṃ samosaraṇaṃ gacchati. So dhamme vā vacanato niddiṭṭho taṇhāti vā kodhoti vā asampajaññanti vā anusayoti vā makkhoti vā paḷāsoti vā assatīti vā issāti vā macchariyanti vā aññāṇanti vā, tehi ye ca vatthūhi niddisitaḍḍhāni. Yassimāni dve vacanāni

dhammapadāni niddiṭṭhāni na so atthi kilesā, yo imesu navasu padesu samodhānaṃ samosaraṇaṃ gacchati. Ayaṃ kilesa, na ca lobho, na ca doso, na ca moho.

Yathā akusalamūlāni, evaṃ kusalāni paṭikkhepena niddisitabbāni.

Idaṃ amohādhiṭṭhānaṃ.

37. Tattha katamaṃ kāyakammādhiṭṭhānaṃ?

Kāyena kusalaṃ kare, assa kāyena saṃvuto;

Kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

Tiṇimāni, bhikkhave, sucaritāni . Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, idaṃ kāyakammādhiṭṭhānaṃ.

Tattha katamaṃ vācākammādhiṭṭhānaṃ?

Subhāsitaṃ uttamamāhu santo, dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;

Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ, saccaṃ bhaṇe nālikaṃ taṃ catutthaṃ.

Cattārimāni ca vacīsucaritāni idaṃ vācākammādhiṭṭhānaṃ.

Tattha katamaṃ manokammādhiṭṭhānaṃ?

Manena kusalaṃ kammaṃ, manasā saṃvuto bhave;

Manoduccaritaṃ hitvā, manasā sucaritaṃ care.

Tiṇimāni manosucaritāni, anabhijjhā, abyāpādo, sammādiṭṭhi, idaṃ manokammādhiṭṭhānaṃ. Imāni asādhāraṇāni suttāni.

Tattha katamāni sādharmaṇāni suttāni?

Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā ;

Ete tayo kammapathe visodhaye, ārādhaye maggamisippeditaṃ.

Tisso imā, bhikkhave, pārisuddhiyo – kāyakammaṃpārisuddhi, vācākammaṃpārisuddhi, manokammaṃpārisuddhi.

Tattha katamā kāyakammaṃpārisuddhi? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Tattha katamā vacīkammaṃpārisuddhi? Musāvādā veramaṇī...pe... samphappalāpā veramaṇī. Tattha katamā manokammaṃpārisuddhi? Anabhijjhā abyāpādo sammādiṭṭhi. Idaṃ sādharmaṇasuttaṃ.

Iti sādharmaṇāni ca suttāni asādharmaṇāni ca suttāni paṭivijjhitaṃbāni. Paṭivijjhivā vācāya kāyena ca suttassa attho niddisitaṃbo.

38. Tattha katamaṃ saddhindriyādhiṭṭhānaṃ?

Yassa saddhā tathāgate, acalā suppatiṭṭhitā;

Sīlaṅca yassa kalyāṇaṃ, ariyakantaṃ pasamsitaṃ.

Saṅghe pasādo yassatthi, ujubhūtaṅca dassanaṃ;

Adaliddoti taṃ āhu, amogaṃ tassa jīvitaṃ.

Saddhā ve nandikā ārādhiko, no tassa saddhoti;

Sabbaṃ siyāti bhagavantaṃ, tathārūpo dhammasampasādo.

Idaṃ saddhindriyādhiṭṭhānaṃ.

Tattha katamaṃ vīriyādhiṭṭhānaṃ?

Ārambhatha nikkamatha, yuñjatha buddhasāsane;

Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

Cattārome, bhikkhave, sammappadhānā, idaṃ vīriyādhiṭṭhānaṃ.

Tattha katamaṃ satindriyādhiṭṭhānaṃ?

Satīmato sadā bhaddaṃ, bhaddamatthu satīmato;

Satīmato sadā seyyo, satīmā sukhamedhati.

Cattāro satipaṭṭhānā vitthārena kātabbā, idaṃ satindriyādhiṭṭhānaṃ.

Tattha katamaṃ samādhindriyādhiṭṭhānaṃ?

Ākaṅkhato te naradammaśārathi, devā manussā manasā
vicintitaṃ;

Sabbena jaññā kaṣiṇāpi paṇino, santaṃ samādhiṃ araṇaṃ
nisevato.

Tayome, bhikkhave, samādhī – savitakko savicāro, avitakko
vicāramatto, avitakko avicāro. Idaṃ samādhindriyādhiṭṭhānaṃ.

Tattha katamaṃ paññindriyādhiṭṭhānaṃ?

Paññā hi seṭṭhā lokasminti vitthārena.

Tisso imā, bhikkhave, paññā – sutamayī, cintāmayī, bhāvanāmayī,
idaṃ paññindriyādhiṭṭhānaṃ suttaṃ, imāni indriyādhiṭṭhānāni asādhāraṇāni
suttāni.

39. Tattha katamāni sādharmaṇāni indriyādhiṭṭhānāni suttāni?

Avītarāgo kāmesu, yassa pañcindriyā mudū;

Saddhā sati ca vīriyaṃ, samatho ca vipassanā;

Tādisaṃ bhikkhumāsajja, pubbeva upahaññati.

Pañcimāni indriyāni. Saddhindriyādiindriyaṃ daṭṭhabbaṃ.
Tīsu aveccappasāde vitthārena suttaṃ kātabbaṃ. Imāni sādharmaṇāni
indriyādhiṭṭhānāni suttāni. Yaṃ yassa sambandhaṃ kusalassa vā akusalassa
vā tena tena adhiṭṭhānena taṃ suttaṃ niddisitaṃ, natthañño dhammo
niddisitaṃ. Tattha sādharmaṇaṃ kusalaṃ nāpi kusalaṃ akusalaṃ yathā
sādharmaṇāni ca kusalamūlāni sādharmaṇāni ca akusalamūlāni uppannaṃ
kāma vitakkaṃ pajahati... pe... cattāro sammappadhānā kusalaṃ akusalaṃ ca.

Tatthimā uddānagāthā

Vitakko hi mamatthiko , dadaṃ piyo naro iti;

Yo pāṇamatipāteti, tīṇi tassa bālalakkhaṇaṃ.
Satañceva sahaṣṣānaṃ, ye ca samaṇabrāhmaṇā;
Chandā dosā bhayā mohā, catūhi agatīhi ca.
Asubhānupassiṃ viharantaṃ, nimittesu asubhā ca;
Ekampi ce piyaṃ pāṇaṃ, mittā sace subhāsītā.
Paññā hi seṭṭhā lokasmiṃ, anuññā tīṇi indriyāni;
Kusalākusalamūlāni ca, tulamatulañca sambhavaṃ.
Kāyena kusalaṃ kare, tīṇi sucaritāni ca;
Subhāsitaṃ uttamamāhu, santo vacīsucaritāni ca.
Kāyena ca kusalaṃ kayirā, manoduccaritāni ca;
Kāyānurakkhī ca sadā, tisso ca pārisuddhiyo.
Yassa saddhā tathāgate, samuppāde ca desito;
Ārambhatha nikkamatha, yā ca sammappadhānatā.
Satīmato sadā bhaddaṃ, satipaṭṭhānabhāvanā;
Ākaṅkhato ca anaññānaṃ, ye ca tīṇi samādhayo.
Paññā hi seṭṭhā lokasmiṃ, tisso paññā pakāsītā;
Avītarāgo kāmesu, tatheva pañcindriyā.

Iti therassa mahākaccāyanassa

Jambuvanavāsino peṭakopadese

Tatīyabhūmi suttādhiṭṭhānaṃ nāma.

4. Suttavicayacatutthabhūmi

40. Tattha katamo suttavicayo?

Tattha kusalehi dhammehi akusalehi dhammehi pubbāparaso sādhuḥkaṃ upaparikkhiyati. Kiṃnu kho idaṃ suttaṃ ārabhi...pe... tehi suttehi saha adhisannaṭṭhehi yujjati udāhu na yujjati?

Yathā bhagavā kilese ādimhi tattha deseti. Kiṃ desitaṃ? Tesāṃ kilesānaṃ pahānaṃ udāhu no desitanti upaparikkhitabbaṃ. Yadi na desitaṃ bhagavati tesāṃ kilesānaṃ pahānaṃ kusalā dhammā pariyesitabbā yathā te akusalā pahānaṃ gacchanti. Sace samannehamāno na labhati. Tattha akusalā dhammā apakaḍḍhitabbā vīmaṃsitabbā, saṃkilesabhāgiyasuttaṃ, yadi kilesā apakaḍḍhiyantā. Ye vā na denti tattha upaparikkhitabbā ariyamaggadhammā tāsu bhūmīsu kilesā pahānaṃ gacchanti, udāhu na gacchantīti. Yattakā pana kilesā desitā. Na tattakā ariyadhammā desitā. Yathā kilesā pahānaṃ gacchanti, tattha ye kilesā ariyadhammānaṃ paṭipakkhena na yujjanti, te apakaḍḍhitabbā, sace apakaḍḍhiyantā yojanaṃ deti. Tattha evaṃ vīmaṃsitabbaṃ. Dve tīṇi vā taduttari vā kilesā ekena ariyamaggena pahānaṃ gacchantīti. Sace evaṃ vīmaṃsiyantā yojanaṃ deti, tattha upaparikkhitabbaṃ. Paramparāya vā piṭakasampadānena vā suttassa attho ca nattho ca. Yaṃ vā na sakkā suttaṃ niddisituṃ neva suttaṃ vicikicchitabbaṃ. Evaṃ yathā ādimhi kusalā dhammā honti. Ye kilesā te pahīneyyāti. Te upaparikkhitabbā. Puro vā kusalo paṭipakkhena vā puro desanā, anūnā anadhikā uggahetabbā. Yathā paṭhamo uttilo yesamidāni kilesānaṃ ye ariyadhammā desitā ime kilesā imehi ariyadhammehi pahīyanti, udāhu nappahīyantīti vicinitabbā. Yadi upaparikkhiyamānā yujjanti, gahetabbā. Atha na yujjanti, ye kilesā apaṭipakkhā honti, te kilesā aparipakkhitabbā. Ye ca ariyadhammā paṭipakkhā honti, te ariyadhammā apakaḍḍhitabbā. Na hi ariyadhammā anāgāmikilesappahānaṃ gacchanti, nāpi ariyadhammā sabbakilesānaṃ pahānāya saṃvattanti. Yathā kusalā mettā akusalo rāgo na tu kusalā mettāti kāretvā akusalassa rāgassa pahānāya sambhavati byāpādo mettāya pahānaṃ gacchati. Tasmā ubho kilesā upaparikkhitabbā. Yo yo ca dhammo upadisiyati kusalo vā akusalo vā so apakaḍḍhitabbo. Sace te yujjanti apakaḍḍhiyamāno natthi upaparikkhitabbaṃ. Dve vā kilesā ekena ariyadhammena pahīneyyāti dvīhi vā ariyadhammehi eko vā kilesa pahīyatīti.

Atha vā evampi upaparikkhiyamānaṃ yujjati, tattha vīmaṃsitabbaṃ vā yathā yujjati tattha vīmaṃsitabbaṃ vā, yathā nanu sakkā suttaṃ niddisituṃ, na hi sutte vicikicchitabbaṃ. Kilesa maṃ ariyadhammesu desitesu ubhayato upaparikkhitabbaṃ. Kira ye vā ime kilesā desitā ye ca ariyadhammā desitā

gāthāya vā byākaraṇena vā, kiṃ nu kho ime kilesā imehi ariyadhammehi pahīyanti, udāhu nappahīyanti? Ime vā ariyadhammā imesaṃ kilesānaṃ pahānāya saṃvattantīti. Kiñcāpi kusalehi dhammehi akusalā dhammā pahānaṃ gacchanti. Na tu sabbehi ariyadhammehi sabbākusalā pahānaṃ gacchanti. Yathā mettā kusalo akusalo ca rāgo na tu kusalā mettā akusalo rāgoti kāretvā mettāya rāgo pahānaṃ, byāpādo mettāya pahānaṃ gacchanti. Evaṃ kilesoti kāretvā suttena pahānaṃ gacchati. Na sutto dhammoti kāretvā sabbam kilesassa pahānāya saṃvattati. Yaṃ tu suttassa ariyadhammo saṃkilesapaṭipakkho, so tena pahānaṃ gacchatīti.

41. Tattha kusale desite sutte byākaraṇe vā saṃkilesā na yujjanti ariyadhammā vā, te mahāpadese niddisitabbāvayavena apakaḍḍhitabbā. Tattha kilesehi ca desitehi ariyadhammesu ca yadipi tena ariyadhammena te kilesā pahānaṃ gacchanti. Tatthapi uttari upaparikkhitabbaṃ. Kena kāraṇena ete kilesā pajahitabbā, kena kāraṇena ariyadhammā desitāti? Yena yena vā ākārena ariyadhammā desitā, tena tena pakārena ayaṃ kilesa ṭhito. Atthi hi eko kilesa, tena vā ariyadhammā na aññathā aññathā pahātabbo, yathā diṭṭhi rāgo avijjā ca dassanena pahātabbā. Sā ce evañca avijjā bhāvanāya bhūmi vā dhammā bhāvanāya pahātabbā. Sāyeva uddhambhāgiyaṃ asaṅkhatadassanāya vimuttiyā animittena cetosamādhinā amanasikārena pahīyati. Evaṃ sātthaṃ sabyañjanaṃ upaparikkhitabbaṃ. Ye dassanena pahātabbā kilesā dassanākārena ariyadhammo desito, bhāvanāya pahātabbā bhāvanākārena ariyadhammo desito, patisevanā pahātabbā patisevanākārena ariyadhammo desito, evaṃ vinodanapahātabbā yāva satta āsavā kātabbā, yāvaññathā. Aññathā hesa dhammo pahātabbo aññenākārena ariyadhammo desito, so ariyadhammo aññathā pariyesitabbo. Yadi ayaṃ dhammo pariyesato yo ca deseti yena yenākārena, so ariyadhammo pariyesitabbo, tenākārena kilesa pahīyati. So tattha upaparikkhitabbo. Atha na yujjati yadi hi tena suttena vihitam suttam vīmaṃsitabbaṃ. Yathā yujjati, tathā gahetabbaṃ. Yathā na yujjati, tathā na gahetabbaṃ, addhā etaṃ bhagavatā na bhāsitaṃ, āyasmatā vā duggahitaṃ, yathā mahāpadese niddisitabbaṃ, bhagavatā yathābhūtaṃ desitaṃ, yo ca dhammo desito kusalo ca akusalo ca tassa dhammassa paccayo pariyesitabbo. Na hi paccayā vinā dhammo appaccayo uppajjati. Tattha ko ākāro pariyesanāya?

Tattha tathārūpaṃ sahetu sappaccayaṃ soyaṃ dhammo vuttoti idaṃ vīmaṃsitabbaṃ. So ca paccayo tividho – mudu majjho adhimatto. Tattha mudumhi paccaye mududhammo gahetabbo, evaṃ satyesa paccayo duvidho paraṃparāpaccayo ca samanantarapaccayo ca. So paccayo mudutena byādhimattaṃ pariyesitabbaṃ. Kiṃ kāraṇaṃ? Aññataropi paccayo aññehi

paccayehi pariyattim vā pāripūrim vā gacchati. Tattha yo dhammo desito, tassa dhammassa etena vā kāraṇena vā hetu pariyesitabbo. Yathā paccayo hetunā paccayena ca, so tassa dhammassa nissando pariyesitabbo. Yathā niddiṭṭho adhiṭṭhāne padhānaṃ pariyesati, so paccayo pariyesitabbo. Na hi mudussa dhammassa adhimatto nissando adhimattassa vā nissandassa mududhammo, atha mudussa mudu majjhāya majjho adhimattassa adhimatto yujjati, taṃ gahetabbaṃ, atha na yujjati na gahetabbaṃ. Yañca bhagavā ārabhati dhammaṃ desetum, taṃyeva dhammaṃ majjhantapariyosānaṃ deseti, yathā suttādhiṭṭhāne dhammā ādimhi niddisati, taṃyeva bahu tassa suttassa pariyosānaṃ. Tassa hi dhammassa vasena taṃ suttaṃ hoti gāthā vā byākaraṇaṃ khuddakaṃ mahantaṃ vā, yathā pana duvidhā anurūpanti vā thapanā ca desanāthapanā. Rūpantipi dhammassa pariyesitabbā. Yathā ca bhagavatā pañcannaṃ indriyānaṃ saṃvaraṇaṃ desitaṃ taṃhāya niggahaṇatthaṃ icchāva hoti. Deseti yathā gopālakopame sutte aññehipi suttehi bhagavā bhāsati icchāva hoti majjhimanikāye vitakko ayaṃ bhagavato desanānurūpanti iti so dhammo aññesupi veyyākaraṇesu pariyesitabbo. Na hi ekaṃ hi sutte daṭṭhabbo. Yujjanaṃ taṃ gahetabbaṃ.

42. Tattha katamaṃ anuññātaṃ? Yaṃ kiñci suttaṃ bhagavatā na bhāsitaṃ tañca suttasuyeva ndissati, evametam dhāretabbaṃ. Yathā asukena bhāsitanti, taṃ suttaṃ vīmaṃsitabbaṃ. Kiṃ nu kho imaṃ suttaṃ anuññātaṃ khamam bhagavato udāhu nānuññātaṃ khamam, kiñci rūpañca suttaṃ bhagavato anuññātaṃ khamam kiñci rūpañca nānuññātaṃ khamam? Yaṃ sabbaso anotāretvā dasabalo gocaraṃ deseti, taṃ sabbam suttaṃ bhagavato nānuññātaṃ khamam. Atthipi so sāvako dasabalānaṃ gocaraṃ jānāti odhiso anodhiso, taṃ pana balaṃ sabbaso na jānāti aññāthā nāma savanena, yathā āyasmatā sārīputtena yena brāhmaṇo ovadito, tassa āyasmato natthi indriyabalavemattañānaṃ, tena puggalaparo parañca taṃ ajānanto sati uttarikaraṇīye uppādito, so bhagavatā apasādito. Yathāva āyasmā mahākassapo bhāgineyyaṃ ovadati anantariyasamannāgato iddhipāṭihīrena aṅguliyo adīpetvā yaṃ sabbesaṃ dhammānaṃ kammaṃsamādānaṃ hetuso ṭhānaso yathābhūtaṃ ñānaṃ, tassa āyasmato saṃvijjate, tena naṃ ovadati, taṃ bhagavā karoti.

“Sacepi dasa pajjote, dhārayissasi kassapa;

Neva dakkhati rūpāni, cakkhu tassa na vijjati”ti.

Api ca kho yathā dūto rājavacanena sattamanusāsati, evaṃ sesānugo aññātakam ghosaṃ paresam deseti. Anuññātakhamasuttaṃ gahetabbaṃ.

Ananuññātakhamam na gahetabbam.

Tattha katamo suttasaṅkaro? Pañcavidham suttam, saṅkilesabhāgiyam vāsanābhāgiyam dassanabhāgiyam bhāvanābhāgiyam asekkhabhāgiyam. Aññaṃ ārādheyya aññaṃ deseti aññaṃ ca suttassa attham aññaṃhi sutte niddisati. Suttassa vā hi anekākāram attham niddisati. Ariyadhammasādhane attham vivarati. Vāsanābhāgiyassa attham dassanabhāgiyesu niddisati. Orambhāgiyānam saṃyojanānam attham uddhambhāgiyesu niddisati. Mudumajjhānam indriyānam adhimattesu suttasu niddisati. Iti ayam suttam sambhedam hetunā ca nissandena ca phalena ca niddesena ca mudumajjhādhimattatāyapi ca atthena ca byañjanena ca yo sambhedo, ayam vuccati suttasaṅkaro. Yo asambhedo, ayam vuccati suttavicayo.

Tatthāyam uddānagāthā

Purimānam akkhaṇḍam, yathābhūtaṃ paccayo;

Nissando vāsanāsaddhi, anuññā suttasaṅkaro.

Therassa mahākaccāyanassa

Suttavicayo nāma catutthabhūmi.

5. Pañcamabhūmi

43. Tattha katamo hāravibhaṅgo? Yattha soḷasa hārā akkharaso bhedaṃ gacchanti. Tattha ādimhi desanāhāro. Tattha ayam gāthā kusalā vā akusalā vā saccāni vā saccekadeso vā. Kiṃ desitanti? Sutte vīmaṃsā desanāhāro. Yathā ariyasaccāni nikkhepo cattāri saccāni sādharmaṇi asādharmaṇi ca. Yāni ca atthārasa padāni dukkhato satta padāni saṅkhepena kāyikena cetasikena dukkhena, appiyasampayogena piyavippayogena ca tīhi ca saṅkhatāhi. Tattha tīhi saṅkhatalakkaṇāni tisso dukkhatā uppādo saṅkhatalakkaṇam, saṅkhāradukkhatāya dukkhatā ca saṅkhatalakkaṇam, vipariṇāmadukkhatāya dukkhatāti aññathattham ca saṅkhatalakkaṇam, dukkhadukkhatāya ca dukkhatā, imesaṃ tiṇṇam saṅkhatalakkaṇānam tīsu vedanābhūmīsu adukkhamasukhā vedanā uppādo saṅkhatalakkaṇam, saṅkhāradukkhatāya ca dukkhatā tayo saṅkhatalakkaṇam, sukhā vedanāya ca vipariṇāmadukkhatāya ca dukkhatāti aññathattham saṅkhatalakkaṇam, dukkhāvedanā dukkhadukkhatā ca dukkhatā imamhi imesu navapadesu paṭhamakesu sattasu padesu soḷasasu padesu dukkhā pariyesitabbā, ekādasa

dukkhatāya ca lakkhaṇaṃ niddese niddiṭṭhaṃ. Pātubhāvalakkhaṇā jātiyā ca pātubhāvacutilakkhaṇo cutoti vitthārena pannarasapadāni kattabbāni, evaṃ sādharmaṇāni asādharaṇāni ca sattasu dasasu padesu saññāsa tividhe ca sāsanaṃ paṭṭhāne aṭṭhārasavidhesu ca suttādhiṭṭhānesu dasavidhesu ca suttavidheyyesu soḷasavidhesu ca hāresu ekavīsatividhāya ca pavicaya vimamsāyāti idaṃ desitaṃ. Yathābhūtaṃca desitanti, ayaṃ vuccati desanāhāro.

44. Tattha katamo vicayo hāro?

Padam pañhā ca pucchā ca, kiṃ pubbaṃ kiñca pacchimam;

Anugīti sā ca vicayo, hāro vicayoti niddiṭṭho.

Padanti paṭhamaṃ padam. Tassa ko attho? Yaṃ bhagavā puṭṭho āyasmataṃ ajitena taṃ gahetabbam, katipadāni puṭṭhāni yathākiṃ kenassu nivuto lokoti gāthā, imāni katipadāni cattāri iti visajjanāya pucchā. Yattakehi padehi bhagavatā visajjitāni padāni iti pucchāya ca yā padānaṃ saṅkāsaṇaṃ, idaṃ vuccati padanti.

Pañhāti imāni cattāri padāni. Kati pañhā? Eko vā dve vā taduttari vā imāni cattāri padāni eko pañho, atthānuparivatti byañjanaṃ hoti, sambahulānipi padāni ekamevatthaṃ pucchati. Imāni cattāri padāni anuparivattāni taṃ byañjanaṃ eko pañhova hoti. Kenassu nivuto lokoti lokam sandhāya pucchati, kenassu nappakāsati kissābhilepanam brūsīti taṃyeva pucchati. Kiṃsu tassa mahabbhayanti taṃyeva pucchati. Evaṃ atthānuparivatti byañjanaṃ eko pañho hoti, so pañho catubbidho ekaṃsabyākaraṇīyo vibhajjabyākaraṇīyo paṭipucchābyākaraṇīyo ṭhapaniyoti. Tattha cakkhu aniccanti ekaṃsabyākaraṇīyo, yaṃ aniccaṃ taṃ dukkhanti vibhajjabyākaraṇīyo, siyā aniccaṃ na cakkhu, yānipi āyatanāni ca na cakkhu, tānipi aniccanti na cakkhuyeva, ayaṃ vibhajjabyākaraṇīyo, yaṃ cakkhu taṃ cakkhundriyam neti paṭipucchābyākaraṇīyo, taṃ cakkhu tathāgatoti ṭhapaniyo. Aññatra cakkhunāti ṭhapaniyo pañho. Idaṃ pañham bhagavā kiṃ pucchito, lokassa saṃkilesa pucchito. Kiṃ kāraṇam? Tividho hi saṃkilesa taṃhāsaṃkilesa ca diṭṭhisamkilesa ca duccharitasamkilesa ca. Tattha avijjāya nivutoti avijjam dasseti, jappāti taṃham dasseti, mahabbhayanti akusalassa kammassa vipākaṃ dasseti, sotaṃ nāma sukhavedanīyassa kammassa dukkhavedanīyo vipāko bhavissatīti netam ṭhānaṃ vijjatīti bhagavā visajjeti, catūhi yo padehi avijjāya nivuto lokoti... pe... evaṃ vuccati.

45. Taduttari paṭipucchati, savanti sabbadhi sotāti gāthā, cattāri padāni pucchati taṃ bhagavā dvīhi padehi visajjeti.

Yāni sotāni lokasmiṃ, sati tesam nivāraṇaṃ;

Sotānaṃ saṃvaram brūmi, paññāyete pidhīyare.

Imāni cattāri padāni dvīhi padehi visajjeti. Idaṃ padanti pucchito, tassa saṃkiliṭṭhassa lokassa vodānaṃ pucchito, sotāni cha taṇhākāyā bahulādhivacanena niddiṭṭhā bhavanti sabbehi āyatanehi. Tāni sotāni kena nivāriyantīti pariyuṭṭhānapahānaṃ pucchati, kena sotā pidhīyareti anusayasamugghātaṃ pucchati. Tattha bhagavā chasu dvāresu satiyā deseti, yo hi sampajāno viharati satidovārike ca tassa indriyāni guttāni sambhavanti. Tattha guttesu indriyesu yā yā vipassanā, sā sā tesam tesam sotānaṃ tassā ca avijjāya yo loko nivuto accantapahānāya saṃvattati. Evaṃ sotāni pihitānipi bhavanti tato uttari pucchati.

Paññā ca sati ca nāmarūpassa kho tassa bhagavantaṃ puṭṭhumāgama katthetaṃ upasammati imāni cattāri padāni bhagavā ekena padena visajjeti.

Yametam pañhaṃ apucchi , ajita taṃ vadāmi te...pe...;

Viññāṇassa nirodhena, etthetaṃ upasammati.

Iminā pañhena kiṃ pucchati? Anupādisesanibbānadhātuṃ pucchati, taṃ bhagavā anupādisesāya nibbānadhātuyā visajjeti. Tattha paṭhamena pañhena saṃkilesaṃ pucchati. Dutiyena pañhena vodānaṃ pucchati. Tatiyena pañhena sopādisesanibbānadhātuṃ pucchati. Catutthena pañhena anupādisesanibbānadhātuṃ paṭipucchati tato uttari paṭipucchati.

Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;

Tesam me nipako iriyaṃ, puṭṭho pabrūhi mārīsa.

Imāni cattāri padāni pucchati. Kati ca pana te pañhe saṅkhātadhammā ca arahantā sekkhā ca? Kiṃ pubbaṃ kiñca pacchimanti ayamatto. Tattha kataraṃ paṭhamaṃ pucchati, kataraṃ pacchā? Arahantaṃ paṭhamaṃ pucchati. Sekkhadhamme tattha kena padena saṅkhātadhammāti arahanto gahitā, puthūti sekkhā gahitā. Tesam me nipakoti sādharmaṇaṃ padaṃ bhagavantaṃ pucchati. Tassa sādharmaṇāni ca asādharmaṇāni ca pañhesu pucchitabbāni. Taṃ bhagavā visajjeti. Na tathā puṭṭhaṃ, paṭhamaṃ

puṭṭhaṃ, taṃ pacchā visajjeti. Yaṃ pacchā pucchitaṃ paṭhamam visajjeti. Kiñca idaṃ pucchitaṃ visuddhānaṃ visujjhantānañca kā iriyāti idaṃ pucchi, taṃ kāmesu nābhigijjheyya. Manasānāvilo siyāti pariyuṭṭhānāni vitakkena ca bhagavā nivāreti, dve pana vitakkaanāvilatāya pariyuṭṭhānaṃ, yathā nīvaraṇesu niddiṭṭhaṃ. Kusalā sabbadhammesūti arahantaṃ visajjeti.

Kenassu tarati oghanti gāthā, imāni cattāri padāni. Cattāroyeva pañhā. Kiṃ kāraṇam, na hi ettha atthānuparivatti byañjanaṃ yathā paṭhamam ajitapañhesu, tassa na ekaṃsena bahūni visajjanāni, bahukā pañhā, ekova na cāpī, sabbe pucchati, pubbe visajjito, yathā catuttho ajitopañhe, yaṃ ettha yathābhūtaṃ pariyesanāpadabandhena visajjanāyo evaṃ yathābhūtaṃ pariyesati. Yo puna ettha yaṃ evaṃ pucchati tattha ayamākāro pucchanāyaṃ antojaṭā bahijaṭāti gāthā pucchitavisajjanāya maggitabbā. Kathaṃ visajjitaṃ bhagavāti visajjeti? Sīle patiṭṭhāya naro sapaññoti gāthā. Tattha cittaḥāvanāya samathā, paññābhāvanāya vipassanā. Tattha evaṃ anumīyati, ye dhammā samathena ca vipassanāya ca pahīyanti, te ime antojaṭā bahijaṭā. Tattha visajjanaṃ samathena rāgo pahīyati, vipassanāya aviṃjā. Ajjhattavatthuko rāgo antojaṭā, bāhiravatthuko rāgo bahijaṭā. Ajjhattavatthukā sakkāyaditṭhi, ayaṃ antojaṭā. Ekasaṭṭhi ditṭhigatāni ca bāhiravatthukāni bahijaṭā, yā hi ajjhattavatthukā yā ditṭhibhāgiyena bhavissati, ayaṃ jaṭā. Tathā saṃkhittena yā kāci ajjhattavatthukā taṇhā ca ditṭhi ca, ayaṃ antojaṭā. Yā kāci bāhiravatthukā taṇhā ca ditṭhi ca, ayaṃ bahijaṭā.

Yathā devatā bhagavantaṃ pucchati “catucakkaṃ navadvāra”nti gāthā. Tattha bhagavā visajjeti “chetvā naddhiṃ varattaṃ cā”ti gāthā, idaṃ bhagavā dukkhanirodhagāminim paṭipadaṃ visajjeti. Imāya visajjanāya bhagavā anumīyati kilese ettha purimāya gāthāya niddisitabbena. Taṃ hi catucakkanti cattāro vā hatthapādā. Navadvāranti nava vaṇamukhāni. Yathā catucakkanti cattāro upādānā, upādānappaccayā bhavo, upādānanirodhā bhavanirodho. Navadvāranti nava mānavidhā, mānajātikāya hi dukkhaṃ seyyenamhi paraso tīni tikāni puṇṇam. Tikena saṃyuttaṃ hi pañcakāmaguṇiko rāgo. Tattha naddhīti taṇhā visajjīyati. Varattanti mānaṃ visajjeti, icchā lobho ca pāpakoti pañcakāmaguṇiko rāgo. Tattha visamalobho pāpakoti niddisiyati samūlataṇhanti. Aññāṇamūlakā taṇhāti aññāṇamūlakā taṇhā, taṇhāya ca ditṭhiyā ca pahānaṃ. Ye ca puna aññepi keci catucakkayogena teneva kāraṇena ca yujjanti, saṃsāragāmino dhammā sabbe niddisitabbā. Tatthāyaṃ gāthā visajjanā pucchāya ca visajjanāya sameti. Yaṃ yadi sandena atha saha byākaraṇena anugītiyaṃ ca so vicayoti bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati.

46. Aṭṭhahi, bhikkhave, aṅgehi samannāgato bhikkhu dūteyyaṃ gantumarahati . Imāni aṭṭha padāni nikkhittāni. Chahi padehi bhagavā anugāyati.

“Yo ve na byathati patvā, parisam uggavādinim;

Na ca hāpeti vacanaṃ, na ca chādeti sāsanaṃ.

“Asandiddhim ca bhaṇati, pucchito na ca kuppati;

Sa ve tādisako bhikkhu, dūteyyaṃ gantumarahati”ti.

Tattha pana bhagavā yattakāni padāni nikkhipati, tattakehi anugāyati. Sattahi, bhikkhave, aṅgehi samannāgato kalyāṇamitto piyo garubhāvanīyoti vitthārena, idaṃ bhagavā sattahi padehi anugāyati. Iti bahussutavā anugāyati, appatarakathaṃ padaṃ vā nikkhepo, bahussutavā nava padāni nikkhepo, appatarikā anugītiyā bahutarikā anugāyati. Ayaṃ vuccati te anugīti ca vicayo, ayaṃ vicayo nāma hāro.

Tattha katamo yuttihāro?

Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesam;

Yuttāyutti parikkhā, hāro yuttīti niddiṭṭho.

Hārānaṃ soḷasanaṃ yathā desanā yathā vicayo yo ca niddisiyati, ayaṃ niddeso. Ayaṃ pucchā suttesu na yujjati yā tattha vīmaṃsā, ayaṃ yutti.

Yathā hi sahetū sappaccayā sattā saṃkilissanti, atthi hetu atthi paccayo sattānaṃ saṃkilesāya, sahetū sappaccayā sattā visujjhanti, atthi hetu atthi paccayo sattānaṃ visuddhiyā. Sīlavatā, ānanda, puggalena na veyyākaraṇiyā kinti me vippaṭisāro uppādeyya...pe... abyākaraṇaṃ kattabbaṃ, ayaṃ visuddhiyā maggo. Tassa hetu ko paccayo, sīlakkhandhassa cattāri cattāri hetu ca paccayo ca. Sappurisasamsevo yo ca patirūpadesavāso ca, ayaṃ upādāpaccayatā sappaccayo. Yaṃ porāṇakammaṃ assa vipāko paccayo, tāya paccayāya attasammāpaṇidhi, ayaṃ hetu. Iti sīlakkhandho sahetu sappaccayoti idaṃ lokikaṃ sīlaṃ.

Yaṃ pana lokuttaraṃ sīlaṃ, tassa tīni indriyāni paccayo – saddhindriyaṃ vīriyindriyaṃ samādhindriyaṃ – ayaṃ paccayo.

Satindriyañca paññindriyañca hetu. Paññāya nibbedhagāminiyā, yaṃ sīlaṃ jāyati. Sotāpannessa ca sīlaṃ tenāyaṃ hetu ayaṃ paccayo. Yaṃ puna samādhino passaddhi ca pīti ca pāmojjaṃ paccayo. Yaṃ sukhaṃ hetu tena samādhikkhandho sahetu sappaccayo. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ paññā. Tassa paratoghoso ajjhattaṃ ca yoniso manasikāro hetu ca paccayo ca, iti ime tayo khandhā sahetū sappaccayā evaṃ satta paññā. Sattabyākaraṇīsu ca suttesu na yujjati. Ayaṃ yuttihāro. So catūsu mahāpadessesu daṭṭhabbo.

47. Tattha katamaṃ padaṭṭhānaṃ?

Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;

Iti yāva sabbadhammā, eso hāro padaṭṭhāno.

Tattha pañcakāmaguṇā kāmarāgassa padaṭṭhānaṃ. Yesaṃ kesañci kāmarāgo uppajjati uppanno vā uppajjissati vā, etesu yepi pañcasu rūpesu āyatanesu nāññatra etehi kāmarāgassa padaṭṭhānanti. Vuccate, tena pañca kāmaguṇā kāmarāgassa padaṭṭhānaṃ. Pañcindriyāni rūparāgassa padaṭṭhānaṃ. Manindriyaṃ bhavarāgassa padaṭṭhānaṃ. Pañcakkhandhā sakkāyadiṭṭhiyā padaṭṭhānaṃ. Ekasaṭṭhi diṭṭhigatāni diṭṭhirāgassa padaṭṭhānaṃ. Kāmadhātu kāmarāgassa padaṭṭhānaṃ. Arūpadhātu arūparāgassa padaṭṭhānaṃ. Sukhasaññā kāmarāgassa padaṭṭhānaṃ. Byāpādasaññā byāpādassa padaṭṭhānaṃ. Asampajaññatā sammohassa padaṭṭhānaṃ. Nava āghātavatthūni byāpādassa padaṭṭhānaṃ. Navavidhaṃ mānaṃ mānassa padaṭṭhānaṃ. Sukhā vedanā rāgānusayassa padaṭṭhānaṃ. Dukkhā vedanā paṭighānusayassa padaṭṭhānaṃ. Adukkhamasukhā vedanā avijjānusayassa padaṭṭhānaṃ. Attavādupādānañca musāvādo ca lobhassa padaṭṭhānaṃ. Pānātipāto ca piṣuṇavācā ca pharusavācā ca byāpādassa padaṭṭhānaṃ. Micchattañca samphappalāpo ca mohassa padaṭṭhānaṃ. Bhavaṃ bhogañca vokāro ahaṃkāraṃ padaṭṭhānaṃ. Bāhirānaṃ pariggaho mamaṃkāraṃ padaṭṭhānaṃ. Kāyassa saṅgaṃ diṭṭhiyā padaṭṭhānaṃ. Kāyikadoso dosassa padaṭṭhānaṃ. Kāyikakāsāvo lobhassa padaṭṭhānaṃ. Yo yo vā pana dhammo yena yena ārammaṇena uppajjati saccādiṭṭhānena vā dhammādiṭṭhānena vā anusayanena vā, so dhammo tassa padaṭṭhānaṃ. Tena sārammaṇena so dhammo uppajjati.

Yathā manusso purimassa padassa padaṭṭhānaṃ alabhanto dutiyaṃ padaṃ uddharati, so pacchānupadaṃ saṃharati. Yadi pana yo na dutiyapadassa padaṭṭhānaṃ labhati, aparaṃ padaṃ uddharati. Tassa yo

ceso paccayo bhavati. Evaṃ dhammo kusalo vā akusalo vā abyākato vā padaṭṭhānaṃ alabhanto na pavattati. Yathā payuttassa dhammassa yonilābho , ayaṃ vuccati padaṭṭhāno hāro.

48. Tattha katamo lakkhaṇo hāro?

Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā tena;

Sabbe bhavanti vuttā, so hāro lakkhaṇo nāma.

Yesañca susamāraddhā, niccaṃ kāyagatāsati gāthāya vuttāya kāyagatāsatiyā vuttā vedanāgatā cittaḡatā dhammagatā ca sati catunnaṃ satipaṭṭhānānaṃ ekena satipaṭṭhānena. Na hi cittaṃ ekasmiṃ viññāṇaṭṭhitiyā pavattati, nānāsu gatīsu pavattati, kāyagatāsatiyā vuttāya vuttā vedanāgatā cittadhammagatā ca. Na hi kāyagatāsatiyā bhāvitāya satipaṭṭhānā cattāro bhāvanāpāripūriṃ na gacchanti. Evaṃ tassadisesu dhammesu vuttesu sabbadhammā vuttā ca bhavanti.

Sacittapariyodāpanaṃ, etaṃ buddhāna sāsanti gāthā cetasikā dhammā vuttā, citte rūpaṃ vuttaṃ. Idaṃ nāmarūpaṃ dukkhaṃ ariyasaccaṃ. Tato sacittapariyodāpanā yaṃ yaṃ odapeti, taṃ dukkhaṃ. Yena odapeti, so maggo. Yato odapanā, so nirodho. Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tattha sahaḡatā vedanā saññā cetanā phasso manasikāro ete te dhammā ekalakkhaṇā uppādalakkhaṇena. Yo ca rūpe nibbindati, vedanāya so nibbindati, saññāsaṅkhāraviññāṇesupi so nibbindati. Iti ye ekalakkhaṇā dhammā, tesam ekamhi dhamme niddiṭṭhe sabbe dhammā niddiṭṭhā honti, ayaṃ vuccati lakkhaṇo hāro.

Tattha katamo catubyūho hāro?

Nirutti adhippāyo ca, byañjanaṃ desanāya ca;

Suttattho pubbāparasandhi, eso hāro catubyūho.

Tattha katamā nirutti, sā kathaṃ pariyesitabbā ? Yathā vuttaṃ bhagavatā ekādasahi aṅgehi samannāgato bhikkhu khippaṃ dhammesu mahattaṃ pāpuṇāti, atthakusalo ca hoti, dhammakusalo ca hoti, niruttikusalo ca hoti, itthādhivacanakusalo ca hoti, purisādhivacanakusalo ca, vipurisādhivacanakusalo ca, atītādhivacanakusalo ca, anāgatādhivacanakusalo ca, paccuppannādhivacanakusalo ca. Ekādhippāyena kusalo nānādhippāyena kusalo. Kimhi desitaṃ,

atītānāgatapaccuppannaṃ. Itthādhivacanena purisādhivacanena vipurisādhivacanena sabbamaṃ yathāsuttaṃ niddiṭṭhaṃ. Taṃ byañjanato niruttikosallato yo yaṃ suttassa suniruttidunniruttitaṃ avekkhati, idaṃ evaṃ niropayitabbaṃ. Idampi na niropayitabbaṃ. Idaṃ vuccate niruttikosallaṃ.

49. Tattha katamaṃ adhippāyakosallaṃ? Yathādesitassa suttassa sabbassa vāraṃ gacchati imena bhagavatā desitabbanti. Yathā kiṃ appamādo amataṃ padaṃ, pamādo maccuno padanti gāthā. Ettha bhagavato ko adhippāyo? Ye asītimeva ākaṅkhanti te appamattā viharissanti, ayaṃ adhippāyo.

Yogassa kālaṃ na nivattati yā ca, so na tattha pāpintave bhavanti;

Vedanāmaggaisinā paveditaṃ, dhutarajāsavā dukkhā pamokkhātā.

Ettha bhagavato ko adhippāyo? Ye dukkhe nāssādakā , te vīriyamārabhissanti dukkhakkhayāyāti. Ayaṃ tattha bhagavato adhippāyo. Iti gāthāya vā byākaraṇena vā desite iminā suttana sādhakā, yo evaṃ dhammānudhammaṃ paṭipajjatīti so adhippāyo, ayaṃ vuccati desanādhippāyo.

Tattha katamo pubbāparasandhi? Yaṃ gāthāyaṃ vā suttasu vā padāni asīti tāni bhavanti evaṃ vā evameti tassā gāthāya suttassa vā yāni purimāni padāni yāni ca pacchimakāni, tāni samosāretabbāni. Evaṃ so pubbāparena sandhi nāyati. Yā ekā samāradhā gāthā dve tīṇi vā tassa mekadese bhāsītaṃ abhāsītaṃ gāthāni aniddiṭṭha attho bhavati tadupadhāritabbaṃ. Yaṃva sabbā itissa pariyesamānassa pariyesanā kaṅkhā, tassa vā puggalassa paññattīnaṃ apare pariyesitabbaṃ. Idaṃ vuccate pubbāparena sandhi. Kosallanti vatthuto nidānakosallaṃ. Byañjanato niruttikosallaṃ. Desanādhippāyakosallaṃ. Pubbāparena sandhikosallaṃ. Tattha tassa gāthā pariyesitā nidānaṃ vā. Upalabbhituṃ na attho niddisitaṃ vatthuto nidānakosallaṃ atthakosallaṃ imehi catūhi padehi attho pariyesiyanto yathābhūtaṃ pariyaṭṭho hoti. Atha ca sabbo vatthuto vā nidānena vā yo adhippāyo byañjano nirutti sandhi ca anuttaro eso pubbāparena evaṃ suttatthena desitabbaṃ. Ayaṃ catubyūho hāro.

50. Tattha katamo āvaṭṭo hāro?

Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;

Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro.

Yathā kiṃ unnaḷānaṃ pamattānanti gāthāyo. Yaṃ pamādo, idaṃ kissa padaṭṭhānaṃ? Kusalānaṃ dhammānaṃ osaggassa. Kusaladhammosaggo pana kissa padaṭṭhānaṃ? Akusaladhammapaṭisevanāya. Kissa padaṭṭhānaṃ, kusaladhammapaṭisevanāya? Kissa padaṭṭhānaṃ, kilesavatthupaṭisevanāya? Iti pamādena mohapakkhiyā diṭṭhi avijjā chandarāgapakkhiyā. Tattha taṇhā ca diṭṭhi cattāro āsavā taṇhā kāmāsavo ca bhavāsavo ca diṭṭhāsavo ca avijjāsavo ca. Tattha citte atthīti diṭṭhi cetāsikesu niccanti pañcasu kāmaguṇesu ajjhāvahanena kāmāsavo, upapattīsu āsatti bhavāsavo. Tattha rūpakāyo kāmāsavassa bhavāsavassa ca padaṭṭhānaṃ. Nāmakāyo diṭṭhāsavassa avijjāsavassa ca padaṭṭhānaṃ.

Tattha allīyanāya ajjhattavāhanaṃ kāmāsavassa lakkhaṇaṃ. Patthanaganthanaabhisāṅkhārakāyasaṅkhāraṇaṃ bhavāsavassa lakkhaṇaṃ, abhiniveso ca parāmāso ca diṭṭhāsavassa lakkhaṇaṃ. Appaṭivedho dhammesu asampajaññā ca avijjāsavassa lakkhaṇaṃ. Ime cattāro āsavā cattāri upādānāni. Kāmāsavo kāmupādānaṃ, bhavāsavo bhavupādānaṃ, diṭṭhāsavo diṭṭhupādānaṃ, avijjāsavo attavādupādānaṃ, imehi catūhi upādānehi pañcakkhandhā. Tattha avijjāsavo citte pahātabbo, so citte cittānupassissa pahīyati. Diṭṭhāsavo dhammesu pahātabbo, so dhammesu dhammānupassissa pahīyati. Bhavāsavo āsattiyā pahātabbo, so vedanāsu vedanānupassissa pahīyati. Kāmāsavo pañcasu kāmaguṇesu pahātabbo, so kāye kāyānupassissa pahīyati. Tattha kāyānupassanā dukkhamariyasaccaṃ bhajati. Vedanānupassanā pañcannaṃ indriyānaṃ paccayo sukhindriyassa dukkhindriyassa somanassindriyassa domanassindriyassa upekkhindriyassa, sattakilesopacāro tena samudayaṃ bhajati. Citte cittānupassanā nirodhaṃ bhajati. Dhammesu dhammānupassanā maggaṃ bhajati. Tenassa catūsu ca dassanena tasseva sabbe pahīyanti, yena niddiṭṭhā paṭhamaṃ unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā. Jānato hi passato āsavānaṃ khayō dukkhaṃ samudayo nirodho maggo hi akusalā dhammā. Evaṃ pariyesitabbā. Yāva tassa akusalassa gati tato paṭipakkhena akusale dhamme pariyesati tesam kilesānaṃ hārena āvaṭṭati. Ayaṃ vuccate āvaṭṭo hāro. Evaṃ sukkāpi dhammā pariyesitabbā. Akusaladhamme āgamissa.

Tattha āvaṭṭassa hārassa ayaṃ bhūmi sati upaṭṭhānā ca vipallāsā ca cattāri ñāṇāni sakkāyasamuppādāyagāminī ca paṭipadā sakkāyanirodhagāminī paṭipadā.

51. Tattha katamo vibhatti hāro? Yaṃ kiñci vibhajjabyākaraṇīyaṃ vuccati vibhatti hāro. Yathā kiṃ āgantvā ca puna puggalo hoti, no vāgataṃ na paribhāsati paripucchatāya pañhāya atiyanaṃ ekassa kiñci – ayaṃ

vuccate vibhatti hāro.

Tattha katamo parivattano hāro. Yaṃ kiñci paṭipakkhaniddeso, ayaṃ vuccati parivattano hāro. Yathā vuttaṃ bhagavatā sammādiṭṭhikassa purisapuggalassa micchādiṭṭhi nijjinṇā hotīti vitthārena sabbāni maggaṅgāni. Ayaṃ vuccate parivattano hāro.

Tattha katamo vevacano hāro?

Vevacanehi anekehi, ekaṃ dhammaṃ pakāsitaṃ;

Sutte yo jānāti suttavidū, vevacano nāma so hāro.

Yathā āyasmā sārīputto ekamhi vatthumhi vevacanena nānāvuttana bhagavatā pasamsito “mahāpañño sārīputto hāsapañño javanapañño”ti idaṃ paññāya vevacanaṃ. Yathā ca maggavibhaṅge niyyānattho ekamekaṃ maggaṅgaṃ vevacanehi niddiṭṭhaṃ. Evaṃ avijjāya vevacanā. Ekaṃ akusalamūlaṃ tadeva santaṃ tesu tesu janapadesu tena tena pajānanti. Na hi anena tadevapi ālapiyanti aññaṃ bhajati. Sabbakāmajahassa bhikkhunoti kāmā ālapitā. Yassa nitthiṇṇo saṅkoti teyeva kāme saṅkāti ālapati. Suṇamānassa puretaraṃ rajjanti teyeva kāme rajjanti ālapati. Evaṃ suttamhi yo dhammo desiyati tassa pariyetṭhi “katamassa dhammassa idaṃ nāmaṃ katamassa idaṃ vevacana”nti. Sabbaññū hi yesaṃ yesaṃ yā nirutti hoti, yathāgāmi tena tena desetīti tassa vevacanaṃ pariyesitabbaṃ. Ayaṃ vevacano hāro.

52. Tattha katamo paññatti hāro? Cattāri ariyasaccānīti suttaṃ niddisati, nikkhepapaññatti. Yā samudayapaññatti. Kabaḷīkāre āhāre atthi chando atthi rāgo yāva paṭiṭṭhitaṃ. Tattha viññāṇaṃ pabhavapaññattiṃ paññapeti. Kabaḷīkāre āhāre natthi chando...pe... samugghāti paññatti.

Tassa kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccatīti pahānapaññattiṃ paññapeti. Taṇhā yassa purakkhatā paññā parivattati gāthā manāpapaññattiṃ paññapeti. Evaṃ pana manāpapaññattīti ekadhammaṃ bhagavā paññapeti. Na hi taṇhā dukkhasamudayoti kāretvā sabbattha taṇhāsamudayo niddisitabbo. Yathā uppannaṃ kāmavitakkaṃ nādhivāseti vinodeti pajahatīti paṭikkhepapaññatti. Evaṃ sabbesaṃ dhammānaṃ kusalānañca akusalānañca yañcassa dhammakkhetaṃ bhavati, so ceva dhammo tattha pavattati. Tadavasiṭṭhā dhammā tassānuvattakā honti. Sā duvidhā paññatti – parādhīnapaññatti

ca sādhiṇapaññatti ca. Katamā sādhiṇapaññatti? Samādhiṃ, bhikkhave , bhāvētha, samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. “Rūpaṃ anicca”nti yathābhūtaṃ pajānāti, ayaṃ sādhiṇapaññatti parādhiṇapaññatti ca, sā paññatti paññāya ca sīlassa ca, yathā cattāri jhānāni bhāvētha. Tassa atthi samādhindriyaṃ mudūni cattāri indriyāni tāni catuparādhiṇāni, tīni aveccappasādeti parādhiṇaṃ samādhindriyaṃ cattāri indriyāni parādhiṇāti catūsu ariyasaccesu aparādhiṇaṃ paññindriyaṃ satipaṭṭhānesu sammappadhānesu vīriyindriyaṃ. Iti sake padaṭṭhāne sake khettsādhiṇo so dhammo, so ca tattha paññāpetabbo. Tassa paṭipakkhā nighāto niddisitabbo. Etthāyaṃ anekākārapaññatti kena kāraṇena ayaṃ dhammo paññattoti. Ayaṃ vuccate paññatti.

53. Tattha katamo otaṇṇo hāro? Chasu dhammesu otāretabbaṃ. Katamesu chasu? Khandhesu dhātūsu āyatanesu indriyesu saccesu paṭiccasamuppādesu. Natthi taṃ suttaṃ vā gāthā vā byākaraṇaṃ vā. Imesu channaṃ dhammānaṃ aññatarasmiṃ na sandissati. Ettāvata esa sabbā desanā yā tā khandhā vā dhātuyo vā āyatanāni vā saccāni vā paṭiccasamuppādo vā, tattha pañcannaṃ khandhānaṃ vedanākkhandho rāgadosamohānaṃ padaṭṭhānaṃ. Tattha tisso vedanāyo tassa sukhāya vedanāya somanasso savicāro, dukkhāya vedanāya domanasso savicāro, adukkhamasukhāya vedanāya upekkho savicāro. Yaṃ puna tattha vedayitaṃ idaṃ dukkhasaccaṃ, khandhesu saṅkhārakkhandho tattha kāyo pamattaṃ saupavattati, tañca saṅkhāragato dvidhā ca bhavaṅgotaraṇaṃ kammaṃ tīni ca saṅkhārāni puññābhisaṅkhārā vā apuññā vā āneñjā vā hetu sabbasarāgassa no vītarāgassa, dosassa abhisāṅkhārāni ca avītarāgo ceteti ca pakappeti ca, vītarāgo pana ceteti ca no abhisāṅkharoti, yaṃ uṇhaṃ vajiraṃ katthe vā rukkhe vā aññattha vā patantaṃ bhindati ca ḍahati ca, evaṃ sarāgacetanā ceteti ca abhisāṅkharoti ca. Yathā sataṃ vajiraṃ na bhindati na ca ḍahati, evaṃ vītarāgacetanā ceteti na ca abhisāṅkharoti. Tattha pañcannaṃ khandhānaṃ eko khandho anindriyasarīraṃ saññākkhandho.

Tattha dhātūnaṃ aṭṭhārasa dhātuyo. Tattha yā rūpī dasa dhātuyo, tāsu desiyaṃānāsu rūpakkhandho niddisitabbo, dukkhaṃ ariyasaccaṃ. Yepi ca cha viññāṇakāyāmanodhātusattamā, tattha viññāṇakkhandho caniddisitabbo, dukkhaṃ ariyasaccaṃ. Dhammadhātu pana dhammasamosaraṇā, so dhammo hetunā ca nissandena ca phalena ca kiccena ca vevacanena ca yena yena upalabbhati, tena tena niddisitabbo. Yadi vā kusalā yadi vā akusalā yadi vā abyākatā yadi vā asaṅkhatā. Dvādasannaṃ āyatanānaṃ dasa āyatanāni rūpāni taṃ dukkhaṃ ariyasaccaṃ niddisitabbaṃ. Rūpakkhandho ca manāyatanañca viññāṇakkhandhena niddisitabbaṃ,

dukkhaṃ ariyasaccaṃ. Dhammāyatanam nānādhammasamosaraṇam. Tattha ye dhammā indriyānaṃ indriyesu niddisitabbā, ye anindriyānaṃ anindriyesu niddisitabbā. Pariyāyato ca otāretabbā. Yathā sā dhammadhātu tathā dhammāyatanam pariyesitabbam. Yāyeva hi dhammadhātu tadeva dhammāyatanam anūnam anadhikaṃ.

Tattha paṭicasamuppādo atthi tividho, atthi catubbidho, atthi duvidho. Tattha tividho paṭicasamuppādo hetuphalanissando. Avijjā saṅkhārā taṇhā upādānaṃ ca ayaṃ hetu, viññānaṃ nāmarūpaṃ saḷāyatanam phasso vedanā ca ayaṃ paccayo, yo bhavo ayaṃ vipāko, yā jāti maraṇam ayaṃ nissando.

Kathaṃ catubbidho hetu paccayo vipāko nissando ca? Avijjā ca taṇhāsaṅkhārā ca upādānaṃ ca – ayaṃ hetu. Viññānaṃ nāmarūpassa paccayo. Nāmarūpaṃ upapajjati, tathā upapannassa saḷāyatanam phasso vedanā ca – ayaṃ paccayo. Yo bhavo ayaṃ vipāko. Yā jāti yā ca jarāmaraṇam – ayaṃ nissando.

Kathaṃ duvidho paṭicasamuppādo? Avijjā saṅkhārā taṇhā upādānaṃ – ayaṃ samudayo. Viññānaṃ nāmarūpaṃ saḷāyatanam phasso vedanā bhavo jāti maraṇaṇca – idaṃ dukkhaṃ. Yaṃ pana avijjānirodhā saṅkhāranirodho imāni tappaṭipakkhena dve saccāni. Tasmā paṭicasamuppādo yena ākārena niddiṭṭho, tena tena niddisitabbo.

Tathā bāvīsati indriyāni. Dvādasa indriyāni cakkhundriyāni cakkhundriyaṃ yena domanassindriyaṃ, idaṃ dukkhaṃ. Purisindriyaṃ ca diṭṭhiyā ca taṇhāpadaṭṭhānaṃ. Yato puriso purisakānaṃ taṃ evaṃ kātabbatā. Atha ajjhataṃ sārājati. Ayaṃ ahaṃkāro taṃ yasā sāratto bahiddhā pariyesati, ayaṃ mamaṃkāro evaṃ itthī, tattha sukhindriyaṃ ca somanassindriyaṃ ca purisindriyassānuvattakā honti. Tassa adhippāyaparipuṇṇā lobhadhammā kusalamūle pavaḍḍhenti. Tassa ce ayamadhippāyo na pāripūriṃ gacchati. Tassa dukkhindriyaṃ ca domanassindriyaṃ ca vattati. Doso ca akusalamūlaṃ pavaḍḍhati. Sace pana upekkhā bhāveti upekkhindriyassa anuvattakāmā bhavati. Amoho ca kusalamūlaṃ pavaḍḍhati. Iti satta indriyāni kilesavatthumupādāya ananvemāni avamāni sabbassa vedanā itthindriyaṃ purisindriyaṃ. Tattha aṭṭha indriyāni saddhindriyaṃ yāva aññātāvino indriyaṃ, ayaṃ dukkhanirodhagāminī paṭipadā. Dasannaṃ paññindriyānaṃ kāmarāgassa padaṭṭhānaṃ. Manindriyaṃ bhavarāgassa padaṭṭhānaṃ. Paññindriyāni rūparāgassa padaṭṭhānaṃ. Itthindriyaṃ ca purisindriyaṃ ca satta paññattiyā padaṭṭhānaṃ. Tattha yena yena indriyena yuttaṃ vā gāthāya otāretuṃ sakkoti, tena tena niddisitabbo. Evaṃ khandhesu

dhātūsu āyatanesu saccesu paṭiccasamuppādesu ayam otaraṇo hāro.

54. Tattha katamo sodhano hāro? Yo gāthā ekena ārambho bhāsissanti. Tattha ekissā bhāsītāya avasiṭṭhāsu bhāsītāsu so attho na niddisitabbo. Kiṃ kāraṇaṃ? Na hi tāva so attho bhāsito, so abhāsito na sakkā niddisituṃ. Yathā kiṃ appamādo amataṃ padanti gāthā ayamekā gāthā niddisitabbā. Kiṃ kāraṇaṃ, atthikkhātāva imassa ārambhassa anabhāsitaṃ?

Evaṃ visesato ñatvā, appamādamhi paṇḍitā;

Appamāde pamodanti, ariyānaṃ gocare ratāti.

Idaṃ abhāsitaṃ. Imissāpi gāthāya bhāsītāya attho niddisitabbo. Kiṃ kāraṇaṃ, atthi tattha avasiṭṭhaṃ? Te jhāyino sātatikā, niccaṃ daḷhaparakkamāti gāthā, evaṃ imā gāthāyo upadhāritā yadā bhavanti, tadā attho niddisitabbo. Evaṃ assutapubbesu suttesu byākaraṇesu vā ekuddeso bhāsito. Yā vīmaṃsā tulanā idaṃ atthi kiccaṃ, idaṃ suttaṃ bhāsitaṃ tassa vevacanaṃ niddiṭṭhaṃ vā na vāti. Tattha yā vīmaṃsā, ayam vuccate sodhano hāro.

55. Tattha katamo adhiṭṭhāno hāro? Ekattatā ca vemattatā ca. Tattha kitapaññatti ca kiccapaññatti ca. Sā ekattatā ca vemattatā ca yathā paññatti ekavevacanena vemattatā pajānātīti paññā, sā ca ādhipateyyaṭṭhena paññatti. Yaṃ anomattiyaṭṭhena paññattanti. Taṃ anomattiyaṭṭhena paññābalaṃ. Tanubhūtā gocarattavasā sevasati tīsu ratanesu anussati buddhānussati dhammānussati saṅghānussati aviparītānussaraṇatāya. Sammādiṭṭhi dhammānaṃ pavicyena dhammavicayasambojjhaṅgo abhinīhārato abhiññāti. Saṅkhepena maggā kā vatthu avikopanatāya ekattā, yathā uṇhena saṃsaṭṭhaṃ uṇhodakaṃ, sītena saṃsaṭṭhaṃ sītodakaṃ khārodakaṃ guḷhodakanti, idaṃ ekattatā vemattatā ca.

Atthi puna dhammo nānādhammasaṅghato ekato yathārūpaṃ cattāro vāretabbā, tañca rūpanti ekattatā. Pathavīdhātu āpo tejo vāyodhātūti vemattatā. Evaṃ sabbā catasso dhātuyo rūpanti ekattatā, pathavīdhātu āpo tejo vāyodhātūti vemattatā. Pathavīdhātūti lakkhaṇato ekattatā, saṃkiṇṇavatthuto vemattatā. Yaṃ kiñci kakkhaḷalakkhaṇaṃ, sabbam taṃ pathavīdhātūti ekattatā. Kesā lomā nakhā dantā chavi cammanti vemattatā. Evaṃ sabbam catasso dhātuyo rūpanti ekattaṃ. Saddā gandhā rasā phoṭṭhabbāti vemattatā.

Atthi puna dhammo vemattatā añño nāmaṃ labhati. Yathā kāyānupassanāya navasaññā vinīlakasaññā uddhumātakasaññā, ayaṃ asubhasaññā, yā ekattatā ārammaṇato vemattato, sā evaṃ saññāvedanāsu ādīnavam samanupassato tathādhiṭṭhānaṃ samādhindriyaṃ ca sāyeva dhammesu tattha saññābhāvanā vīriyindriyaṃ ca dhammesu dhammānupassanā citte attasaññaṃ pajahato paññindriyaṃ ca citte cittānupassanā. (Iti) yo koci ñāṇapacāro sabbaso paññāya gocaro paññā, ayaṃ vemattatā, yathā kāmarāgo bhavarāgo diṭṭhirāgoti vemattatā taṇhāya. Iti yaṃ ekattatāya ca vemattatāya ca ñāṇaṃ vīmaṃsanā tulanā. Ayaṃ adhiṭṭhāno hāro.

56. Tattha katamo parikkhāro hāro? Sahetu sappaccayaṃ vodānañca saṃkilesa ca, yaṃ tadubhayaṃ pariyeṭṭhi, sa parikkhāro hāro. Iti dhammānaṃ sahetukānaṃ hetu pariyesitabbo, sappaccayānaṃ paccayo pariyesitabbo.

Tattha kiṃ nānākaraṇaṃ, hetussa ca paccayassa ca? Sabhāvo hetu, parabhāvo paccayo. Parabhāvassa paccayo hetupi, sabhāvassa hetuyā parabhāvassa kassaci paccayo avutto hetu, vutto paccayo. Ajjhattiko hetu, bāhiro paccayo. Sabhāvo hetu, parabhāvo paccayo. Nibbattako hetu, paṭiggāhako paccayo. Nevāsiko hetu, āgantuko paccayo. Asādhāraṇo hetu, sādharāṇo paccayo. Ekoyeva hetu, aparāparo paccayo.

Hetussa upakaraṇaṃ samudānetabbo. Samudānaṃ hetu, tattha duvidho hetu. Duvidho paccayo – samanantarapaccayo ca paramparapaccayo ca. Hetupi duvidho – samanantarahetu ca paramparahetu ca. Tattha katamo paramparapaccayo? Avijjā nāmarūpassa paramparapaccayo, viññānaṃ samanantarapaccayatāya paccayo. Yadi ādimhi avijjānirodho bhavati nāmarūpassa nirodhopi. Tattha samanantaraṃ kiṃ kāraṇaṃ paramparapaccayo samanantarapaccayo samuddānito, ayaṃ paccayato. Tattha katamo paramparahetu? Vijjānantassa paramparahetutāya hetu, aññākāro samanantarahetutāya hetu. Yassa hi yaṃ samanantaraṃ nibbattati, so tassa hetupi jātinirodhā bahi ākāranirodho, ākāranirodhā daṇḍanirodho, daṇḍanirodhā khaṇḍanirodho. Evaṃ hetupi dvidhā so tāhi passitabbo.

Paṭiccasamuppādo yathā avijjāpaccayo tassa puna kiṃpaccayo, ayoniso manasikāro. So kassa paccayo saṅkhārānaṃ, iti paccayo ca samuppannaṃ ca tassa ko hetu avijjāyeva. Tathā hi purimā koṭi na paññāyati. Tattha avijjānusayo avijjāpariyuṭṭhānassa hetu purimā hetu pacchā paccayo, sāpi avijjāsaṅkhārānaṃ paccayo catūhi kāraṇehi saha jātapaccayatāya

samanantarapaccayatāya abhisandanapaccayatāya patitṭhānapaccayatāya.

57. Kathaṃ sahaḷātapaccayatāya avijjāsāṅkhārānaṃ paccayo? Yaṃ cittaṃ rāgapariyuṭṭhaṃ, tattha avijjāpariyuṭṭhānena sabbaṃ paññāya gocaraṃ hanti. Tattha saṅkhārā tipaccayatṭhikā addhābhūmikāramahattassa ayaṃ avijjāsahasamuppannaṃ vuddhiṃ virūḷhiṃ vepullatamāpajjantī catūhi kāraṇehi paññā pahīyati. Katamehi catūhi? Anusayo pariyuṭṭhānaṃ saṃyojanaṃ upādānaṃ. Tattha anusayo pariyuṭṭhānaṃ jāti pariyuṭṭhitā saṃyujjati saṃyuttā upādiyati upādānapaccayā bhavo. Evaṃ te saṅkhārā tividhā uppannā bhūmigatā nāsaññattha ayaṃ maggena vinītattāyāti te thāmagatāapativinītātipitesaṅkhārātivuccati, evaṃ sahetusamuppannatṭhena atthi meva paccayā saṅkhārānaṃ paccayo nidditṭhaṃ apānetvā kusalaṃ akusalaṃ kusalo ca akusalo ca pakkipitabbo, vipākadhamaṃ apānetvā vacanīyaṃ avacanīyaṃ vacanīyaṃca avacanīyaṃca pakkipitabbaṃ, bhavaapevirittā, sabbasuttaṃ parikkhipitabbaṃ.

Dasa tathāgatabalāni cattāri vesārajāni puññāni anaññakataṃ avijjā samanantarapaccayatāya saṅkhārānaṃ paccayo yena cittaṃ saha samuppannā avijjā tassa cittaṃ samanantaracittaṃ samuppannanti, tassa yaṃ samanantaracittaṃ samuppannanti, tassa pacchimassa cittaṃ purimacittaṃ hetupaccayatāya paccayo, tena avijjā hetu tena cittaṃ upādānaṃ anokāsakatā ñāṇaṃ na uppajjanti. Yā tassa appamāda dhātu abhijjhābhisaṅgā tahiṃ vipallāsā uppajjanti “asubhe subha”nti “dukkhe sukha”nti, tattha saṅkhārā uppajjanti rattā duṭṭhā mūlassa cetanā rāgapariyuṭṭhānena byāpādapariyuṭṭhānena avijjāpariyuṭṭhānena diṭṭhivipallāso vatthuniddese niddisitaṃ, yaṃ viparītacitto vijānāti ayaṃ cittavipallāso, yā viparītasāññā upaggaṇhāti ayaṃ saññāvipallāso. Yaṃ viparītadiṭṭhi abhinivisati ayaṃ diṭṭhivipallāso. Aṭṭha micchattāni vaḍḍhanti, tīni akusalāni ayoniso manasikāre uppannaṃ viññāṇaṃca vijjāṇaṃ karonti. Iti pubbāparante akusalānātaritaro saṅkhārā vuddhiṃ vepullataṃ gacchanti. Te ca mahatā ca appaṭividditā ponobhaviṃ saṅkhārā bhavanti. Iti evaṃ avijjā sahaḷātapaccayatāya saṅkhārānaṃ paccayo samanantarapaccayatāya ca.

58. Kathaṃ abhisandaṅkārena avijjā saṅkhārānaṃ paccayo? Sā avijjā te saṅkhāre abhisanneti parippharati. Seyyathāpi nāma uppalāṃ vā padumaṃ vā taṃ udake vaḍḍhaṃ assa, sītena vārinā abhisannaṃ parisandaṅgaṃ vuddhiṃ virūḷhiṃ vepullataṃ āpajjati. Evaṃ abhisandaṅgānaṃ avijjā saṅkhārānaṃ paccayo.

Kathaṃ patitṭhahanaṭṭhena avijjā saṅkhārānaṃ paccayo? Te saṅkhārā

avijjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullatāṃ āpajjanti. Seyyathāpi nāma uppalaṃ vā padumaṃ vā pathaviṃ nissāya pathaviṃ patitṭhāya vuddhiṃ virūḷhiṃ vepullatāṃ āpajjati. Ete saṅkhārā avijjāyaṃ patitṭhitā avijjāyaṃ nissāya vuddhiṃ virūḷhiṃ vepullatāṃ gacchanti. Evaṃ patitṭhahanaṭṭhena avijjā saṅkhārānaṃ paccayo.

Puna rāgasahagatassa kammaṃ vipākena paṭisandhimhi bhavo nibbattati, taṃ kammaṃ sabbaṃ abhinivittāṃ aññāvasena ponobhavikā saṅkhārāti vuccanti, evampi avijjāpaccayā saṅkhārā atthi. Puna pañcasu ye ca sekkhā puggalā, ye ca asaṅghasamāpattiṃ samāpannā, ye ca bhavagatā, ye ca antogatāyeva saṃsedajā, ye ca vā pana añño hi koci anāgāmi bhūta na cetenti na ca patthenti, tesāṃ kiṃ paccayā saṅkhārā. Puna rāgā atthi tesāṃ saṅkhārāni upādānāni cittamanussarantiyeva avipakkavipākasamūhatā asamucchinnapaccayā tesāṃ puna ca gato bhavati. Evampi hi avijjāpaccayā saṅkhārā. Puna sā te na upādānā napi saṅkhārā atthi, puna tesāṃ satta anusayā asamūhatā asamucchinnā tadārammaṇaṃ bhavati. Viññāssa patitṭhāya viññāpaccayā nāmarūpaṃ. Evampi avijjāpaccayā saṅkhārā. Puna sā yaṃ kiñci kammaṃ ācayagāmi sabbaṃ taṃ avijjāvasena abhisāṅkhariyati taṃhāvasena ca alliyati aññāvasena ca tattha ādīnavampi na jānāti. Tadeva viññābījāṃ bhavati, sāyeva taṃhāsineho bhavati. Sāyeva avijjā sammohoti. Evampi avijjāpaccayā saṅkhārā vattabbā. Iti imehi ākārehi avijjā saṅkhārānaṃ paccayo.

Tattha avijjāya hetu ayoniso manasikāro paccayo hoti. Tattha abhicchedo ayam tattha tatiyaṃ balaṃ nivatti, ayam paṭisandhi. Tattha punabbhavo yo avecchedo asamugghātanaṭṭhena ayam anusayo. Yathā paṭākaṃ vā sātākaṃ vā dve jānā pīlesu ca ekā vā balaṃ vā assa nivāṭassesu, na pana pīlesu soseyya. Tattha yaṃ sinehā āpodhātu anupullānā sosetabbā. Uṇhadhātumāgamma sace puna taṃ ākāse nikkhipeyya taṃ ussāvena yebhuyyataram sinehamāpajjeyya, na hi anāgamma tejodhātuṃ parisesaṃ gaccheyya. Evameva bhavaggaṃ samāpatti na anurūpassa samugghātāya saṃvattati. Te hi ālayanti sammasanti, na ca taṃhāya taṃhāpahānaṃ gacchanti. Tattha so asamugghāto. Avijjāya anusayo ca cittassa sampalibodho, idaṃ pariyuṭṭhānaṃ. Yathābhūtaṃ viññāssa appaṭivedho ayam avijjāsaṃvayo avijjāviññābījāṃ bhavati. Yaṃ bījaṃ so hetu na samucchijjati, asamucchijjanto paṭisandehati. Paṭisandehanto na samugghātaṃ gacchati. Asamugghātaṃ cittaṃ pariyonahati, pariyonaddhacitto yathābhūtaṃ nappajānāti, iti saṅghāssa sāsavattho, avijjattho, hetuattho, avacchedattho, anivattiattho, phalattho paṭisandhiattho, punabbhavattho, asamugghātattho, anusayattho, pariyuṭṭhānattho, appaṭivedhanattho. Ettāvata avijjāya khettaṃ

niddiṭṭhaṃ bhavati. Ayaṃ vuccate parikkhāro nāma hāro.

59. Tattha katamo samāropano hāro? Ugghaṭitamhi tamhi santañceva ca naṃ vitthāraṃ pana vattaḃbaṃ. Vitthāravidhaṃ cittaññā ayaṃ samāropano hāro. Tattha nāmaniddeso upaghaṭakā vatthuniddeso vevacanaṃ vatthubhūto vitthāro. Yathā kiṃ, yā bhikkhūnaṃ vattato pahātabbo, ayaṃ upaghaṭanā.

Tattha katamo samāropano? Kiñci na vattaḃbaṃ, rūparāgaṃ vā nānavantapahātabbaṃ . Yāva viññānanti vitthārena kātabbāni. Avijjā tā opammaṃ paññāpetabbā, ayaṃ samāropano. Nissitacittassa ca mattiko ca nissayo taṇhā ca diṭṭhi ca. Tattha diṭṭhi avijjā taṇhā saṅkhārā. Tattha diṭṭhipaccayā taṇhā ime avijjāpaccayā saṅkhārā. Tattha nissitaṃ viññānaṃ idaṃ saṅkhārapaccayā viññānaṃ yāva jarāmaṇaṃ, idaṃ saṃkhittena bhāsitaṃ avasiṭṭhaṃ paropayati.

Anissitassa calitaṃ natthīti tassa evaṃ diṭṭhiyā taṇhāya ca pahānaṃ tattha diṭṭhiavijjānirodhāya bhūtaṃ viññānaṃ sarāgaṭṭhānīyesu dhammesu taṃ taṃ dhammaṃ upecca aññaṃ dhammaṃ dhāvati makkaṭopamatāya, atha khvassa parittesu dhammesu sarāgaṭṭhānīyesu chandarāgo natthi kuto tato calanā, adhimattesu sattesu cittaṃ nivessayati taṃ apatiṭṭhitaṃ viññānaṃ anāhāraṃ nirujjhati viññānaṃnirodhā nāmarūpanirodho yāva jarāmaṇaṃnirodho. Ayaṃ samāropano.

Tattha rāgavasena viññānaṃ calitaṃ sapaṇṇiggaḥ, tasmim calite asati yo parikilesopacāro tividho aggi paṭippassaddho bhavati. Tenāha calite asante passaddhi hoti. Tattha yaṃ samāropanā passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Yāva vimuttitamiti nānadassanaṃ bhavati. So āsavānaṃ khayā ca vimutti no upapajjati. Tassa upapattissa āgatigatiyā asantiyā nevidha na hurāṃ na ubhayamantarena. Esevanto dukkhassāti anupādisesā nibbānadhātu. Idamassa suttassa majjhe samāropitaṃ paṭiccasamuppāde ca vimuttiyaṃ ca yogo na ca etaṃ tassa saṃkhittena bhāsitaṃ vitthārena atthaṃ vibhajjanti. Ayaṃ vuccate samāropano hāro. Na ca saṃkilesabhāgiyena suttena saṃkilesabhāgiyo ye ca dhammā samāropayitabbā nāññe. Evaṃ vāsanābhāgiye nibbedhabhāgiye, ayaṃ samāropano hāro. Ime soḷasa hārā.

Suvīrassa mahākaccāyanassa jambuvanavāsino peṭakopadese

Pañcamā bhūmi.

6. Suttatthasamuccayabhūmi

60. Buddhānaṃ bhagavantānaṃ sāsanaṃ tividhena saṅghaṃ gacchati, khandhesu dhātūsu āyatanesu ca. Tattha pañcakkhandhā rūpakkhando yāva viññāṇakkhandho. Dasa rūpaāyatanāni cakkhu rūpā ca yāva kāyo phoṭṭhabbā ca, ayaṃ rūpakkhando. Tattha cha vedanākāyā vedanākkhandho cakkhusamphassajā vedanā yāva manosamphassajā vedanā, ayaṃ vedanākkhandho. Tattha cha saññākāyā saññākkhandho, rūpasaññā yāva dhammasaññā ime cha saññākāyā, ayaṃ saññākkhandho. Tattha cha cetanākāyā saṅkhārakkhandho, rūpasañcetanā yāva dhammasañcetanā ime cha cetanākāyā, ayaṃ saṅkhārakkhandho. Tattha cha viññāṇakāyā viññāṇakkhandho, cakkhuvīññāṇaṃ yāva manovīññāṇaṃ ime cha viññāṇakāyā, ayaṃ viññāṇakkhandho. Ime pañcakkhandhā.

Tesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti esā etesaṃ pariññā. Tattha katamo khandhattho? Samūhattho khandhattho, puñjattho khandhattho, rāsatho khandhattho. Taṃ yathā dabbakkhandho vanakkhandho dārukkhandho aggikkhandho udakakkhandho vāyukkhandho iti evaṃ khandhesu sabbasaṅghova evaṃ khandhattho.

Tattha aṭṭhārasa dhātuyo cakkhudhātu rūpadhātu cakkhuvīññādhātu... pe... manodhātu dhammadhātu manovīññādhātu. Etāyo aṭṭhārasa dhātuyo. Tāsaṃ pariññā aniccaṃ dukkhaṃ saññā anattāti esā etesaṃ pariññā. Tattha ko dhātuattho? Vuccate avayavattho dhātuattho. Avayavoti cakkhu no pasādo cakkhudhātu. Evaṃ pañcasu dhātūsu puna rāgavavacchedattho dhātuattho. Vavacchinnā hi cakkhudhātu. Evaṃ pañcasu punarāha ekantipakatyatthena dhātuatthoti vuccate. Taṃ yathā, pakatiyā ayaṃ puriso pittiko semhiko vātiko sannipātikoti evaṃ pakaticakkhudhātu dasannaṃ piyā ca sabbesu indriyesu...pe... visabhāgattho dhātuattho.

Tattha dvādasāyatanāni katamāni? Cha ajjhattikāni cha bāhirāni. Cakkhāyatanam yāva manāyatananti ajjhattikaṃ, rūpāyatanam yāva dhammāyatananti bāhiraṃ. Etāni dvādasā āyatanāni. Etesaṃ kā pariññā? Aniccaṃ dukkhaṃ saññā anattāti, esā etesaṃ pariññā. Api ca dvidhā pariññā nītapariññā ca pahānapariññā ca. Tattha nītapariññā nāma aniccaṃ dukkhaṃ saññā anattāti, esā nītapariññā. Pahānapariññā pana chandarāgappahānā, esā pahānapariññā. Tattha katamo āyatanattho? Vuccate ākārattho āyatanattho. Yathā suvaṇṇākaro dubbaṇṇākaro, yathā dvīhi tehi ākārehi te te gāvā uttiṭṭhanti. Evaṃ etehi cittacetāsikā gāvā uttiṭṭhanti kammakilesā dukkhadhammā ca. Punarāha āyadānattho āyatanattho. Yathā

rañño āyadānehi āyo bhavati, evaṃ āyadānattho āyatanattho.

61. Cattāri ariyasaccāni dukkhaṃ samudayo nirodho maggo ca. Dukkhaṃ yathā samāseṇa dhammācariyaṃ mānasañca, samudayo samāseṇa avijjā ca taṇhā ca, nirodho samāseṇa vijjā ca vimutti ca, maggo samāseṇa samatho ca vipassanā ca.

Tattha sattatiṃsa bodhipakkhikā dhammā katame? Cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo, evamete sattatiṃsa bodhipakkhikā dhammā. Ye dhammā atītānāgatapaccuppannānaṃ buddhānaṃ bhagavantānaṃ paccekabuddhānaṃ sāvakanānaṃ ca nibbānāya saṃvattantīti, so maggo cattāro satipaṭṭhānā. Katame cattāro? Idha bhikkhu kāye kāyānupassī viharati, sammappadhānaṃ...pe... iddhipādaṃ...pe... indriyāni...pe... balāni...pe... tattha ko indriyattho? Indattho indriyattho, ādhipateyyattho indriyattho, pasādattho indriyattho, asādhāraṇaṃ kassa kiriyattho indriyattho anavapariyattho balattho, thāmattho balattho, upādāyattho balattho, upatthambhanattho balattho.

Tattha katame satta bojjaṅgā? Satisambojjaṅgo yāva upekkhāsambojjaṅgo. Tattha katamo aṭṭhaṅgiko maggo? Sammādiṭṭhi yāva sammāsamādhī. Tattha aṭṭhaṅgiko maggoti khandho sīlakkhandho ca samādhikkhandho ca paññākkhandho ca. Tattha yā ca sammāvācā yo ca sammākammanto yo ca sammāājīvo, ayaṃ sīlakkhandho. Yā ca sammāsati yo ca sammāvāyāmo yo ca sammāsamādhī, ayaṃ samādhikkhandho. Yo ca sammāsaṅkappo yā ca sammādiṭṭhi, ayaṃ paññākkhandho. Evaṃ tāyo tisso sikkhā. Evaṃ tīhākārehi dasa padāni...pe....

Tattha yogāvacaro sīlakkhandhe ṭhito dosaṃ akusalaṃ na upādiyati, dosānusayaṃ samūhanati, dosasallaṃ uddharati, dukkhavedanaṃ parijānāti, kāmadhātuṃ samatikkamati. Samādhikkhandhe ṭhito lobhaṃ akusalaṃ na upādiyati, rāgānusayaṃ samūhanati, lobhasallaṃ uddharati, sukhavedanaṃ parijānāti, rūpadhātuṃ samatikkamati. Paññākkhandhe ṭhito mohaṃ akusalaṃ na upādiyati, avijjānusayaṃ samūhanati, mohasallaṃ diṭṭhisallañca uddharati, adukkhamasukhavedanaṃ parijānāti, arūpadhātuṃ samatikkamati. Iti tīhi khandhehi tīṇi akusalamūlāni na upādiyati, cattāri sallāni uddharati, tisso vedanā parijānāti, tedhātukaṃ samatikkamati.

62. Tattha katamā avijjā? Yaṃ catūsu ariyasaccesu aññāṇanti vitthāreṇa yathā so pāṇasajjesu kathaṃkathā kātabbaṃ. Tattha katamaṃ viññāṇaṃ? Cha viññāṇakāyā vedanā saññā cetanā phasso manasikāro, idaṃ nāmaṃ.

Tattha katamaṃ rūpaṃ? Cātumahābhūtikaṃ catunnaṃ mahābhūtānaṃ upādāyarūpassa paññattim. Iti purimakāñca nāmaṃ idañca rūpaṃ tadubhayaṃ nāmarūpanti vuccati. Tattha chaḷāyatananti cha ajjhattikāni āyatanāni, cakkhu ajjhattikaṃ āyatanam yāva mano ajjhattikaṃ āyatanam. Phassoti cha phassakāyā cakkhusamphasso yāva manosamphassoti phasso. Cha vedanākāyā vedanā. Tañhāti cha tañhākāyā tañhā. Upādānanti cattāri upādānāni kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānanti upādānaṃ. Bhavoti tayo bhavā kāmabhavo rūpabhavo arūpabhavo. Tattha katamā jāti? Yā paṭhamaṃ khandhānaṃ paṭhamaṃ dhātūnaṃ paṭhamaṃ āyatanānaṃ uppatti jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, ayaṃ jāti. Tattha katamā jarā? Jarā nāma yaṃ taṃ khaṇḍiccaṃ pāliccaṃ valittacatā pavivittaṃ catunnaṃ mahābhūtānaṃ vivaṇṇataṃ bhaggo taṃ jarā hīyanā pahīyanā āyuno hāni saṃhāni indriyānaṃ paribhedo upanāho paripāko, ayaṃ jarā. Tattha katamaṃ maraṇaṃ? Maraṇaṃ nāma yaṃ tasmim tasmim sattanikāye tesam tesam sattānaṃ cuti cavanatā maraṇaṃ kālaṅkiriya uddhumātākānaṃ bhedo kāyassa jīvitindriyassa upacchedo, idaṃ maraṇaṃ. Iti purimikā ca jarā idañca maraṇaṃ tadubhayaṃ jarāmaraṇaṃ.

Tattha andhakāratimisā yathābhūtaṃ appajānanalakkhaṇā avijjā saṅkhārānaṃ padaṭṭhānaṃ ha. Abhisāṅkharāṇalakkhaṇā saṅkhārā, upacayapunabbhavābhiropanapaccupaṭṭhānā. Te viññānaṃ padaṭṭhānaṃ. Vatthu saviññattilakkhaṇaṃ viññānaṃ, taṃ nāmarūpassa padaṭṭhānaṃ. Anekasannissayalakkhaṇaṃ nāmarūpaṃ, taṃ saḷāyatanassa padaṭṭhānaṃ. Indriyavavattāpanalakkhaṇaṃ saḷāyatanam, taṃ phassassa padaṭṭhānaṃ. Sannipātalakkhaṇo phasso, so vedanāya padaṭṭhānaṃ. Anubhavanalakkhaṇā vedanā, sā tañhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā tañhā, sā upādānaṃ padaṭṭhānaṃ. Ādānaparihanalakkhaṇaṃ upādānaṃ, taṃ bhavassa padaṭṭhānaṃ. Nānāgatavikkhepalakkhaṇo bhavo, so jātiyā padaṭṭhānaṃ. Khandhānaṃ pātubhāvalakkhaṇā jāti, sā jarāya padaṭṭhānaṃ. Upanayaparipākalakkhaṇā jarā, sā maraṇassa padaṭṭhānaṃ. Āyukkhaya jīvitauparodhalakkhaṇaṃ maraṇaṃ, taṃ dukkhassa padaṭṭhānaṃ. Kāyasampīlanalakkhaṇaṃ dukkhaṃ, taṃ domanassassa padaṭṭhānaṃ. Cittasampīlanalakkhaṇaṃ domanassaṃ, taṃ sokassa padaṭṭhānaṃ. Socanalakkhaṇo soko, so paridevassa padaṭṭhānaṃ. Vacīnicārāṇalakkhaṇo paridevo, so upāyāsassa padaṭṭhānaṃ. Ye āyāsā te upāyāsā.

Nava padāni yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati. Katamāni nava padāni? Dve mūlakilesā, tīṇi akusalamūlāni, cattāro

vipallāsā. Tattha dve mūlakilesā avijjā ca bhavataṇhā ca, tīṇi akusalamūlāni lobho doso moho ca. Cattāro vipallāsā – “anicce nicca”nti saññāvipallāso cittavipallāso diṭṭhivipallāso, “dukkhe sukha”nti saññāvipallāso cittavipallāso diṭṭhivipallāso, “anattani attā”ti saññāvipallāso cittavipallāso diṭṭhivipallāso, “asubhe subha”nti saññāvipallāso cittavipallāso diṭṭhivipallāso.

63. Tattha avijjā nāma catūsu ariyasaccesu yathābhūtaṃ aññānaṃ, ayaṃ avijjā. Bhavataṇhā nāma yo bhavesu rāgo sārāgo icchā mucchā patthanā nandī ajjhosānaṃ apariccāgo, ayaṃ bhavataṇhā.

Tattha katamo lobho akusalamūlaṃ?

Lobho nāma so tesu tesu paravatthūsu paradabbesu paraṭṭhānesu parasāpateyyesu parapariggahitesu lobho lubbhanā icchā mucchā patthanā nandī ajjhosānaṃ apariccāgo, ayaṃ lobho akusalamūlaṃ. Kassetamūlaṃ? Lobho lobhajassa akusalassa kāyakammaṃ vacīkammaṃ manokammaṃ ca, tathā yathā taṃsampayuttānaṃ cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo doso akusalamūlaṃ?

So sattesu āghāto akkhanti appaccayo byāpādo padoso anattakāmatā cetaso paṭighāto, ayaṃ doso akusalamūlaṃ.

Kassetamūlaṃ?

Dosajassa kāyakammaṃ vacīkammaṃ manokammaṃ sampayuttānaṃ cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha katamo moho akusalamūlaṃ?

Yaṃ catūsu ariyasaccesu anabhisamayo asampajjaggāho appaṭivedho moho muyhanā sammoho sammuyhanā avijjā tamo andhakāro āvaraṇaṃ nīvaraṇaṃ chadanaṃ acchadanaṃ apasacchāgamaṃ kusalānaṃ dhammānaṃ, ayaṃ moho akusalamūlaṃ.

Kassetamūlaṃ?

Mohajassa akusalassa kāyakammaṃ vacīkammaṃ manokammaṃ ca taṃsampayuttakānaṃ cittacetāsikānaṃ dhammānaṃ mūlaṃ.

Tattha vipallāsā jānitabbā, vipallāsānaṃ vatthu jānitabbaṃ. Yaṃ vipallāsaṃ siyā, taṃ jānitabbaṃ. Tattha eko vipallāso tīṇi vipallāsāni cattāri vipallāsavatthūni. Katamo eko vipallāso ca, yena paṭipakkhena vipallāsitaṃ gaṇhāti?

“Anicce nicca”nti, “dukkhe sukha”nti, “anattani attā”ti, “asubhe subha”nti, yaṃ eko vipallāso.

Katamāni cattāri vipallāsavatthūni?

Kāyo vedanā cittaṃ dhammā ca. Imāni cattāri vipallāsavatthūni.

Katamāni tīṇi vipallāsāni?

Saññā cittaṃ diṭṭhi ca. Imāni tīṇi vipallāsāni.

Tattha manāpīke vatthumhi indriyavatthe vaṇṇāyatane vā yo nimitassa uggāho, yaṃ saññāvipallāso. Tattha viparītacittassa vatthumhi sati viññatti, yaṃ cittavipallāso. Tattha viparītacittassa tamhi rūpe “asubhe subha”nti yā khanti ruci upekkhanā nicchayo diṭṭhi nidassanaṃ santīraṇā, yaṃ diṭṭhivipallāso. Tattha vatthubhedena kāyesu dvādasa vipallāsā bhavanti. Tayo kāye tayo vedanāya tayo citte tayo dhamme, cattāro saññāvipallāsā cattāro cittavipallāsā cattāro diṭṭhivipallāsā, āyatanūpacayato cakkhuviññāṇasaññāsamaṅgissa rūpesu dvādasa vipallāsā yāva mano saññāsamaṅgissa, dhammesu dvādasa vipallāsā cha dvādasakā cattāri vipallāsā bhavanti. Ārammaṇānānattato hi aparimitasaṅkheyyānaṃ sattānaṃ aparimitamasāṅkheyyā vipallāsā bhavanti hīnukkaṭṭhamajjhimatāya.

64. Tattha pañcakkhandhā cattāri attabhāvavatthūni bhavanti. Yo rūpakkhando, so kāyo attabhāvavattu. Yo vedanākkhandho, so vedanā attabhāvavattu. Yo saññākkhandho ca saṅkhārakkhandho ca, te dhammā attabhāvavattu. Yo viññāṇakkhandho, so cittaṃ attabhāvavattu. Iti pañcakkhandhā cattāri attabhāvavatthūni. Tattha kāye “asubhe subha”nti vipallāso bhavati. Evaṃ vedanāsu...pe... citte...pe... dhammesu ca attavipallāso bhavati. Tattha catunnaṃ vipallāsānaṃ samugghātanatthaṃ bhagavā cattāro satipaṭṭhāne deseti paññāpeti kāye kāyānupassī viharato “asubhe subha”nti vipallāsaṃ samugghātetī, evaṃ vedanāsu, citte, dhammesu ca kātabbaṃ.

Tattha andhakāratimisā appaṭivedhalakkhaṇā avijjā, tassā

vipallāsapadaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā, tassā piyarūpasātarūpaṃ padaṭṭhānaṃ. Attāsayavañcanaḷakkhaṇo lobho, tassa adinnādānaṃ padaṭṭhānaṃ. Idha vivādalakkhaṇo doso, tassa pāṇātipāto padaṭṭhānaṃ. Vatthuvippaṭipattilakkhaṇo moho, tassa micchāpaṭipatti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ avināsaggahaṇalakkhaṇā niccasaññā, tassā sabbasaṅkhārā padaṭṭhānaṃ. Sāsavaphassopagamanalakkhaṇā sukhasaññā, tassā mamaṅkāro padaṭṭhānaṃ. Dhammesu upagamanalakkhaṇā attasaññā, tassā ahankāro padaṭṭhānaṃ. Vaṇṇasaṅgahaṇalakkhaṇā subhasaññā, tassā indriyaasaṃvaro padaṭṭhānaṃ. Etehi navahi padehi uddiṭṭhehi sabbo akusalapakkho niddiṭṭho bhavati, so ca kho bahussutena sakkā jānituṃ no appassutena, paññavatā no duppaññena, yuttena no ayuttena.

Nava padāni kusalāni yattha sabbo kusalapakkho saṅgaho samosaraṇaṃ gacchanti. Katamāni nava padāni? Samatho vipassanā alobho adoso amoho aniccasaññā dukkhasaññā anattasaññā asubhasaññā ca.

Tattha katamo samatho? Yā cittassa ṭhiti saṅṭhiti avatṭhiti ṭhānaṃ paṭṭhānaṃ upaṭṭhānaṃ samādhi samādhānaṃ avikkhepo avippaṭisāro vūpasamo mānaso ekaggam cittassa, ayaṃ samatho.

Tattha katamā vipassanā? Khandhesu vā dhātūsu vā āyatanesu vā nāmarūpesu vā paṭiccasamuppādesu vā paṭiccasamuppannesu vā dhammesu dukkhesu vā samudayesu vā nirodhe vā magge vā kusalākusalesu vā dhammesu sāvajjaanavajjesu vā kaṇhasukkesu vā sevitaabbasevitabbesu vā so yathābhūtaṃ vicayo pavicayo vīmaṃsā paravīmaṃsā gāhanā aggāhanā pariggāhanā cittaṇa paricitanā tulanā upaparikkhā ñāṇaṃ vijjā vā cakkhu buddhi medhā paññā obhāso āloko ābhā pabhā khaggo nārāco dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ, ayaṃ vipassanā. Tenesā vipassanā iti vuccati vividhā vā esā vipassanāti, tasmā esā vipassanāti vuccati. Dvidhā cesā hi vipassanā dhammavipassanāti vuccati, dvidhā imāya passati subhañca asubhañca kaṇhañca sukkañca sevitaabbañca asevitaabbañca kammañca vipākañca bandhañca vimokkhañca ācayañca apacayañca pavattiñca nivattiñca saṃkilesañca vodānañca, evaṃ vipassanāti vuccati. Atha vā viiti upasaggo passanāti attho tasmā vipassanāti vuccate, ayaṃ vipassanā.

65. Tattha dve rogā sattānaṃ avijjā ca bhavataṇhā ca, etesaṃ dvinnaṃ rogānaṃ nighātāya bhagavatā dve bhesajjāni vuttāni samatho ca vipassanā ca. Imāni dve bhesajjāni paṭisevento dve aroge sacchikaroti rāgavirāgaṃ cetovimuttiṃ avijjāvirāgañca paññāvimuttiṃ. Tattha taṇhārogassa samatho

bhesajjaṃ, rāgavirāgā cetovimutti arogaṃ. Avijjārogassa vipassanābhesajjaṃ avijjāviraḡā paññāvimutti arogaṃ. Evañhi bhagavā cāha, “dve dhammā pariññeyyā nāmañca rūpañca, dve dhammā pahātabbā avijjā ca bhavataṅhā ca, dve dhammā bhāvetabbā samatho ca vipassanā ca, dve dhammā sacchikātabbā vijjā ca vimutti cā”ti. Tattha samathaṃ bhāvento rūpaṃ parijānāti, rūpaṃ parijānanto taṅhaṃ pajahati, taṅhaṃ pajahanto rāgaviraḡā cetovimuttiṃ sacchikaroti, vipassanaṃ bhāvento nāmaṃ parijānāti, nāmaṃ parijānanto avijjaṃ pajahati, avijjaṃ pajahanto avijjāviraḡā paññāvimuttiṃ sacchikaroti. Yada bhikkhuno dve dhammā pariññatā bhavanti nāmañca rūpañca, tathāssa dve dhammā pahīnā bhavanti avijjā ca bhavataṅhā ca. Dve dhammā bhāvitā bhavanti samatho ca vipassanā ca, dve dhammā sacchikātabbā bhavanti vijjā ca vimutti ca. Ettāvatā bhikkhu katakicco bhavati. Esā sopādisesā nibbānadhātu. Tassa āyupariyādānā jīvitindriyassa uparodhā idañca dukkhaṃ nirujjhati, aññañca dukkhaṃ na uppajjati. Tattha yo imesaṃ khandhānaṃ dhātuāyatanānaṃ nirodho vūpasamo aññesañca khandhadhātuāyatanānaṃ appaṭisandhi apātubhāvo, ayaṃ anupādisesā nibbānadhātu.

Tattha katamaṃ alobho kusalamūlaṃ? Yaṃdhātuko alobho alubbhanā alubbhitattaṃ anicchā apatthanā akantā anajjhosānaṃ. Ayaṃ alobho kusalamūlaṃ. Kassettaṃ mūlaṃ? Alobhajassa kusalassa kāyakammaṃ vacīkammaṃ manokammaṃ taṃsāmpayuttānañca cittacetasiḡānaṃ dhammānaṃ mūlaṃ. Atha vā ariyo aṭṭhaṅgiko maggo kusalanti vuccati, so tiṅṅaṃ maggaṅgānaṃ mūlaṃ. Katamesaṃ tiṅṅaṃ, sammāsaṅkappaṃ sammāvāyāmaṃ sammāsamādhissa ca imesaṃ mūlanti, tasmā kusalamūlanti vuccati.

Tattha katamaṃ adoso kusalamūlaṃ? Yā sattesu vā saṅkhāresu vā anaghāto appaṭighāto abyāpatti abyāpādo adoso mettā mettāyaṇā atthakāmatā hitakāmatā cetaso pasādo, ayaṃ adoso kusalamūlaṃ. Kassettaṃ mūlaṃ? Adosajassa kusalassa kāyakammaṃ vacīkammaṃ manokammaṃ taṃsāmpayuttānañca cittacetasiḡānaṃ dhammānaṃ mūlaṃ. Atha vā tiṅṅaṃ maggaṅgānaṃ mūlaṃ. Katamesaṃ tiṅṅaṃ? Sammāvācāya sammākamantassa sammāājīvassa ca imesaṃ tiṅṅaṃ maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati.

Tattha katamaṃ amoho kusalamūlaṃ? Yaṃ catūsu ariyasaccesu yathābhūtaṃ ñāṇadassanaṃ abhisamayo sammā ca paccāgamo paṭivedho amoho asammuyhanā asammoho vijjāpakāso āloko anāvaraṇaṃ sekkhānaṃ kusalānaṃ dhammānaṃ, ayaṃ amoho kusalamūlaṃ. Kassettaṃ mūlaṃ?

Amohajassa kusalassa kāyakammasa vacīkammasa manokammasa taṃsampayuttānañca cittacetāsikānaṃ dhammānaṃ mūlaṃ. Atha vā dvinnāṃ maggaṅgānaṃ etaṃ mūlaṃ. Katamesaṃ dvinnāṃ? Sammādiṭṭhiyā ca sammāsatiyā ca imesaṃ dvinnāṃ maggaṅgānaṃ mūlaṃ, tasmā kusalamūlanti vuccati. Evaṃ imesaṃ tīhi kusalamūlehi aṭṭhaṅgiko maggo yojetabbo.

66. Tattha katamā aniccasaññā? “Sabbe saṅkhārā uppādavayadhammino”ti ca yā saññā sañjānanā vavattapanā uggāho, ayaṃ aniccasaññā. Tassā ko nissando? Aniccasaññāya bhāvitāya bahulīkatāya aṭṭhasu lokadhammesu cittaṃ nānusandhati na sandhati na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha katamā dukkhasaññā? “Sabbe saṅkhārā dukkhā”ti yā saññā sañjānanā vavattapanā uggāho, ayaṃ dukkhasaññā. Tassā ko nissando? Dukkhasaññāya bhāvitāya bahulīkatāya ālasse sampamāde vimhaye ca cittaṃ nānusandhati na sandhati na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha katamā anattasaññā? “Sabbesu dhammesu anattā”ti yā saññā sañjānanā vavattapanā uggāho, ayaṃ anattasaññā. Tassā ko nissando, anattasaññāya bhāvitāya bahulīkatāya ahānkāro cittaṃ nānusandhati na sandhati, mamaṅkāro na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha katamā asubhasaññā? “Satta saṅkhārā asubhā”ti yā saññā sañjānanā vavattapanā uggāho, ayaṃ asubhasaññā. Tassā ko nissando? Asubhasaññāya bhāvitāya bahulīkatāya subhanimutte cittaṃ nānusandhati na sandhati na saṅghahati, upekkhā vā paṭikkūlatā vā saṅghahati, ayamassā nissando.

Tattha pañcannaṃ khandhānaṃ pariññā bhagavatā desitā, yo tattha asubhasaññā rūpakkhandhassa pariññattaṃ, dukkhasaññā vedanākkhandhassa pariññattaṃ, anattasaññā saññākkhandhassa saṅkhārakkhandhassa pariññattaṃ, aniccasaññā viññākkhandhassa pariññattaṃ. Tattha samathena taṇhaṃ samugghātetī, vipassanā avijjaṃ samugghātetī, adosena dosaṃ samugghātetī, amohena mohāṃ samugghātetī, aniccasaññāya niccasaññaṃ samugghātetī, dukkhasaññāya sukhasaññaṃ samugghātetī, anattasaññāya attasaññaṃ samugghātetī, asubhasaññāya subhasaññaṃ samugghātetī.

Cittavikkhepaṭisamharaṇalakkhaṇo samatho, tassa jhānāni padaṭṭhānaṃ. Sabbadhammaṃ yathābhūtaṃ paṭivedhalakkhaṇā vipassanā, tassā sabbaneyyaṃ padaṭṭhānaṃ. Icchāpaṭisamharaṇalakkhaṇo alobho, tassa adinnādānā veramaṇī padaṭṭhānaṃ. Abyāpādalakkhaṇo adoso, tassa pāṇātipātā veramaṇī padaṭṭhānaṃ. Vatthuappaṭihatalakkhaṇo amoho, tassa sammāpaṭipatti padaṭṭhānaṃ. Saṅkhatānaṃ dhammānaṃ vināsaggahaṇalakkhaṇā aniccasaññā, tassā udayabbayo padaṭṭhānaṃ. Sāsavaphassasañjānanalakkhaṇā dukkhasaññā, tassā vedanā padaṭṭhānaṃ. Sabbadhammaanupagamanalakkhaṇā anattasaññā, tassā dhammasaññā padaṭṭhānaṃ. Vinīlakavipubbakauddhumātakasamuggahaṇalakkhaṇā asubhasaññā, tassā nibbidā padaṭṭhānaṃ. Imesu navasu padesu upadiṭṭhesu sabbo kusalapakkho upadiṭṭho bhavati, so ca bahussutena sakkā jānituṃ no appassutena, paññavatā no duppaññaena, yuttena no ayuttenāti.

67. Tattha niccasaññādhimuttassa aparāparaṃ cittaṃ paṇāmento satimapaccavekkhato aniccasaññā na upaṭṭhāti, pañcasu kāmagueṣu sukhasādādhimuttassa iriyāpathassa agatimapaccavekkhato dukkhasaññā na upaṭṭhāti, khandhadhātuāyatanesu attādhimuttassa nānādhātuanekadhātuvinibbhogamapaccavekkhato anattasaññā na upaṭṭhāti, vaṇṇasaṅghānābhīratassa kāye subhādhimuttassa ca vippaṭicchannā asubhasaññā na upaṭṭhāti.

Avippaṭisāralakkhaṇā saddhā, saddahanā paccupaṭṭhānaṃ. Tassa cattāri sotāpattiyaṅgāni padaṭṭhānaṃ. Evañhi vuttaṃ bhagavatā saddhindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sotāpattiyaṅgesu kusalesu dhammesu.

Sūrāpaṭikkhepanalakkhaṇaṃ vīriyindriyaṃ, vīriyindriyārambho paccupaṭṭhānaṃ. Tassa atītā cattāro sammappadhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā vīriyindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu sammappadhānesu.

Sati saraṇalakkhaṇā, asammohapaccupaṭṭhānā. Tassa atītā cattāro satipaṭṭhānā padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā satindriyaṃ bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu satipaṭṭhānesu.

Ekaggalakkhaṇo samādhi, avikkhepapaccupaṭṭhāno, tassa cattāri ṇāṇāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā samādhindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu jhānesu.

Pajānanalakkhaṇā paññā, bhūtattasantīraṇā paccupaṭṭhānā, tassa

cattāri ariyasaccāni padaṭṭhānaṃ. Yathā vuttaṃ bhagavatā paññindriyaṃ, bhikkhave, kuhiṃ daṭṭhabbaṃ, catūsu ariyasaccesu.

Cattāri cakkāni patirūpadesavāso cakkam, sappurisūpanissayo cakkam, attasammāpaṇidhānaṃ cakkam, pubbe katapuññatā cakkam. Tattha ariyasannissayalakkhaṇo patirūpadesavāso, so sappurisūpanissayassa padaṭṭhānaṃ. Ariyasannissayalakkhaṇo sappurissūpanissayo, so attasammāpaṇidhānassa padaṭṭhānaṃ. Sammāpaṭipattilakkhaṇam attasammāpaṇidhānaṃ, taṃ puññānaṃ padaṭṭhānaṃ. Kusaladhammopacayalakkhaṇam puññam, taṃ sabbasampattīnaṃ padaṭṭhānaṃ.

Ekādasasīlamūlakā dhammā sīlavato avippatiṣāro bhavati... pe... so vimuttiñānadassanaṃ “nāparaṃ itthattāyā”ti pajānaṇā. Tattha veramaṇilakkhaṇam sīlam, taṃ avippatiṣārassa padaṭṭhānaṃ. Na attānuvādalakkhaṇo avippatiṣāro, so pāmojjassa padaṭṭhānaṃ. Abhippamodanalakkhaṇam pāmojjaṃ, taṃ pītiyā padaṭṭhānaṃ. Attamanalakkhaṇā pīti, sā passaddhiyā padaṭṭhānaṃ. Kammaniyalakkhaṇā passaddhi, sā sukhasa padaṭṭhānaṃ. Abyāpādalakkhaṇam sukham, taṃ samādhino padaṭṭhānaṃ. Avikkhepanalakkhaṇo samādhi, so yathābhūtañānadassanaṃ padaṭṭhānaṃ. Aviparītasantīraṇalakkhaṇā paññā, sā nibbidāya padaṭṭhānaṃ anālayanalakkhaṇā nibbidā, sā virāgassa padaṭṭhānaṃ. Asaṃkilesalakkhaṇo virāgo, so vimuttiyā padaṭṭhānaṃ. Akusaladhammavivekalakkhaṇā vimutti, sā vimuttino vodānassa padaṭṭhānaṃ.

68. Catasso ariyabhūmiyo cattāri sāmāññaphalāni. Tattha yo yathābhūtaṃ pajānāti, esā dassanabhūmi. Soṭāpattiphalaṇca so yathābhūtaṃ pajānitvā nibbindati, idaṃ tanukāmarāgassa padaṭṭhānaṃ byāpādānaṃ. Sakadāgāmiphalaṇca saṇhaṃ virajjati, ayaṃ rāgavirāgā cetovimutti. Anāgāmiphalaṇca yaṃ avijjāvirāgā vimuccati, ayaṃ katābhūmi. Arahattaṇca sāmāññaphalānīti ko vacanattho, ariyo aṭṭhaṅgiko maggo sāmāññaṃ, tassetāni phalāni sāmāññaphalānīti vuccati. Kissa brahmaññaphalānīti vuccante? Brahmaññaariyo aṭṭhaṅgiko maggo, tassa tāni phalānīti brahmaññaphalānīti vuccante.

Tattha soṭāpanno kathaṃ hoti? Saha saccābhisamayā ariyasāvakaṃsa tiṇi saṃyojanāni pahīyanti sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso ca, imesaṃ tiṇṇaṃ saṃyojanānaṃ pahānā parikkhayā ariyasāvako hoti soṭāpanno avinipātadhammo yāva dukkhassantaṃ karoti.

Tattha katamā sakkāyadiṭṭhi? Assutavā bālo puthujjano yāva ariyadhamme akovido, so rūpaṃ attato samanupassati yāva viññānaṃ attānaṃ, so imesu pañcasu khandhesu attaggāho vā attaniyaggāho vā esohamasmi ekasmiṃ vasavattiko pakkhitto anuggaho anusayanto aṅgamaṅganti parati. Yā tathābhūtaṃ khanti ruci pekkhanā ākāraparivitakko diṭṭhinijjhāyanā abhippasannā, ayaṃ vuccate sakkāyadiṭṭhīti.

Tattha pañca diṭṭhiyo ucchedaṃ bhajanti. Katamāyo pañca? Rūpaṃ attato samanupassati, yāva viññānaṃ attato samanupassati, imāyo pañca ucchedaṃ bhajanti, avasesāyo pannarasa sassataṃ bhajanti. Iti sakkāyadiṭṭhipahānā dvāsaṭṭhidiṭṭhigatāni pahīyanti. Pahānā ucchedaṃ sassatañca na bhajati. Iti ucchedasassatappahānā ariyasāvakaṃ na kiñci diṭṭhigataṃ bhavati, aññā vā lokuttarāya sammādiṭṭhiyā. Kathaṃ pana sakkāyadiṭṭhi na bhavati? Idha ariyasāvako sutavā hoti, sabbo sukkaṃ kappakko kātabbo, yāva ariyadhammesu kovido rūpaṃ anattato samanupassati, yāva viññānaṃ...pe... evamassa samanupassantassa sakkāyadiṭṭhi na bhavati.

Kathaṃ vicikicchā na bhavati? Idha ariyasāvako buddhe na kaṅkhati, na vicikicchati abhippasīdati, itipi so bhagavāti sabbam. Dhamme na kaṅkhati na vicikicchati sabbam. Yāva taṇhakkhaya virāgo nirodho nibbānanti, iminā dutiyena ākaṅkhiyena dhammena samannāgato hoti. Saṅghe na kaṅkhati... pe... yāva pūjā devānañca manussānañcāti, iminā tatiyena ākaṅkhiyena dhammena samannāgato hoti.

Sabbe saṅkhārā dukkhāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati. Taṇhā dukkhasamudayoti na kaṅkhati na vicikicchati. Taṇhānirodhā dukkhanirodhoti na kaṅkhati na vicikicchati. Ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadāti na kaṅkhati na vicikicchati adhimuccati abhippasīdati. Yāva buddhe vā dhamme vā saṅghe vā dukkhe vā samudaye vā nirodhe vā magge vā kaṅkhāyanā vimati vicikicchā dvedhāpathā āsappanā parisappanā anavaṭṭhānaṃ adhiṭṭhāgamaṃ anekamso anekamsikatā, te tassa pahīnā bhavanti paṇunnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā.

69. Tattha sīlabbataparāmāso dvidhā – sīlassa vā suddhassa vā. Tattha sīlassa sīlabbataparāmāso imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā tattha kapotapādāhi accharāhi saddhim kīḷissāmi ramissāmi paricarissāmīti. Yathābhūtaṃ dāssananti rucivimutti rāgo rāgaparivattakā diṭṭhirūpanā passanā asantussitassa sīlabbataparāmāso. Tattha katamo suddhassa

sīlabbataparāmāso? Idhekacco sīlaṃ parāmasati, sīlena sujjhati, sīlena nīyati, sīlena muccati, sukhaṃ vītikkamati, dukkhaṃ vītikkamati, sukhadukkhaṃ vītikkamati anupāpuṇāti uparimena. Tadubhayaṃ sīlavataṃ parāmasati tadubhayena sīlavatena sujjhanti mucanti nīyanti, sukhaṃ vītikkamanti, dukkhaṃ vītikkamanti, sukhadukkhaṃ vītikkamanti, anupāpuṇantīti avisucikaraṃ dhammaṃ avimuttikaraṃ dhammaṃ visucito vimuttito paccāgacchantassa yā tathābhūtaṃ khanti ruci mutti pekkhanā ākāraparivitakko diṭṭhinijjhāyanā passanā, ayaṃ suddhassa sīlabbataparāmāso. Ete ubho parāmāsā ariyasāvakaṃ pahīnā bhavanti yāva āyatiṃ anuppādadhammā, so sīlavā bhavati ariyakantehi sīlehi samannāgato akkhaṇḍehi yāva upasamasamvattanikehi. Imesaṃ tiṇṇaṃ saṃyojanānaṃ pahānā sutavā ariyasāvako bhavati sotāpanno avinipātadhammo, sabbaṃ.

Sahasaccābhisamayā, iti ko vacanatto? Cattāro abhisamayā, pariññābhisamayo pahānābhisamayo sacchikiriyābhisamayo bhāvanābhisamayo.

Tattha ariyasāvako dukkhaṃ pariññābhisamayena abhisameti, samudayaṃ pahānābhisamayena abhisameti, nirodhaṃ sacchikiriyābhisamayena abhisameti, maggaṃ bhāvanābhisamayena abhisameti. Kiṃ kāraṇaṃ? Dukkhaṃ pariññābhisamayo, samudayaṃ pahānābhisamayo, nirodhaṃ sacchikiriyābhisamayo, maggaṃ bhāvanābhisamayo. Samathavipassanāya kathaṃ abhisameti? Ārammaṇe cittaṃ upanibandhetvā pañcakkhandhe dukkhato passati. Tattha yo upanibandho, ayaṃ samatho. Yā pariyogāhanā, ayaṃ vipassanā. Pañcakkhandhe dukkhāti passato yo pañcakkhandhesu ālayo nikanti upagamaṃ ajjhosānā icchā mucchā paṇidhi patthanā pahīyati. Tattha pañcakkhandhā dukkhaṃ. Yo tattha ālayo nikanti upagamaṃ ajjhosānaṃ icchā mucchā paṇidhi patthanā, ayaṃ samudayo. Yaṃ tassa pahānaṃ, so nirodho samatho vipassanā ca maggo, evaṃ tesāṃ catunnaṃ ariyasaccānaṃ ekakāle ekakhaṇe ekacitte apubbaṃ acarimaṃ abhisamayo bhavati. Tenāha bhagavā “sahasaccābhisamayā ariyasāvakaṃ tīṇi saṃyojanāni pahīyanti”ti.

70. Tattha samathavipassanā yuganaddhā vattamānā ekakāle ekakhaṇe ekacitte cattāri kiccāni karoti, dukkhaṃ pariññābhisamayena abhisameti, yāva maggaṃ bhāvanābhisamayena abhisameti. Kiṃ kāraṇaṃ? Dukkhaṃ pariññābhisamayo, yāva maggaṃ bhāvanābhisamayo. Evaṃ diṭṭhanto yathā nāvā jalaṃ gacchantī cattāri kiccāni karoti, pārimaṃ tīraṃ pāpeti, orimaṃ tīraṃ jahati, bhāraṃ vahati, sotāṃ chindati; evameva

samathavipassanā yuganaddhā vattamānā ekakāle ekakkhaṇe ekacitte cattāri kiccāni karoti, dukkhaṃ pariññābhisamayena abhisameti, yāva maggaṃ bhāvanābhisamayena abhisameti. Yathā vā sūriyo udayanto ekakāle apubbaṃ acarimaṃ cattāri kiccāni karoti, andhakāraṃ vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassīyati, sītaṃ pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle...pe... yathā padīpo jalanto ekakāle apubbaṃ acarimaṃ cattāri kiccāni karoti, andhakāraṃ vidhamati, ālokaṃ pātukaroti, rūpaṃ nidassīyati, upādānaṃ pariyādiyati; evameva samathavipassanā yuganaddhā vattamānā ekakāle...pe....

Yadā ariyasāvako sotāpanno bhavati avinipātadhammo niyato yāva dukkhassantaṃ karoti, ayaṃ dassanabhūmi. Sotāpatti-phalañca sotāpatti-phale t̥hito uttari samathavipassanaṃ bhāvento yuganaddhā vattamānā kāmarāgabyāpādānaṃ yebhuyyena pahānā ariyasāvako hoti. Sakadāgāmi pariniṭṭhitattā sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti, ayaṃ tanubhūmi.

Sakadāgāmiphalañca yo sakadāgāmiphale t̥hito vipassanaṃ bhāvento kāmarāgabyāpāde sānusaye anavasesaṃ pajahati, kāmarāgabyāpādesu anavasesaṃ pahīnesu pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti sakkāyadiṭṭhi sīlabbataparāmāso vicikicchā kāmacchando byāpādo ca, imesaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā ariyasāvako hoti anāgāmī tattha parinibbāyī anāvattidhammo tasmā lokā, ayaṃ vītarāgabhūmi.

Anāgāmiphalañca anāgāmiphale t̥hito uttari samathavipassanaṃ bhāvento pañca uddhambhāgiyāni saṃyojanāni pajahati rūparāgaarūparāgamānauddhaccaavijjañca. Imesaṃ pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ pahānā ariyasāvako arahā bhavati, khīṇāsavo vusitavā sammadaññā vimutto parikkhīṇabhava-saṃyojano anupattasadattho, ayaṃ katābhūmi.

Arahantova ayaṃ sopādisesā nibbānadhātu. Tassa āyukkhayā jīvitindriyāparodhā idañca dukkhaṃ nirujjhati, aññañca dukkhaṃ na uppajjati. Yo imassa dukkhassa nirodho vūpasamo, aññassa ca apātubhāvo, ayaṃ anupādisesā nibbānadhātu. Imā dve nibbānadhātuyo. Iti saccāni vuttāni. Saccābhisamayo vutto, kilesavavatthānaṃ vuttaṃ, pahānaṃ vuttaṃ, bhūmiyo vuttā, phalāni vuttāni, nibbānadhātuyo vuttā. Evamimesu vuttesu sabbabodhi vuttā bhavati. Ettha yogo karaṇīyo.

71. Tattha katamāyo nava anupubbasamāpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca. Tattha cattāri jhānāni katamāni? Idha, bhikkhave, bhikkhu vivicceva kāmehi vitthārena kātabbāni. Tattha katamā cattāro arūpasamāpattiyo? Virāgino vata vattabbo, yāva nirodhasamāpatti vitthārena kātabbā. Imāyo nava anupubbasamāpattiyo.

Tattha katamaṃ paṭhamam jhānam? Pañcaṅgavippayuttam pañcaṅgasamannāgatam. Katamehi pañcahi aṅgehi vippayuttam? Pañcahi nīvaraṇehi. Tattha katamāni pañca nīvaraṇāni? Kāmacchandoti vitthāretabbo. Tattha katamo kāmacchando? Yo pañcasu kāmaguṇesu chandarāgo pemaṃ nikanti ajjhosānam icchā mucchā patthanā apariccāgo anusayo pariyuttānam, ayam kāmacchandani varaṇam. Tattha katamaṃ byāpādanīvaraṇam? Yo sattesu saṅkhāresu ca āghāto...pe... yathā dose tathā nioṭṭhānā, ayam byāpādo nīvaraṇam. Tattha katamaṃ middham? Yā cittassa jaḷatā cittassa garuttam cittassa akammanīyatā cittassa nikkhepo niddāyanā pacalikatā pacalāyanā pacalāyanam, idaṃ middham. Tattha katamaṃ thinam? Yā kāyassa thinatā jaḷatā kāyassa garuttā kāyassa appassaddhi, idaṃ thinam. Iti idaṅca thinam purimakaṅca middham tadubhayaṃ thinamidghanīvaraṇanti vuccati. Tattha katamaṃ uddhaccam? Yo avūpasamo cittassa, idaṃ uddhaccam. Tattha katamaṃ kukkucam? Yo cetaso vilekho alaṅcanā vilaṅcanā hadayalekho vipphaṭṭisāro, idaṃ kukkucam. Iti idaṅca kukkucam purimakaṅca uddhaccam tadubhayaṃ uddhaccakukkucanīvaraṇanti vuccati. Tattha katamaṃ vicikicchānīvaraṇam? Yo buddhe vā dhamme vā saṅge vā...pe... ayam vicikicchā. Api ca kho pana pañca vicikicchāyo samanantarāyikā desantarāyikā samāpattantarāyikā maggantarāyikā saggantarāyikā, imāyo pañca vicikicchāyo. Idha pana samāpattantarāyikā vicikicchā adhippetā. Ime pañca nīvaraṇā.

Tattha nīvaraṇānīti ko vacanatto, kuto nivārayanti? Sabbato kusalapakkhikā nivārayanti. Katham nivārayanti? Kāmacchando asubhato nivārayati, byāpādo mettāya nivārayati, thinam passaddhito nivārayati, middham vīriyārambhato nivārayati, uddhaccam samathato nivārayati, kukkucam avipphaṭṭisārato nivārayati, vicikicchā paññāto paṭiccasamuppādato nivārayati.

Aparo pariyāyo. Kāmacchando alobhato kusalamūlato nivārayati, byāpādo adosato nivārayati, thinamidham samādhitto nivārayati, uddhaccakukkucam satipaṭṭhānehi nivārayati, vicikicchā amohato kusalamūlato nivārayati.

Aparo pariyāyo. Tayo vihārā dibbavihāro brahmavihāro ariyavihāro. Dibbavihāro cattāri jhānāni, brahmavihāro cattāri appamāṇāni, ariyavihāro sattatiṃsa bodhipakkhiyā dhammā. Tattha kāmacchando uddhaccaṃ kukkuccaṇca dibbavihāraṃ nivārayati, byāpādo brahmavihāraṃ nivārayati, thinamiddhaṃ vicikicchā ca ariyavihāraṃ nivārayati.

Aparo pariyāyo. Kāmacchando byāpādo uddhaccakukkuccaṇca samathaṃ nivārayanti, thinamiddhaṃ vicikicchā ca vipassanaṃ nivārayanti, ato nīvaraṇanti vuccante. Imehi pañcahi aṅgehi vippayuttaṃ paṭhamam jhānaṃ.

Katamehi pañcahi aṅgehi sampayuttaṃ paṭhamam jhānaṃ? Vitakkavicārehi pītiyā sukhena ca cittekaggaṭāya ca. Imesaṃ pañcannaṃ aṅgānaṃ uppādaṭṭilābhasamannāgamo sacchikiriyam paṭhamam jhānaṃ paṭiladdhanti vuccati. Imāni pañca aṅgāni uppādetvā viharatīti, tena vuccate paṭhamam jhānaṃ upasampajja viharatīti dibbena vihārena.

Tattha dutiyam jhānaṃ caturaṅgasamannāgataṃ pītisukhena cittekaggaṭāya ajjhataṃ sampasādanaena imāni cattāri aṅgāni uppādetvā sampādetvā viharati, tena vuccati dutiyam jhānaṃ upasampajja viharatīti.

Tattha pañcaṅgasamannāgataṃ tatiyam jhānaṃ satiyā sampajaññe sukhena cittekaggaṭāya upekkhāya imāni pañcaṅgāni uppādetvā sampādetvā viharati, tena vuccati tatiyam jhānaṃ upasampajja viharatīti.

Tattha catuttham jhānaṃ caturaṅgasamannāgataṃ upekkhāya satipārisuddhiyā adukkhamasukhāya vedanāya cittekaggaṭā ca, imehi catūhaṅgehi samannāgataṃ catuttham jhānaṃ. Iti imesaṃ catunnaṃ aṅgānaṃ uppādo paṭilābho samannāgamo sacchikiriyā catuttham jhānaṃ paṭiladdhanti vuccati. Imāni cattāri jhānāni uppādetvā sampādetvā upasampajja viharati, tena vuccati dibbena vihārena viharatīti.

Tattha katamo aniccaṭṭho? Pīḷanaṭṭho aniccaṭṭho pabhaṅgaṭṭho sampāpanaṭṭho vivekaṭṭho aniccaṭṭho, ayaṃ aniccaṭṭho.

Tattha katamo dukkhaṭṭho? Pīḷanaṭṭho dukkhaṭṭho sampīḷanaṭṭho samvegaṭṭho byādhinaṭṭho, ayaṃ dukkhaṭṭho.

Tattha katamo suññaṭṭho? Anupalitto suññaṭṭho, asambhājanaṭṭho gatapaṭṭho vivaṭṭaṭṭho, ayaṃ suññaṭṭho.

Tattha katamo anattaṭṭho? Anissariyaṭṭho anattaṭṭho, avasavattanattaṭṭho, akāmakāriṭṭho parividaṭṭho, ayaṃ anattaṭṭhoti.

Suttatthasamuccayo nāma saṃvattisantikā peṭakabhūmi samattā.

7. Hārasampātabhūmi

72. Jhānaṃ virāgo. Cattāri jhānāni vitthārena kātabbāni. Tāni duvidhāni; bojjhaṅgavippayuttāni ca bojjhaṅgasampayuttāni ca. Tattha bojjhaṅgavippayuttāni bāhirakāni, bojjhaṅgasampayuttāni ariyapuggalāni. Tattha yena cha puggalamūlāni tesam nikkhipetvā rāgacarito, dosacarito, mohacarito, rāgadosacarito, rāgamohacarito, dosamohacarito, samabhāgacarito, iti imesaṃ puggalānaṃ jhānaṃ samāpajjitānaṃ pañca nīvaraṇāni paṭipakkho tesam paṭighātaya yathā asamatto tīṇi akusalāmūlāni niggaṇhāti. Lobhena akusalāmūlena abhijjhā ca uddhaccañca uppilavataṃ alobhena kusalamūlena niggaṇhāti, kukkucçañca vicikicchā ca mohapakkho, taṃ amohena niggaṇhāti. Doso ca thinamiddhañca dosapakkho, taṃ adosena niggaṇhāti.

Tattha alobhassa pāripūriyā nekkhammavitakkaṃ vitakketi. Tattha adosassa pāripūriyā abyāpādavittakkaṃ vitakketi. Tattha amohassa pāripūriyā avihimsāvitakkaṃ vitakketi. Tattha alobhassa pāripūriyā vivitto hoti kāmehi. Tattha adosassa pāripūriyā amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi, savittakkaṃ savicāraṃ vivekajaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati.

Vitakkāti tayo vitakkā – nekkhammavitakko abyāpādavittakko avihimsāvitakko. Tattha paṭhamābhiniṇṇāto vitakko, paṭiladdhassa vicāraṇam vicāro. Yathā puriso dūrato purisaṃ passati āgacchantam, na ca tāva jānāti eso itthīti vā purisoti vā yadā tu paṭilabhati itthīti vā purisoti vā evam vaṇṇoti vā evam saṅghāṇoti vā ime vitakkayanto uttari upaparikkhanti kiṃ nu kho ayaṃ sīlavā udāhu dussīlo addho vā duggatoti vā. Evam vicāro vitakke appeti, vicāro cariyati ca anuvattati ca. Yathā pakkhī pubbaṃ āyūhati pacchā nāyūhati yathā āyūhanā evam vitakko, yathā pakkhānaṃ pasāraṇam evam vicāro anupālati vitakketi vicarati vicāreti. Vitakkayati vitakketi, anuvicarati vicāreti. Kāmasaññāya paṭipakkho vitakko, byāpādasaññāya vihiṃsasaññāya ca paṭipakkho vicāro. Vitakkānaṃ kammaṃ akusalassa amanasikāro, vicāraṇam kammaṃ jeṭṭhānaṃ saṃvāraṇā. Yathā paliko tuṅhiko sajjhāyaṃ karoti evam vitakko, yathā taṃyeva anupassati

evaṃ vicāro. Yathā aparīññā evaṃ vitakko. Yathā pariññā evaṃ vicāro. Niruttapaṭisambhidāyañca paṭibhānapaṭisambhidāyañca vitakko, dhammapaṭisambhidāyañca atthapaṭisambhidāyañca vicāro. Kallitā kosallattam cittassa vitakko, abhinñhākosallam cittassa vicāro. Idam kusalam idam akusalam idam bhāvetabbam idam pahātabbam idam sacchikātabbanti vitakko, yathā pahānañca bhāvanā ca sacchikiriyā ca evaṃ vicāro. Imesu vitakkavicāresu tṭitassa duvidham dukkham na uppajjati kāyikañca cetasikañca; duvidham sukham uppajjati kāyikañca cetasikañca. Iti vitakkajanitam cetasikam sukham pīti kāyikam sukham kāyikoyeva. Yā tattha cittassa ekaggatā, ayam samādhi. Iti paṭhamam jhānam pañcaṅgavippahīnam pañcaṅgasamannāgatam.

Tesaṃyeva vitakkavicārānam abhikkhaṇam āsevanāya tassa tapponamānasam hoti. Tassa vitakkavicārā oḷārikā khāyanti. Yañca pītisukhañca nekkhammañca oḷārikam bhavati. Apī ca samādhijā pīti rati ca jāyati. Tassa vicārārammaṇam. Tesaṃ vūpasamā ajjhattam ceto sampasīdati. Ye vitakkavicārā dve dhammānussaritabbā. Paccuppannā daraṇitabbam. Tesaṃ vūpasamā ekodibhāvam cittaekaggatam hoti. Tassa ekodibhāvena pīti pāripūrim gacchati. Yā pīti, tam somanassindriyam, yam sukham, tam sukhindriyam. Yā cittaekaggatā, ayam samādhi. Tam dutiyam jhānam caturaṅgasamannāgatam. So pītiyā virāgā yāti ojahi jallasahagatam.

73. Tattha somanassacittamupādānanti ca so tam vicinanto upekkhameva manasikaroti. So pītiyā virāgā upekkhako viharati. Yathā ca pītiyā sukhamānitam, tam kāyena paṭisaṃvedeti sampajāno viharati. Yena satisampajañña upekkhāpāripūrim gacchati. Idam tatiyam jhānam caturaṅgasamannāgatam.

Tathā kāyikassa sukhasa pahānāya paṭhame jhāne somanassindriyam nirujjhati. Dutīye jhāne dukkhindriyam nirujjhati. So sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. Tattha catūhi indriyehi upekkhā pasādā hoti, dukkhindriyena domanassindriyena sukhindriyena somanassindriyena ca. Tesaṃ nirodhā upekkhāsampajañña hoti, tattha sukhindriyena somanassindriyena ca asati hoti, tesaṃ nirodhā satimā hoti, dukkhindriyena domanassindriyena ca asampajañña, tesaṃ nirodhā sampajañña hoti, iti upekkhāya ca sañña, sato sampajāno cittaekaggatā ca idam vuccate ca catuttham jhānam.

Tattha yo rāgacarito puggalo tassa sukhindriyañca somanassindriyañca;

yo dosacarito puggalo tassa dukkhindriyañca domanassindriyañca; yo mohacarito puggalo tassa asati ca asampajaññañca.

Tattha rāgacaritassa puggalassa tatiye jhāne catutthe ca anumayo nirujjhati, dosacaritassa paṭhame jhāne dutiye ca paṭighaṃ nirujjhati, mohacaritassa puggalassa paṭhame jhāne dutiye ca asampajaññaṃ nirujjhati. Tatiye jhāne catutthe ca asati nirujjhati, evameva tesam tiṇṇaṃ puggalānaṃ cattāri jhānāni vodānaṃ gamissanti.

Tattha rāgadosacaritassa puggalassa asampajaññañca anumayo ca paṭighañca, tena hānabhāgiyaṃ jhānaṃ hoti. Tattha rāgamohacaritassa puggalassa anumayattaṃ ca ādīnavaṃ dassitā, taṃ tassa hānabhāgiyaṃ jhānaṃ hoti. Tattha dosamohacaritassa puggalassa paṭigho ca asati ca asampajaññañca ādīnavaṃ dassitā tena tassa hānabhāgiyaṃ jhānaṃ hoti.

Tattha rāgadosamohasamabhāgacaritassa puggalassa visesabhāgiyaṃ jhānaṃ hoti, imāni cattāri jhānāni sattasu puggalesu niddisitabbāni. Catūsu ca samādhīsu chandasamādhinā paṭhamaṃ jhānaṃ, vīriyasamādhinā dutiyaṃ jhānaṃ, cittasamādhinā tatiyaṃ jhānaṃ, vīmaṃsāsamādhinā catutthaṃ jhānaṃ. Appaṇihitena paṭhamaṃ jhānaṃ, suññatāya dutiyaṃ jhānaṃ, animittena tatiyaṃ jhānaṃ, ānāpānassatiyā catutthaṃ jhānaṃ. Kāma vitakkabyāpādānañca taṃ taṃ vūpasamena paṭhamaṃ jhānaṃ hoti, vitakkavicārānaṃ vūpasamena dutiyaṃ jhānaṃ, sukhindriyasomanassindriyānaṃ vūpasamena tatiyaṃ jhānaṃ, kāyasaṅkhārānaṃ vūpasamena catutthaṃ jhānañca. Cāgādhiṭṭhānena paṭhamaṃ jhānaṃ, saccādhiṭṭhānena dutiyaṃ jhānaṃ, paññādhiṭṭhānena tatiyaṃ jhānaṃ, upasamādhiṭṭhānena catutthaṃ jhānaṃ. Imāni cattāri jhānāni saṅkhepaniddesena niddiṭṭhāni, tattha samādhindriyaṃ pāripūriṃ gacchati. Anuvattanakāni cattāri, tattha yo paṭhamaṃ jhānaṃ nissāya āsavakkhayaṃ pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya domanassindriyapaṭipakkhena. Yo dutiyaṃ jhānaṃ nissāya āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya dukkhindriyapaṭipakkhena. Yo tatiyaṃ jhānaṃ nissāya āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya dandhābhiññāya somanassindriyapaṭipakkhena. Yo catutthaṃ jhānaṃ nissāya āsavānaṃ khayaṃ pāpuṇāti, so sukhāya paṭipadāya khippābhiññāya sukhindriyapaṭipakkhena gato.

Pakiṇṇakaniddeso.

74. Yāni cattāri jhānāni, tesam jhānānaṃ imāni aṅgāni, tesam aṅgānaṃ

samūho assa aṅgā, ayaṃ jhānabhūmi ko visesoti assa viseso. Ime sambhārā tehi ayaṃ samudāgamo, tassa samudāgamassa ayaṃ upanisā, tāya upanisāya ayaṃ bhāvanā. Tassā bhāvanāya ayaṃ ādīnavo. Tena ayaṃ parihāni. Kassa parihānīti tadupagajjhāyino . Taṃ yathā bhaṇitaṃ paccavekkhanto ayaṃ viseso. Tena visesena ayaṃ assādo, so kassa assādo ajhāniyā jhāyino, tassā ajhāniyā jhāyino, idaṃ kallitā kosalle thitajjhānaṃ anomaddiyataṃ gacchati jhānabalaṃ, jhānabale thitassa ayaṃ pāramippattassa imāni jhānaṅgāni anāvilasankappo paṭhame jhāne jhānaṅgāni bhāvī. So pīti tadanusārittāva paṭhame jhāne jhānaṅgaṃ tassaṅguno ca dhammā tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgadhammatā kho pana tathā pavattassa sahaḡataṃ jhānaṅgadhammaṃ sasukhatāya ajjhataṃ sampasādo dutiye jhāne jhānaṅgaṃ manosampasādanatāya tadabhisannitāya ca. Pīti dutiye jhāne jhānaṅgaṃ ajjhataṃ sampasādanaṃ samādhitā pīti dutiye jhāne jhānaṅgaṃ, cetaso ekodibhāvo dutiye jhāne jhānaṅgaṃ, upekkhā phassatā tatiye jhāne jhānaṅgaṃ, sukhaṃ tassa aṅganti ca. Cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ, upekkhā adukkhamasukhā catutthe jhāne jhānaṅgaṃ, abhinisābhūmi upekkhāsati pārisuddhi catutthe jhāne jhānaṅgaṃ. Satipārisuddhi ca anekajjhābhūmīsu jhānaṅgasamāyuttā pīti cetaso ekodibhāvo catutthe jhāne jhānaṅgaṃ.

Tattha katamā jhānabhūmi? Savitakke savicāre vivekā anuḡatā paṭhame jhāne jhānabhūmi. Avitakke avicāre ajjhataṃ sampasādanaṃ janitaṃ pīti manuḡatā dutiye jhāne jhānabhūmi. Sukhasātasamohitā sappītikā tatiye jhāne jhānabhūmi. Tassa sukhadukkhasahaḡatā abhinīhārasahaḡatā catutthe jhāne jhānabhūmi. Appamaṇasahaḡatā sattārammaṇā paṭhame jhāne jhānabhūmi. Abhibhūmiāyatana sahaḡatā rūpasaññīsu dutiye jhāne jhānabhūmi. Vimokkhasahaḡatānaṃ vimokkhesu tatiye jhāne jhānabhūmi. Anupassanāsahaḡatā kāyasankhārā sammā catutthassa jhānassa bhūmi.

75. Tattha katame jhānavisesā? Vivicceva kāmehi vivicca pāpakehi akusalehi dhammehi cittacetasaḡasahaḡatā kāmadhātusamatikkamanatāpi, ayaṃ jhānaviseso. Avitakkā ceva avicārā ca sappītikāya satisahaḡatāya pītisaḡatā saññāmanasikārā samudācaranti. Ayaṃ jhānaviseso. Avitakkāya bhūmiyā avicāreyeva sati anuḡatā upekkhāsahaḡatā manasikārā samudācaranti. Tadanudhammatāya ca sati saṇḡahati . Tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Satipārisuddhisahaḡatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso. Viññāṇaṅcāyatana sahaḡatāya bhūmiyaṃ ākiṅcaññāyatana sahaḡatā saññāmanasikārā samudācaranti, tañca bhūmiṃ upasampajja viharati, ayaṃ jhānaviseso.

Jhānasambhārā nekkhammavitakko sambhāro
kāmavitakkavinodanādhippāyatā. Abyāpādavitakko sambhāro
byāpādavitakkapaṭivinodanādhippāyatā. Avihimsāvitakko sambhāro
vihimsāvitakkapaṭivinodanādhippāyatā. Indriyesu guttadvāratā
appicchatā sambhāro parisuddhājīvo catunnaṃ samāpattīnaṃ
sambhāro akammaṃ viharitā. Maggasambhāro samāpattipajjanatā.
Phalasambhāro jhānanibbattitāya jhānasamudāgamo. Kusalahetu yaṃ
jhānaṃ samudayaṃ gacchanti ko ca na kutoci nekkhammappattā
samudāgacchanti. Ālambanīrodhasamādhī santo samudāgacchanti.
Avītikantā samudāgacchanti. Sukhindriyaṃ somanassindriyaṃ pahānāya
te ca abyāpajjatāya samudāgacchanti. Taṃ pana sandhāya samudāgacchanti.
Aparidāhanāya samudāgacchanti. Ayaṃ nāṇasamudāgamo.

76. Tattha katamā upanisā? Kalyāṇamittatā jhānassa upanisā.
Kalyāṇasampavaṅkatā jhānassa upanisā. Indriyesu guttadvāratā
jhānassa upanisā. Asantuṭṭhitā kusalesu dhammesu jhānassa upanisā.
Saddhammassavanaṃ jhānassa upanisā. Saṃvejaniye ṭhāne saṃviggassa
yoniso padhānaṃ. Ayaṃ jhānopanisā.

Tattha katamā bhāvanā? Mettāsevanā abyāpādavitakkabhāvanā.
Karuṇāsevanā avihimsāvitakkabhāvanā. Muditābhāvanā
pītisukhasampajaññā kāritā. Upekkhābhāvanā passavatā upekkhābhāvanā
apassavatā upekkhā ca ajjhupekkhā ca, asubhasaññābhāvanā dukkhapaṭipadā
dandhābhīññā bhavasandhābhīññā bhavasandhānaṃ, sā chabbidhā bhāvanā
bhāvitā bahulīkatā anuṭṭhitā vatthukatā yānīkatā paricitā susamāradhā.
Ayaṃ bhāvanā.

Evam bhāvayantassa ayaṃ ādīnavo. Paṭhame jhāne
saṅkhārasamannāgato eso dhammo assuto sāsavo. Sace esa dhammo
ayaṃ sīlo āsannaṭṭhikho ca esa dhammo kāmo pativāro pativāro
samāpattīnaṃ ca sabboḷāriko esa dhammo vitakkavīcāro ca. Tattha cittaṃ
khobhenti, kāyo cettha kilamati, kāyamhi cettha kilante cittaṃ vihaññati.
Anabhinīhārakkhama abhiññānaṃ ime ādīnavā paṭhame jhāne.

Dutiye jhāne ime ādīnavā pītipharaṇasahagato ca eso dhammo,
na samudācārasseti cittaṃ. Asodhayaṃ upagamo cesa dhammo
upagamiparissayo dhammassapaccatthikocesa dhammo. Tattha tattha yuttīnaṃ
pīti parajjato cesa dhammo dukkaraṃ hoti, avattasantāsabhūmiparivajjayanto
catūsu dukkhatūsu esa dhammo anuviddhāpanasaddhāya dukkhatāya ca na
palibodhadukkhatāya ca abhiññādukkhatāya ca rogadukkhatāya ca, ime

ādīnavā dutiye jhāne.

Tattha katame ādīnavā tatiye jhāne? Upekkhāsukhasahagatāya tattha sātāvīnaṃ pañcannaṃ upekkhāsukhaṃ parivattito esa dhammo tena niccasaññītānañca yaṃ hoti. Dukkhopaniyaṃ sukhaṃ cittassa saṅkhobhataṃ upādāya sukhadukkhāya gato savati. Sukhadukkhānukatañca upādāya anabhihārakkhamaṃ cittaṃ hoti. Abhiññāya sacchikiriyāsu sabbepe cete dhammā tīsu jhānasamāpattīsu catūhi ca dukkhatāhi anuviddhānaṃ sā bhayā dukkhatāya palibodhadukkhatāya ca abhiññāya dukkhatāya ca ime ādīnavā tatiye jhāne.

Tattha katame ādīnavā catutthe jhāne? Ākiñcaññāsamāpattikā te dhammānusamāpattikā etissā ca bhūmiyaṃ sātānaṃ bālaputhujjanānaṃ anekavidhāni diṭṭhigatāni uppajjanti. Oḷārikā sukhumehi ca rūpasaññāhi anuvidhāni etāni jhānāni sadā anudayamettājhānakalānudanukalāya sādharāṇā, dukkarā ca sabbe cattāro mahāsambhārā samudāgatāni ca etāni jhānāni aññamaññaṃ nissāya samudāgacchanti. Ettha samudāgatā ca ete dhammā na samattā honti. Asamuggahitanimittā ca ete dhammā parihāyanti. Nirujjhanti ca ete dhammā na upādiyanti nirujjhaṅgāni ca, etesaṃ dhammānaṃ jhānāni nimittāni na jhānanimittasaññā vokirati. Appaṭiladdhapubbā ca jhāyīvasena ca bhavati . Imehi ādīnavehi ayaṃ jhānaparihāni.

77. Nirodhasamāpattiyā apaṭisaṅkhāya avasesasaññīno ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, so nirodhasamāpattito parihāyati. Āneñjasaññīno asaññāyatanam samāpannassa ākiñcaññāyatanasahagatā manasikārā samudācaranti, tañca bhūmiṃ na pajānāti, so tato parihāyati. Ākiñcaññāyatanam samāpannassa viññāṇaṅcāyatanasaññāmanasikārāsamudācaranti, tañcabhūmiṃnapajānāti, so tato parihāyati. Viññāṇaṅcāyatanam samāpannassa rūpasaññāsahagatā. Vitthārena...pe... yāva paṭhame jhāne kāmasaññāsahagatā kātabbā. Sakassa parihāyati, kalaṅkajjhāne kalaṅkaṃ jhāyati, parisamantato jhāyati, bhindanto jhāyati, na sajjhāyati, āyūhanto jhāyati, kiñci ca niparicito jhāyati. Atividhāvanto jhāyati, atimaññaṅto jhāyati, kāyasāṅkhāre appaṭisambhāre jhāyati, pariyutṭhānassa nissaraṇam aṅānanto jhāyati, nīvaraṇābhibhūto jhāyati, assāpattimanasikaronto jhānassa assādo kāmarāgapariyutṭhānam pahānam jhānassa assādo kāmarāgahetūnam dhammānam udayanti, nirujjhaṅgāni etesaṃ dhammānaṃ jhānāni uparimā sukhupekkhā kāmakkamakkilesānam pahānam assādo, evaṃ kho puna jhānassa assādo mahāsaṃvāsamappīḷite lokasaṃnivāse asamboadhokāsā vīgamaṃsamidaṃ

jhānappahānā. Ayam palirodhamappalirodhalokasannivāse esanidhamidaṃ jhānaṃ anamataggasamsārasamāpannānaṃ sattānaṃ samsārappahānānā ānisaṃso, yamidaṃ jhānassa assādo kāyassa ajhāniyajhāyino bhavati. Ajhāniyajhāniyajhāyīhi aparāmasanto ajhāniyajhāyitaṃ jhāyati, yāni kalaṅkajjhāyino padāni, tāni anudhitāni paṭipakkhe.

78. Tattha katamaṃ jhānakosallaṃ? Samāpattikosallaṃ jhānakosallaṃ, jhānavisesakosallaṃ jhānakosallaṃ, jhānantarikakosallaṃ jhānakosallaṃ, samāpattivuṭṭhānakosallaṃ jhānakosallaṃ, jhāne sabhāvakosallaṃ jhānakosallaṃ, jhāne ādīnavakosallaṃ jhānakosallaṃ, jhāne nissaraṇakosallaṃ jhānakosallaṃ, jhānaphalena upādāya kosallaṃ, jhānaphalena paṭisaṅkhānaphale aparihānadhammatā nibbattijhāne ca kīlītāpi visesabhāgiyaṃ jhānaṃ paṭilabbhati. Idaṃ panassāti bhavaharītā ca ārammaṇanimittaggāho anabhinīhārabalaṃ, cittekaggatā nimittāsu gatisahitā samathabalena asaṃsīdanañca jhāne maggaphalaṃ samathaṃ pavatte samādhino upekkhāpalipubbāparanimitāsayo paggāhino satibalaṃ taṃ pavattitānañca vipassanānaṃ samaññābale.

Tattha katamā jhānapāramitā? Supāramitā mettā kāmesu sattā kāmasaṅgasattāti yamhi sutte desanāya vohārena dve saccāni niddiṭṭhāni, dukkhañca samudayo ca, vicayena hārena ye saṃyojanīyesu dhammesu vajjaṃ na passanti, te oghaṃ tarissantīti netam ṭhānaṃ vijjati. Na tarissantīti atthi esā yutti ca vicayo ca idaṃ nu kissa padaṭṭhānaṃ, kāmesu sattāti pañca kāmagaṇā, taṃ kāmataṇhāya padaṭṭhānaṃ. Saṃyojane vajjamapassamānāti avijjāya padaṭṭhānaṃ, na hi jātu saṃyojanasaṅgasattā oghaṃ tareyyuṃ vipulaṃ mahantanti upādānassa padaṭṭhānaṃ. Kāmesu sattāti kāmā dvidhā – vatthukāmā ca kilesakāmā ca, tattha kilesakāmā kāmataṇhā kāmataṇhāya yuttā bhavanti rūpataṇhā bhavataṇhā lakkhaṇena hārena, saṃyojane vajjamapassamānāti saṃyojanassa. Yo tattha chandarāgo tassa kiṃ padaṭṭhānaṃ? Sukhā vedanā dve ca indriyāni – sukhindriyañca somanassindriyañca. Iti sukhāya vedanāya gahitāya tayopi vedanā gahitā honti. Vedanākkhandhe gahite sabbe pañcakkhandhā gahitā honti. Rūpasaddagandharasaphoṭṭhabbā gahitā, vatthukāmesu gahitesu sabbāni cha bāhirāni āyatanāni gahitāni honti. Ajjhattikabāhiresu āyatanesu yo sato, ayam vuccate lakkhaṇo hāro, tattha yo oḷārikamhi kilese ajjhāvasito sabbakilesesu yo na tato sukhumataresu na vītarāgo bhavati. Tattha bāhirasaṃyojanaṃ mamanti ajjhattasaṃyojanaṃ ahanti. Tattha bhagavato ko adhippāyo? Ye oghaṃ taritukāmā te saṃyojanīyesu dhammesu ādīnavānupassino viharissantīti ayamettha bhagavato adhippāyo. Kāmesu sattāti yesu ca sattā yena ca sattā yesañca sattā ayam catubbidho ākāro

sabbesaṃ hārabhāgiyo.

79. Tattha katamāni tīṇi vipallāsāni padaṭṭhānāni ca? Cittavipallāsassa diṭṭhivipallāsassa saññāvipallāsassa tayo vipallāsā tīṇi akusalamūlāni padaṭṭhānaṃ. Tīṇi akusalamūlāni hīnappaṇītakāriyakammaṃ padaṭṭhānaṃ. Catunnañca upādānānaṃ doso akusalamūlaṃ dissati. Hīnappaṇītakāriyakammaṃ padaṭṭhānaṃ. Yathā mātuyā vā pituno vā aññatarassa vā puna ulārassa bhikkhuno abhayaṃ deti. Tattha añño micchā paṭipajjeyya kāyena vā vācāya vā. Tattha so byāpādamupādāya tesam ulārānaṃ rakkhāvaraṇaguttiyā anupālayanto yo ulārānaṃ abhayaṃ deti. Tesam abhaye dinne yo tattha micchā paṭipajjeyya. Tattha so byāpādam upādāyanto dosajaṃ kammaṃ karoti. Yo tattha asādhu indriyā nīvaraṇaṃ yaṃ tesam abhayaṃ dakkhiṇato saññaṃ idaṃ paṇītaṃ kāraṇaṃ mayā puna tattha micchāpaṭipatti ayaṃ byāpādo hīnagamivakammaṃ lobho moho ca imāni nīvaraṇāni vacanāni tāni cattāri upādānāni tehi catūhi upādānehi yo so upādāno itthī vā puriso vā tesam pañcakkhandhānaṃ teyeva upādāno samudayo idaṃ dukkhañca samudayo ca soyeva desanāhāro.

Tattha kāmesu ye na pajjanti, te ādīnavānupassanāya pajjanti. Itissā kāmadhātuyā nikkhamitukāmatā, ayaṃ vuccati nekkhammacchando. Yo tattha anabhisaṅkhārānaṃ kiñci visodheti tassa dhāvarā vā, ayaṃ abyāpādacchando. Kiñci vihiṃsati, ayaṃ vihiṃsāchando. Iti nekkhammābhiniṭhatā tayo chandā – nekkhammacchando abyāpādacchando avihiṃsāchando. Tattha nekkhammacchando alobho; abyāpādacchando adoso; avihiṃsāchando amoho. Imāni tīṇi kusalamūlāni aṭṭhasu sampattesu parahitāni, tesameva catunnaṃ upādānānaṃ nirodhāya saṃvattanti. Sace vā puna kammaṃ kareyya kaṇhaṃ vā sukkaṃ vā tassa vipākahānāya saṃvattanti. Idaṃ kammaṃ akaṇhaṃ asukkaṃ kammakkhayāya saṃvattati. Tattha yo tiṇṇaṃ akusalamūlānaṃ nirodho, ayaṃ nirodho. Soyeva maggo tattha paṭipadāni imāni dve saccāni imāni cattāri saccāni āvaṭṭo hāro.

Kāmesu sattāti ye sekkhā, te ekenevākārena sattā. Ye puthujjanā, te dvīhākārehi sattā, tassāyaṃ pañho vibhajjabyākaraṇīyo vattabbo. Kiñcāpi sotāpanno paṭisevanāya, no ca kho abhinivese satto yo hi apacayāya padahati, na upacayāya. Sekkho hi kilesavasena kāme paṭisevatī. Puthujjano pana kilesasamuṭṭhānāya kāme paṭisevatī. Tattha kāmesu sattānaṃ catuoghaṃ tarissatī vibhajjabyākaraṇīyo, ayaṃ vibhatti.

80. Parivattanoti kāme ye neva sajjanti na ca saṃyojanehi saṃyuttā, te oghaṃ tarissantī vipulaṃ mahantanti. Ayaṃ suttassa paṭipakkho.

Vevacananti yo kāmesu satto yo ca tattha kāmānaṃ guṇo, tattha viso satto. Yepi kāmānaṃ āhārā dhammā, tattha viso satto. Tatthimaṃ kāmānaṃ vevacanaṃ pāko rajo sallaṃ gaṇḍo īti upaddavoti. Yāni vā pana aññāni vevacanāni tattha viso sattoti vevacanaṃ. Satto bandho mucchito gadhito ajjhosito kāme ajjhāpannā parimutto tabbahulavihārīti. Yāni vā pana aññāni vevacanāni, ayaṃ vevacano nāma. Kāmappacārapaññattiyā kilesagocarapaññattiyā paññattā cittanti vevacanaṃ. Satto tabbahulavihārīti yāni vā pana aññāni. Ime kāmappacārapaññattiyā kilesagocara paññattiyā paññattā, bījapaññattiyā paññattā, saṅkhārā saṃyojanapaññattiyā paññattā, upādānaṃ hetupaññattiyā paññattā, puggalo puthupaññattiyā paññatto.

Otaraṇoti imāya paṭiccasamuppādo dukkhaṅca samudayo ca. Ye kilesā ye saṅkhārā saṃyojanāni ca pañcasu khandhesu saṅkhārakkhandho dhammāyatanesu akusalā dhammāyatanāni indriyesu sukhindriyaṅca, somanassindriyaṅca, ayaṃ indriyotaraṇo.

Sodhanoti ettako. Eseva ārambho niddisitaḥ suttaṭṭho.

Adhiṭṭhānoti ime dhammā atthi ekattatāya paññattā atthi vemattatāya. Ye saññā bāhiro kāme, te vemattatāya paññattā. Pañcasu kāmagaṇesu sattāti pariyuṭṭhānavipallāsā vemattatāya paññattā oghaṃ tareyyuṃ. Vipulaṃ mahantanti avijjā ekattatāya paññattā.

Parikkhāroti tassa ko hetu ko paccayo? Ārammaṇapaccayatāya paccayo. Ayoniso ca manasikāro sannissayassa paccayatāya paccayo. Avijjā samanantarapaccayatāya paccayo. Rāgānusayo hetupaccayatāya paccayo. Ayaṃ hetu, ayaṃ paccayo.

Samāropano paccayoti ye kāmesu sattā sugatā surūpāti ayaṃ kāmadhātuyā chando rāgo te apuññamayā saṅkhārā. Te kiṃ paccayā? Avijjā paccayā. Te kissa paccayā? Viññāṇassa paccayā. Iti avijjāpaccayā saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaṇaṃ evametassa kevalassa mahato dukkhakkhandhassa samudayo hoti ekaṃ suttaṃ gataṃ. Pañcanīvaraṇikaṃ suttaṃ kātappaṃ.

81. Tattha katamo desanāhāro nāma? Yā ca abhijjhā yo ca byāpādo yaṅca uddhaccaṃ, ayaṃ taṇhā. Yaṅca thinamiddhaṃ, yaṅca kukkuccaṃ yā ca vicikicchā, ayaṃ diṭṭhi. Yā pana kāyassa akammaṇiyatā kiñcāpi taṃ middhaṃ no tu sabhāvakesatāya kilesa, iti yā ca cittasallīyanā yā ca kāyākammaniyatā, ayaṃ pakkhopakilesa na tu sabhāvakesa. Tattha

attasāññānupacittam kilamatho kukkucānupacittam thinam yā cittassa līyanā, iti ime pañca nīvaraṇā cattāri nīvaraṇāni sabhāvakesā thinamiddham nīvaraṇapakkhopakilesa. Yathā cattāro āsavā sabhāvaāsavatāya āsavā no tu cittasāsavatāya āsavā. Sabhāvatāya āsavā. Pakkhe āsavatāya āsavā. Atha panāha suttantam yena te sampayuttā vā vippayuttā vā āsavā, teyeva ete vattabbā sāsavā vā anāsavā vā.

Tattha katamo vicayo. Abhiḥjhā kāmataṇhā rūpataṇhā bhavataṇhā. Yaṃ vā pana kiñci ajjosānagatam sāsavā abhiḥhitassa mettānupassiya yo anattam carati. Tattha yo byāpādam uppādeti, acari carissatīti. Evaṃ nava āghātavatthūni kattabbāni, tassevam byāpādānupassissa kilesa yo paridāho kāyakilamatho akammaniyatā middham. Cittānupassissa paṭighātena khiyanā, idaṃ thinamiddham. Tattha adhikaraṇaavūpasamo, idaṃ uddhaccam. Yaṃ kiṃ kasathamīti idaṃ kukkucam. Yaṃ yathā idaṃ santīraṇam, ayaṃ vicikicchā. Tattha avijjā ca taṇhā ca atthi, idaṃ pariyuṭṭhānam. Āvaraṇam nīvaraṇam chadanam upakkilesa ca atthi, idaṃ kāmaccando kāmārāgapariyuṭṭhānassa padaṭṭhānam. Byāpādo byāpādapariyuṭṭhānassa padaṭṭhānam. Thinamiddham thinamiddhapariyuṭṭhānassa padaṭṭhānam. Uddhaccakukkucam avijjāpariyuṭṭhānassa padaṭṭhānam. Vicikicchā vicikicchāpariyuṭṭhānassa padaṭṭhānam. Kāmārāgapariyuṭṭhānam anusayasamyojanassa padaṭṭhānam. Byāpādapariyuṭṭhānam paṭighasamyojanassa padaṭṭhānam. Thinamiddhapariyuṭṭhānam mānasamyojanassa padaṭṭhānam. Avijjāpariyuṭṭhānañca vicikicchāpariyuṭṭhānañca ditthisamyojanassa padaṭṭhānam.

Tattha katamo lakkhaṇo hāro? Kāmārāgapariyuṭṭhāne vutte sabbāni pariyuṭṭhānāni vuttāni hontīti. Samyojanesu vuttasu sabbasamyojanāni vuttāni honti. Ayaṃ lakkhaṇo hāro.

82. Tattha katamo catubyūho hāro? Ye ime pañca nīvaraṇā jhānapaṭipakkho so dukkhasamudayo. Yaṃ phalam, idaṃ dukkham. Tattha kāmaccandassa nekkhamavitakko paṭipakkho; byāpādassa abyāpādavitakko paṭipakkho; tiṇṇam nīvaraṇānam avihimsāvitakko paṭipakkho. Iti ime tayo vitakkā. Nekkhamavitakko samādhikkhandham bhajati. Abyāpādavitakko sīlakkhandham bhajati. Avihimsāvitakko paññākkhandham bhajati. Ime tayo khandhā. Ariyo aṭṭhaṅgiko maggo nīvaraṇappahānāya samvattati. Yaṃ nīvaraṇappahānam, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Pañca nīvaraṇāni dasa bhavanti. Yadapi ajjhataṃ sārājṇi, tadapi nīvaraṇaṃ. Yadapi bahiddhā sārājṇi, tadapi nīvaraṇaṃ, evaṃ yāva vicikicchā ime dasa nīvaraṇā. Ajjhatabahiddhā kilesā imāni dve saṃyojanāni ajjhattasaṃyojanañca bahiddhāsaṃyojanañca. Tattha ahanti ajjhataṃ, mamanti bahiddhā. Sakkāyadiṭṭhi ajjhataṃ, ekasatṭhi diṭṭhigatāni bahiddhā. Yo ajjhataṃ chandarāgo rūpesu avītārāgo bhavati avītacchando. Evaṃ yāva viññāṇe, ayaṃ ajjhataṃ taṇhā. Yaṃ chasu bāhiresu āyatanesu tīsu ca bhavesu ajjhosaṇaṃ, ayaṃ bahiddhā taṇhā. Imāni dve saccāni saṃyojanāni saṃyojanīyā ca dhammā. Tattha saṃyojanesu dhammesu yā nibbidānupassanā ca, ayaṃ maggo. Yaṃ saṃyojanappahānaṃ, ayaṃ nirodho. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhattihāro? Saṃyojananti na etaṃ ekaṃsena. Mānasaṃyojanaṃ diṭṭhibhāgiyanti na taṃ ekaṃsena adiṭṭhamānaṃ nissāyamānaṃ na pajahati. Yo pañca uddhambhāgiyo māno kiñcāpi so diṭṭhipakkhe siyā. Na tu orambhāgiyaṃ saṃyojanaṃ tassa pahānāya saṃvattatīti. Yo ca ahaṃkāro na paviddhoyaṃ panassa evaṃ hoti. Kadāsu nāmāhaṃ taṃ santaṃ āyatanaṃ sacchikatvā upasampajja viharissāmi, yaṃ ariyā santaṃ āyatanaṃ upasampajja viharissantīti, ayaṃ abhijjhā na ca taṃ nīvaraṇaṃ. Atthi pana arahato kāyakilesamiddhañca okkamati na ca taṃ nīvaraṇaṃ tassa thinamiddhaṃ nīvaraṇanti. Na ekaṃsena. Ayaṃ vibhattihāro.

Parivattanoti pañca nīvaraṇā pañcaṅgikena jhānena pahānaṃ gacchanti. Ayaṃ tesam paṭipakkho nīvaraṇo asukassa pahīnāti na aññānuminitabbaṃ, paramatthamajjhataṃ, ayaṃ parivattanā.

Tattha katamo vevacano? Kāmacchando chandarāgo pemaṃ nikaṇṭhīti vevacanaṃ. Nīvaraṇaṃ chadanaṃ upakkilesa pariyutṭhānanti vevacanaṃ.

Paññattīti avijjāpaccayā kiccapaññattiyā paññatti, byāpādo vikkhepapaññattiyā paññatti, thinamiddhaṃ asamugghātapaññattiyā paññatti. Evaṃ sabbepe ete pañca nīvaraṇā imamhi sutte vikkhepapaññattiyā paññatti.

Tattha katamo otaraṇo? Ime pañca nīvaraṇā avijjā ca taṇhā ca tattha avijjāmūlā nīvaraṇā. Yā taṇhā ime saṅkhārā, te avijjāpaccayā ime dve dhammā pañcasu khandhesu saṅkhārakkhandhāpariyāpannā, āyatanesu dhammāyatanaṃ, dhātūsu dhammadhātu, indriyesu imesaṃ dhammānaṃ padaṭṭhānaṃ sukhindriyassa ca somanassindriyassa ca itthindriyassa ca

purisindriyassa ca.

Tattha katamo sodhano hāro? Idaṃ suttaṃ yathā ārabha nikkhittaṃ so attho bhāsito imehi pañcahi padehi.

Tattha kāmacchando ca byāpādo ca vicikicchā ca na ekattatāya paññattā, kāmāti na ekattatāya paññattā, atha khalu vemattatāya paññattā. Ayaṃ adhiṭṭhāno hāro.

Tattha katamo parikkhāro? Kāmacchandassa ayoniso manasikāro subhārammaṇapaccayo; subhanimittaṅca hetu. Byāpādassa ayoniso manasikāro āghātavatthūni ca paccayo; paṭighānusayo hetu. Thinamiddhassa paṭisaṃhāro paccayo; pavattiyā kilamathā calanā taṅca hetu. Uddhaccakukkuccassa rajanīyaṃ ārammaṇiyaṃ assādiyākindriyaṃ tāva aparipuṇṇaṅca ñāṇaṃ paccayo; kāmasaññā ca ditṭhianusayo ca hetu. Vicikicchāya nava mānavidhā ārammaṇaṃ mānānusayo, sova paccayo; vicikicchānusayo hetu. Ete pañca dhammā sahetu sappaccayā uppajjanti.

Tattha katamo samāropano hāro? Ime pañca nīvaraṇā cattāropi ete āsavā gaṇḍāpi ete sallāpi ete upādānāni ete. Tesu eva bāhiresu dhammesu saṃkilesabhāgiyaṃ suttanti paññattim gacchati. Ayaṃ samāropano hāro.

Niddiṭṭhaṃ saṃkilesikabhāgiyaṃ suttaṃ.

83. Manopubbaṅgamā dhammāti gāthā.

Tattha katamo desanā hāro? Imamhi sutte ko attho khandhavavatthānena viññāṇakkhandhaṃ deseti, dhātuvavatthānena manoviññāṇadhātum, āyatanavavatthānena manāyatanam, indriyavavatthānena manindriyam. Tassa kiṃ pubbaṅgamā dhammā? Saṃkhittena cha dhammā pubbaṅgamā dhammā kusalamūlāni ca akusalamūlāni ca animittaṃ imamhi sutte kusalamūlaṃ desitaṃ. Tattha katamā manopubbaṅgamā dhammā? Mano tesam pubbaṅgamaṃ, yathāpi balassa rājā pubbaṅgamo, evameva dhammānaṃ manopubbaṅgamā. Tattha tividhānaṃ pubbaṅgamānaṃ nekkhammacchandena abyāpādacchandena avihimsāchandena. Alobhassa nekkhammacchandena pubbaṅgamā. Adosassa abyāpādacchandena pubbaṅgamā. Amohassa avihimsāchandena pubbaṅgamā. Tattha **manoseṭṭhā**ti manasā ime dhammā ussatā manena vā nimmitā. Manova imesaṃ dhammānaṃ seṭṭhoti manova imesaṃ dhammānaṃ seṭṭhajeṭṭhoti manova imesaṃ dhammānaṃ ādhipaccaṃ karotīti manoseṭṭhā. **Manojavāti**

yattha mano gacchati. Tattha ime dhammā gacchantīti manojavā. Yathā vāto sīghaṃ gacchati añño vā koci sīghaṃ gāmakko vuccate vātajavoti pakkhigāmikoti, evameva ime dhammā manena sampajāyamānā gacchanti, tattha ime dhammā gacchantīti manojavāti. Te tividhā chandasamudānītā anāvilatā ca saṅkappo. Sattavidhā ca kāyikaṃ sucariṃ vācasikaṃ sucariṃ, te dasa kusalakammaṃpathā. Tattha **manasā ce pasannenāti** manokammaṃ. **Bhāsati vāti** vacīkammaṃ. **Karoti vāti** kāyakammaṃ. Imehi imasmiṃ sutte dasa kusalakammaṃpathā paramāpi santā sīlavatā paramā. So bhavati vivattiyaṃ na lokaniyyānāya vāsanābhāgiyaṃ suttaṃ bhavati. Ayaṃ desanā.

Tattha katamo vicayo hāro? Manopubbaṅgamā dhammāti kusalamūlāni ca aṭṭhaṅgasammattāni. Idaṃ suttaṃ.

Yuttīti dasannaṃ kusalakammaṃpathānaṃ yo vipāko, so sukhavedanīyo abyāpādassaṅgamāno. **Chāyāva anapāyinīti** anugacchati atthi esā yutti.

Padaṭṭhānanti aṭṭhārasannaṃ manopavicārānaṃ padaṭṭhānaṃ. Manopubbaṅgamā dhammāti sabbakusalapakkhassa ime dhammā padaṭṭhānaṃ. **Manasā ce pasannenāti** yo cetaso pasādo, idaṃ saddhindriyassa padaṭṭhānaṃ. **Bhāsati vāti** sammāvācāya. **Karoti vāti** sammākammantassa ca sammāvāyāmassa ca padaṭṭhānaṃ.

Lakkhaṇoti iti pubbaṅgamā dhammāti vedanāpubbaṅgamāpi ete, saññāpubbaṅgamāpi ete, saṅkhārapubbaṅgamāpi ete. Ye keci dhammā sahaṅgātā sabbe pubbaṅgamā etesaṃ dhammānaṃ. **Tato naṃ sukhamanvetīti** somanassamāpi naṃ anveti yaṃ susukhacchāyā tadāpi naṃ sukhaṃ tadapi anveti.

84. Tattha katamo catubyūho hāro? Manopubbaṅgamāti na idaṃ ekādivacanaṃ. Kiṃ kāraṇā? Sabbe yeva ime chaviññāṅakāyā, imamhi bhagavato ko adhippāyo? Ye sukkena atthikā, te manāṃ pasādentīti ayaṃ imamhi sutte bhagavato adhippāyo. Attho pubbeyeva niddiṭṭho.

Yāni hi kusalamūlāni, tāni aṭṭhānisamsamattā hetu, ayaṃ aṭṭhaṅgiko maggo. Dasa ṭhānāni desanāhetūni desanāpaccayā niddesaṇā ca. Tattha yaṃ maññe dukkhena saha nāmarūpaṃ viññāṇasaccanti aṅgena kusalamūlaṃ pahīyati, ayaṃ appahīnabhūmiyaṃ samudayo. Yaṃ tesāṃ pahānā, ayaṃ nirodho. Imāni cattāri saccāni. Ayaṃ āvaṭṭo hāro.

Vibhattīti –

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;

Manasā ce pasannena, bhāsati vā karoti vā;

Tato naṃ sukhamanveti, chāyāva anapāyinīti.

Taṃ na ekamsena samaṇassa vā brāhmaṇassa vā pana hoti. Tassa vā micchādīṭṭhikassa sakasatthe cittaṃ pasādeti, tena ca pasannena cittaena bhāsati byākaroti na taṃ sukhamanveti na chāyāva anugāminī, dukkhameva taṃ anveti. Yathā vahantaṃ cakkamaṃ padamanveti, idaṃ taṃ vibhajjabyākaraṇīyaṃ. Manasā ce pasannena kāyakammaṃ vacīkammaṃ sukhavedanīyanti samaggate sukhavedanīyaṃ micchaggate dukkhavedanīyaṃ, ayaṃ taṃ vibhatti.

Tattha katamo parivattano hāro? Manopubbaṅgamā dhammāti yaṃ manasā paduṭṭhena bhāsati vā karoti vā dukkhamassānugāminī, eṭāniyeva dve suttāni bhāsītāni esa eva ca paṭipakkho. Vevacananti yadidaṃ manocittaṃ viññāṇaṃ manindriyaṃ manoviññāṇadhātu.

Paññattīti manopubbaṅgamā dhammāti ayaṃ mano kiñci paññattiyā paññattaṃ. Dhammāti kusalakammappaṭhapaññattiyā paññattaṃ. Manoseṭṭhāti viṣiṭṭhapaññattiyā paññattaṃ. Manojavāti sahapaññattiyā paññattaṃ. Cittanti nekkhammapaññattiyā paññattaṃ. Manasā ce pasannenāti saddhindriyapaññattiyā paññattaṃ. Manasā ce pasannenāti anāvilasaṅkappadutiyaṃjjhānapaññattiyā paññattaṃ. Manasā ce pasannenāti assaddhānaṃ paṭipakkhapaññattiyā paññattaṃ. Bhāsati vāti sammāvācāpaññattiyā paññattaṃ. Karoti vāti sammākamantapaññattiyā paññattaṃ. Tato naṃ sukhamanvetīti jhānasamādhānaṃ. Indriyesu manindriyaṃ. Paṭiccasamuppāde viññāṇaṃ. Manopubbaṅgamā dhammāti mettā ca mudutā ca jhānesu dutiyaṃ jhānaṃ tatiyaṃca. Khandhesu saṅkhārakkhandhāpariyāpanno. Dhātūsu dhammadhātu, āyatanesu dhammāyatanaṃ. Yaṃ kusalaṃ indriyesu sukhindriyaṃca somanassindriyaṃca padaṭṭhānaṃ. Imesaṃ dhammānaṃ paṭiccasamuppānaṃ phassapaccayā sukhavedanīyo phasso sukhavedanā manopavicāresu somanassavicāro chattimśesu paṭhamapadesu cha somanassanekkhammassitā. Iti ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Yaṃ atthaṃ ārabba idaṃ suttaṃ bhāsitaṃ. So attho niyutto etamatthaṃ ārabba suttaṃ. Ayaṃ sodhano hāro.

85. Tattha katamo adhiṭṭhāno hāro? Manopubbaṅgamā dhammāti vevacanapaññatti, na ekattapaññatti. Dhammāti ekato na vevacanapaññatti. Manasā ce pasannenāti so pasādo dvidho ajjhatañca abyāpādāvikkhambhanabahiddhā ca okappanato. So ajjhattapasādo dvidho. Samugghātapasādo ca vikkhambhanapasādo ca byāpādapariyuṭṭhānam. Vighāto na mūlapasādo jātamūlampi vā. Pasādo sabyāpādam vighātena. Tato naṃ sukhamanvetīti sukhaṃ kāyikañca cetasikañca appiyavippayogopi piyasampayogopi nekkhammasukhampi puthujjanasukhampi pītisambojjhaṅgampi cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedeti, tampi kāyikaṃ sukhaṃ bojjhaṅgā ca cetasikaṃ sukhaṃ. Yampi passaddhakāyo sukhaṃ vedesi, tampi tañca sukhapadaṭṭhānam paññattiyā yathāvuttaṃ taṃ aparāmatṭhaṃ kusalānam dhammānam. Anvetīti appanā sandissati na cāyaṃ vā pattabhūto anveti. Tadidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātabbaṃ. Hetunā ca yo pasannamānaso vipākena ca yo dukkhavedanīyo.

Parikkhāroti bhagavā pañcasatena bhikkhusaṅghena nagaram pavisati rājagahaṃ. Tattha manusso puggalo bhagavantaṃ parivisati, tassa pasādo uppanno kusalamūlapubbayogāvacaropi. So aññesañca akkhāti, idaṃ vācaṃ bhāsati lābhā tesam, yesaṃ nivesanaṃ bhagavā pavisati, amhākampi yadi bhaveyya mayampi bhagavato sampasādam lacchamhāti. Yena bhagavā tenañjaliṃ paṇāmetvā “namo bhagavato namo bhagavato”ti abyāpādamāno ekamante aṭṭhāsi. Tadanantare bhagavā imaṃ suttaṃ abhāsittha “manopubbaṅgamā dhammā”ti. Sabbamaṃ suttaṃ tathā yaṃ paresaṃ bhāsati idaṃ vācāmmaṃ. Yaṃ añjaliṃ paṇāmeti, idaṃ kāyakammaṃ. Yo manopasādo, idaṃ manokammaṃ. Tattha yaṃ paresaṃ pakāseti bhāsati vaṇṇaṃ. Yesaṃ bhagavā nivesanaṃ gacchatīti. Sabbamaṃ tassa alobho kusalamūlaṃ. Yaṃ bhagavati mettacitto, tassa adoso kusalamūlaṃ. Yaṃ añjaliṃ paṇāmeti mānañca niggāṇhāti, tathassa amoho kusalamūlaṃ pātubhavati. Yaṃ ulārapaññaṃ paṭilabhati, idamassa diṭṭhivipallāsappahānaṃ. Yaṃ tathāyeva saṃvaro hoti, idamassa saññāvipallāsappahānaṃ. Yaṃ manassa pasādanam, idamassa cittavipallāsappahānanti akusalavipallāsānaṃ vikkhambhanaṃ pahānaṃ paccayo. Tīni kusalamūlāni yo anāvilacittasaṅkappo, so tassa manasikāroti vuccati. Yaṃ kilesehi vikkhambhanaṃ iti vipallāsā ca ārammaṇā sappaccayatāya paccayo kusalamūlāni ca sandissayatāya paccayo, so ca manasikāro hetunā iminā paccayena cittaṃ uppannaṃ. Tattha yaṃ sasatthārammaṇaṃ cittaṃ pavattaṃ ayaṃ buddhānussati. Yampi bhagavato guṇe manasi karoti, ayamassa dhammānussati. Tattha satisampajaññaṃ hetu, ayañca paccayo. Vācā paññā hetu vitakkavicārā paccayo. Kāyasaṅkhārā

kammasa abhisankhāro nāma hetu vā appaccayo sukhavedanīyassa kammasa upacayo hetukā kammasa paccayo.

86. Tattha katamo samāropano hāro? Manasāyeva pasannena satoyevettha pasanno api ca cittavodānā sattā vimuccantīti tena sattā cittaṭṭhaṅgamā cittaena pasannena cetanāpi tattha cittabhūtā bhavantīti paṭighā ayaṃ cetanānaṃ pasādena kāyo cassa pasādo, so ca ārabhati pasādena pasanno saññānanti cassa aviparītā, so pañcavidho vikkhambhanā, kāyapassambhanāyevā pasādo cittaṭṭhaṅgamā pana pubbaṃyeva pasannaṃ. Ayaṃ samāropanā. Evaṃ pañcannampi pasādo. Tato naṃ sukhamanvetīti katamaṃ bhagavā niddisati? Na hi attasaccaṃ tassa kammasa vipāko anveti. Tassa upāyo anugacchati yadā sitapaccayā uppajjate somanassaṃ avipparīṭṭhāropi anveti. Ayaṃ samāropano hāro.

Mahānāma sakkassa suttaṃ . Tasmim ce samaye assato asampajāno kālaṃ kareyya kāme bhavati. Assato abhisamāhāro yo mā bhāyi, mahānāma, yaṃ taṃ cittaṃ dīgharattaṃ saddhāparibhāvitam sīlāparibhāvitam sutacāgāparibhāvitanti vitthārena kātabbaṃ. Cāgena ca paññāya ca kiṃ dasseti? Yā saddhā, sā cetaso pasādo. Yā anāvilasankappitā, sā saddhā. Kiṃ kāraṇā? Anāvilalakkhaṇā. Anāvilalakkhaṇā hi saddhā. Apare āhu guṇāparisuddhiniṭṭhāgamanalakkhaṇā, yañca apare vā vacanapaṭiggahalakkhaṇā saddhā. Aparo pariyāyo attānaṃ yadi evaṃ okappeti “nāhaṃ kiñci jānāmīti esā ahaṃ tattha anuññattā anaññatā”ti. Ayaṃ saddhāti. Aparo pariyāyo ekasatṭhiyā diṭṭhigatānaṃ ādīnavānupassanā aniccaṃ dukkhamanattāti. Tena ca paṭiṭṭhaṃ bhavati yathā gambhīre udapāne udakaṃ cakkhunā passati na ca kāyena abhisambhunāti. Evamassa ariyā nijjhānakkhantiyā diṭṭhi bhavati, na ca sacchikatā. Ayaṃ vuccati saddhā. Sā ca lokikā. Aparo pariyāyo khamati puthujjanabhūtassa vīsati cāti ko sakkāyādhiṇā na niveso. Na etaṃ ekanti nayasaññā yathābhūtaṃ diṭṭhiyā tu khalu mudūhi pañcahi indriyehi dassanamaggena pahīnā bhavanti. Diṭṭhekatṭhā ca kilesā, ayaṃ saddhā.

Sotāpattaṅgamadukkhāyaṃ bhūmiyaṃ paripuññā vuccati. Tasmimyeva bhūmiyaṃ sekkhasīlaṃ ariyā dhāranti vuccati. Tasmimyeva bhūmiyaṃ mudupaññā paññindriyanti vuccati. Tasmimyeva bhūmiyaṃ khandhehi anattikatā, ayaṃ cāgo. Tasmā saddhā cāgādhiṭṭhānena niddisatābā. Yatikenā bhīyyo manena sā hissa viparītā diṭṭhikā assaddhā, sā nayanaupadhīsu pamattā samādinā. Tattha saddhindriyaṃ yo kāmaṃ parivissanti iti santapāpapaṭinissaggā na cāgādhiṭṭhānaṃ paññindriyena paññādhiṭṭhānaṃ, sīlena upasamādhiṭṭhānaṃ. Ime cattāro dhammā sīlaṃ

paribhāvayanti saddhā sīlaṃ cāgo ca paññāti. Tattha saddhāya oghaṃ tarati. Yaṃ sīlaṃ, ayaṃ appamādo. Yo cāgo, idaṃ paññāya kammaṃ. Yā paññā, idaṃ paññindriyaṃ, tattha yaṃ saddhindriyaṃ. Taṃ tīsu aveccappasādesu. Yaṃ sīlaṃ, taṃ saddhindriyesu. Yo cāgo, so catūsu jhānesu. Yā paññā, sā saccesu, sati sabbatthagāminī. Tassa sekkhassa bhaddikā bhati, bhaddiko abhisamparāyo. Tassa sammutṭhassatikassa sīlaṃ karontassa na kāyasammutṭhassatitāya tāni vā indriyāni taṃ vā kusalamūlaṃ kammavipākam bhavati. Tassa tikassa atthaniddeso. Tattha saddhā sīlaṃ cāgo paññā cattāro dhammā. Yā saddhā yā ca paññā, idaṃ manosucaritaṃ. Yaṃ sīlaṃ, idaṃ kāyikaṃ vācasikaṃ sucaritaṃ. Yo cāgo, idaṃ cetasikaṃ alobho sucaritaṃ. Iti citte gahite pañcakkhandhā gahitā bhavanti. Imehi dhammehi sucaritaṃ idaṃ dukkhañca ariyasaccaṃ padaṭṭhānaṃ maggassa.

87. Tattha katamo vicayo hāro? Yā ca saddhā yañca sīlaṃ. Taṃ kissa karoti? Yā saddhā tāya bhagavantam anussarati mattenapi hatthinā samāgatā, assa bho kukkurā sabbaṃ sīlena nappaṭipajjati kāyena vā vācāya vā thānaṃ visārado bhavatīti avippaṭisārī paññā yassa paññattaṃ upaṭṭhapeti. Tassa akhaṇḍassa sīlaṃ yaṃ na pacchi tassaṃ mohassa akusalacittaṃ uppajjati micchādiṭṭhisahagataṃ vā, ayaṃ vicayo hāro. Dhammavādino bhaddikārāti bhavissati atthi eṣā yutti.

Tattha katamo padaṭṭhāno hāro? Yamidaṃ cittaṃ dīgharattaṃ paribhāvitaṃ saddhāya sīlena cāgena paññāya samādhinā paṭhamajjhānassa padaṭṭhānaṃ. Yā saddhā assa anāvilasaṅkappo, taṃ dutiyajjhānassa padaṭṭhānaṃ. Tīṇi ca aveccappasādā yaṃ sīlaṃ, taṃ ariyakantaṃ, taṃ sīlakkhandhassa padaṭṭhānaṃ. Yā paññā, sā paññākkhandhassa padaṭṭhānaṃ. Ime ca dhammā idañca cittaṃ ekodibhūtasamādhissa padaṭṭhānaṃ. Saddhā saddhindriyassa padaṭṭhānaṃ. Cāgo samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Saddhā ca paññā ca vipassanā padaṭṭhānaṃ. Sīlañca cāgo ca samathassa padaṭṭhānaṃ. Saddhā ca paññā ca avijjā virāgāya paññāvimuttiyā padaṭṭhānaṃ. Sīlañca cāgo ca rāgavirāgāya cetovimuttiyā padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Viññāṇe vutte saddhāsati bhāvite sabbe pañcakkhandhā vuttā bhavanti. Saddhāya bhaṇitāya sabbāni satta dhanāni bhaṇitāni honti saddhādhanam...pe... sīlakkhandhe vutte samādhikkhandho ca paññākkhandho ca vuttā bhavanti. Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ pacchimake kāle na tadanuparivatti bhavissatīti netam thānaṃ vijjati. Tattha saññāpi tadanuparivattinī bhavati. Yepi tajjātikā dhammā, tepi tadanuparivattino bhavanti. Rūpasaññā rūpasañcetanānupassanamasikāro

evaṃ channaṃ āyatanānaṃ viññāṇakāye, ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo? Ye bhaddikaṃ bhatīṃ ākaṅkheyya bhaddikaṅca abhisamparāyaṃ, te saddhaṃ sīlaṃ cāgaṃ paññaṅca manasi karissanti, ayaṃ adhippāyo. Ye caññepi sattā tathāgatassa sammukhaṃ na paṭiyujjhante, imaṃ dhammaṃ sotā avippaṭisārato kālaṃ karissantīti, ayaṃ adhippāyo.

88. Tattha katamo āvaṭṭo hāro? Idampi cattāro dhammā saddhā ca paññā ca assaddhiyaṅca avijjaṅca hananti. Sīlaṅca cāgo ca taṇhā ca dosaṅca hananti. Tassa dve mūlāni pahīyanti. Dukkhaṃ nivatteti appahīnabhūmiyaṅca dvimūlāni pañcakkhandhā. Dve ariyasaccāni samatho ca vipassanā ca. Dvinnāṃ mūlānaṃ pahānaṃ. Imāni dve saccāni nirodho ca maggo ca. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti? Yaṃ taṃ cittaṃ saddhāparibhāvitaṃ...pe... sace puthujjanassa tassapi bhaddikā bhatī bhavissatīti na ekaṃsena tassa kammaṃ diṭṭheyyeva dhamme vipākanti paccassati, aparamhi vā pariyāye bhavissati. Yaṃ vā atītaṃ vipākāya paccupaṭṭhitaṃ, tappaccayāni cetāni, ye yathā mahākammavibhaṅge “tenāyaṃ vibhajjabyākaraṇiyo niddeso dhammacārino yā bhaddikā bhatī”ti.

Tattha katamā parivattanā? Assaddhiyaṃ dussīlyaṃ yaṃ maccheraṃ duppaññaṃ ca yaṅca paṭipakkhena pahīnā bhavanti, ayaṃ parivattanā.

Tattha katamaṃ vevacanaṃ? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvitaṃ cittaṃ manoviññānaṃ...pe... yaṃ saddhābalaṃ saddhindriyaṃ, yaṃ sīlaṃ taṃ sucariṭaṃ, saṃyamo niyamo damo khandhatā imāni tassa vevacanaṃ. Yo cāgo so paṭinissaggo alobho vosaggo cāgoyiṭṭhānaṃ. Yā paññā sā paññattā paññappabhā paññindriyaṃ paññābalaṃ.

Tattha katamā paññatti? Yaṃ taṃ cittaṃ bījaṃ paññattiyā paññattaṃ. Paribhāvanā vāsanaṃ paññattiyā paññatti. Saddhā pasādapaññattiyā paññattā. Sīlaṃ sucariṭapaññattiyā paññattaṃ. Cāgo puññakiriyapaññattiyā paññatto. Paññā vīmaṃsapaññattiyā paññattā. Ime tayo dhammā saddhā sīlaṃ cāgo paññavato pārissuddhiṃ gacchanti.

Tattha katamo otaraṇo? Yaṃ cittaṃ, taṃ khandhesu viññāṇakkhandho, dhātūsu manoviññāṇadhātu, āyatanesu manāyatanaṃ. Ye cattāro dhammā, te khandhesu saṅkhārakkhandhe pariyāpannā...pe... dhātūsu āyatanesu.

Tattha katamo sodhano hāro? Idam bhagavato bhāsitaṃ mahānāmena sakkena pucchitena sabbaṃ taṃ niyuttaṃ.

Tattha katamo adhiṭṭhāno? Idam cittaṃ vemattatāya paññattaṃ akusalehi cittehi aparibhāvitehi paribhāvanti yāni puna paribhāvitāni aññesampi tattha upādāya paññattaṃ sabbepime cattāro dhammā ekattatāya paññattā. Bhaddikā bhatīti kāmabhogino teva rūpadhātu arūpadhātu manussāti sabbā bhaddikā bhati tadeva kathāya paññattaṃ, ayaṃ paññatti.

Tattha katamo parikkhāro? Cittassa indriyāni paccayo ādhipeyyapaccayatāya manasikāro. Hetupaccayatāya paccayo. Saddhāya lokikā paññā hetupaccayatāya paccayo. Yoniso ca manasikāro paccayo. Sīlassa patirūpadesavāso paccayo. Attasammāpaṇidhānaṅca hetu. Cāgassa alobho hetu. Avippaṭṭisāro ca hetupaccayo. Paññā parato ca ghoso ajjhataṅca yoniso manasikāro hetupaccayo ca.

Tattha katamo samāropano? Yaṃ taṃ cittaṃ dīgharattaṃ paribhāvanti cetasi kāpi. Ettha sabbe dhammā paribhāvitā bhaddikā te bhati bhavissati, bhaddikā upapattiko abhisamparāyo. Iti ye keci manussakā upabhogaparibhogā sabbe bhaddikā bhatiyeva, ayaṃ samāropano.

89. Uddhaṃ adho sabbadhi vītarāgoti gāthā . Tattha kiṃ uddhaṃ nāma? Yaṃ ito uddhaṃ bhavissati anāgāmī, idam uddhaṃ. Adho nāma yamatikkantamatītaṃ, idamavoca apadānatanti uddhaṃ. Tattha atītena sassatadiṭṭhi pubbantākappikānaṃ aparantadiṭṭhi kesaṅci, ucchedadiṭṭhiṃ yaṃ vuttakappikānaṃ imā ceva diṭṭhiyo ucchedadiṭṭhi ca sassatadiṭṭhi ca. Tathāyaṃ sassatadiṭṭhi imāni pannarasa padāni sakkāyadiṭṭhi sassataṃ bhajanti. Rūpavantaṃ me attā, attani me rūpaṃ, rūpaṃ me attāti yaduccate paññaṃ paridahanti. Yā ucchedadiṭṭhi sā pañcasatāni ucchedaṃ bhajanti. Te “taṃ jīvaṃ taṃ sarīra”nti passanti, rūpaṃ me attāti tathārūpā catubbidhā sakkāyadiṭṭhi ucchedena ca sassatena ca. Evaṃ pañcasu khandhesu vīsativatthukāya diṭṭhiyā pannarasa padāni pubbantaṃ bhajanti. Sassatadiṭṭhiyā pañca padāni aparantaṃ bhajanti ucchedadiṭṭhiyā. Tattha “ayamahasmī”ti passantā rūpaṃ attato samanupassati, so ucchedavādī rūpavantaṅca attānaṃ, attani ca rūpaṃ, rūpasmim vā attāti so passati cāti iti ucchedadiṭṭhi ca, attato paṭissarati sassatadiṭṭhi pubbantato ca paṭissarati. “Ayamahasmī”ti na samanupassati. Tassa diṭṭhāsavā pahānaṃ gacchanti. Yo tīsu addhāsu pubbante ca aparante ca tena tena niddiṭṭhānena uddhaṃ adho sabbadhi vītarāgo “ahamasmī”ti na anupassatīti iminā dvārena iminā payogena iminā upāyena idam dassanabhūmi ca sotāpatti phalaṅca so ariyo

payogo anabhāvamgatena saṃsārena apunabbhavāti yo koci ariyo payogo punabbhavāya mudūni vā pañcindriyāni majjhāni adhimattāni vā sabbam apunabbhavappahānāya saṃvattanti. Ahanti diṭṭhogho kāmogho bhavogho avijjogho ca odhiso. Tattha desanāhārena cattāri saccāni pañcahi indriyehi sotāpattiphalena ca dve saccāni maggo ca nirodho ca. Sakkāyasamudayena dve saccāni dukkhaṇca samudayo ca, ayam desanā hāro.

Tattha katamo vicayo? “Ayamahamasmi”ti asamanupassanto tīṇi dassanappahātabbāni saṃyojanāni pajahati. Ayam vicayo.

Tattha katamā yutti? Tividhā puggalā koci ugghaṭitaññū koci vipaṇcitaññū koci neyyo. Ugghaṭitaññū tikkhindriyo ca tato vipaṇcitaññū mudindriyo tato mudindriyehi neyyo. Tattha ugghaṭitaññū tikkhindriyatāya dassanabhūmimāgama sotāpattiphalam pāpuṇāti, ekabījako bhavati. Ayam paṭhamo sotāpanno. Vipāṇcitaññū mudūhi indriyehi dassanabhūmimāgama sotāpattiphalam pāpuṇāti, kolaṃkolo ca hoti. Ayam dutiyo sotāpanno. Tattha neyyo dassanabhūmimāgama sotāpattiphalam pāpuṇāti, sattakkhattuparamo ca bhavati. Ayam tatiyo sotāpanno.

Atthi esā yutti mudumajjhādhimattehi indriyehi mudumajjhādhimattam bhūmim sacchikareyya sakkāyadiṭṭhippahānena vā diṭṭhigatāni pajahati. Ayam yutti.

Tattha katamo padaṭṭhāno? Tattha sakkāyadiṭṭhi sabbamicchādiṭṭhiyā padaṭṭhānam. Sakkāyo nāmarūpassa padaṭṭhānam. Nāmarūpam sakkāyadiṭṭhiyā padaṭṭhānam. Pañca indriyāni rūpīni rūparāgassa padaṭṭhānam. Saḷāyatanam ahaṃkārasa padaṭṭhānam. Tattha katamo lakkhaṇo? Dvīsu diṭṭhīsu pahīnāsu tattha ekā diṭṭhi diṭṭhigatāni pahānam gacchanti. Uddham ca adho ca vītarāgo sabbarajanīyesu vītarāgo hoti. Tajjā parabhūmiyam, idaṃ paccayanti yathābhūtam passati. So sabbapaṭṭicasamuppādam āmasati. Ayam lakkhaṇo hāro.

90. Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā ye nābhiraṃssanti, te diṭṭhippahānāya vāyamissanti. Ayamettha bhagavato adhippāyo. Ayam catubyūho hāro.

Tattha katamo āvaṭṭo hāro? Yānimāni mudūni pañcindriyāni tāni orambhāgiyāni pañcindriyāni. Sabbena sabbam samūhananti abhiṃhāyāpādo ca bhāvanākārena sekkhāya vimuttiyā balam saddhā, uddhambhāgiyāni diṭṭhivasena balam saddhā, vīriyindriyam ārabhitattā

satindriyaṃ paggahitattā accantaṃ niṭṭhaṃ gacchanti. Tattha yāni indriyāni, ayaṃ maggo saṃkilesappahānaṃ. Ayaṃ nirodho āyatīṃ anuppādadhammo, idaṃ dukkhaṃ. Ayaṃ āvaṭṭo hāro.

Tattha katamo vibhatti hāro? “Ayamahasmaṃ”ti yo samanupassati, so ca kho adhimattena lokikā yaṃ bhūmiyaṃ na tu ariyena payogena so sakkāyadiṭṭhi pajahati. Yaṃ vuccati tajjāya bhūmiyā adhimattāya. Tattha tajjāya bhūmiyaṃ pañcahi ākārehi adhimattataṃ paṭilabhāti sīlena vatena bāhussaccena samādhinā nekkhammasukhena. Tattha appatte pattasaññī adhimānaṃ gaṇhāti. Etasmiṃyeva vatthuppattiyaṃ bhagavā idaṃ suttaṃ bhāsati. Sīlavā vatamattenāti. Tattha yo appatte pattasaññī tassa yo samādhi, so sāmiso kāpurisasevito pana so kāpurisā vuccanti puthujjanā. Āmisaṃ yañca ariyamaggamāgamma lokikā anariyaṃ tena samādhi hoti anariyo kāpurisasevito. Yo pana ariyākārena yathābhūtaṃ na jānāti na passati , so adhigamaṃ pajahati yo ariyena samādhinā akāpurisasevitena nirāmisena nīyati, tattha akāpurisā vuccanti ariyapuggalā. Yo tehi sevito samādhi, so akāpurisasevito. Tasmā ekaṃ vibhajjabyākaraṇīyaṃ “ayamahasmaṃ”ti asamanupassanto tathā pāṭeti.

Tattha katamā parivattanā? Imāya dassanabhūmiyā kilesā pahātabbā, tehi pahīyanti aniddiṭṭhāpi bhagavatā niddisitabbā yo.

Tattha katamaṃ vevacanaṃ? Yā sakkāyadiṭṭhiyā attadiṭṭhiyā. Ayaṃ bhūmi. Ye kilesā pahātabbā. Te appahīyanti aniddiṭṭhāpi bhagavatā sassatadiṭṭhi ca ucchedadiṭṭhi ca, sā pariyantadiṭṭhi ca. Yā ariyantadiṭṭhi ca, sā sassatadiṭṭhi ca. Yā ucchedadiṭṭhi, sā natthikā diṭṭhi. Yā sassatadiṭṭhi, sā akiriyadiṭṭhi. Idaṃ vevacanaṃ.

Tattha katamā paññatti? Tanhā saṃyojanapaññattiyā paññattā. Maggo paṭilābhapaññattiyā paññatto. Indriyā paṭilābhapaññattiyā paññattāti. Tattha katamo otaraṇo? Sakkāyo dukkhaṃ dassanappahātabbo. Samudayo maggo. Indriyāni tāni ca niddiṭṭhāni khandhadhātuāyatanesu.

Tattha katamo sodhano hāro? Yañhi ārabba bhagavatā idaṃ suttaṃ bhāsitaṃ, so ārabba niddiṭṭho. Tattha katamo parikkhāro? Nāmarūpassa hetupaccayopi viññānaṃ hetu bījaṃ. Tena avijjā ca saṅkhārā ca paccayo. Nivattinayo na aparo pariyāyo sabbabhavo, ye ca sabbabhavassa hetu parabhaṇḍapaccayo iti sammādiṭṭhi parato ca ghoso yoniso ca manasikāro paccayo. Yā paññā uppādeti, esā hetu sammādiṭṭhiyā sammāsankappo bhavati, yā sammāsamādhi , ayaṃ parikkhāro.

Tattha katamo samāropano? “Ayamahasmī”ti asamanupassī dukkhato rogato...pe... pannarasa padāni. Sīlāni bhagavā kimatthiyāni kimānisamsāni. Sīlāni, ānanda, avipphaṭṭisāratthāni yāva vimutti. Tattha duvidho attho – purisattho ca vacanattho ca.

91. Tattha katamo purisattho? Yāyaṃ na pacchānutāpitā ayaṃ avipphaṭṭisāro, ayaṃ purisattho. Yathā koci brūhayati imatthamāsevati so bhaṇeyya, kiñci mamettha adhīnaṃ tassatthāya idaṃ kiriyāṃ ārabhāmīti. Ayaṃ purisattho.

Tattha katamo vacanattho? Sīlāni kāyikaṃ vā vācasikaṃ vā sucaritaṃ avipphaṭṭisāroti. Tattha sīlassa vatassa ca bhāsoyeva. Anañña sugatakammatā sucaritaṃ ayaṃ avipphaṭṭisāro. Evaṃ yāva vimuttīti ekamekasmim pade dve atthā – purisattho ca vacanattho ca, yathā imamhi sutte evaṃ sabbesu suttasu dve dve atthā. Ayaṃ hi paramattho uttamattho ca. Yaṃ nibbānasacchikaṃ nissāya yaṃ sakaṃ sacchikātabbaṃ bhavati, so vuccati katassa katthoti. Ayaṃ puna vevacanaṃ sampajānāti. Iminā niyuttatthamabhilabbhanti vacanattho. Tattha yaṃ atthaṃ sāvako abhikaṅkhati. Tassa yo paṭilābho, ayaṃ purisattho. Yaṃ yaṃ bhagavā dhammaṃ deseti, tassa tassa dhammassa yā atthaviññatti. Ayaṃ attho, tattha sīlānaṃ avipphaṭṭisāro atthopi ānisamsopi. Eso ca ānisamsopi yaṃ duggatiṃ na gacchati. Yathā taṃ bhagavatā esānisamsopi dhamme suciṅṅe na duggatiṃ gacchati dhammacārī, ayaṃ attho.

Yaṃ puriso bhāvanābhūmiyaṃ sīlāni ārabhha sīlena saṃyutto hoti evaṃ yāva vimutti tathā sīlakkhandho. Tattha yo ca avipphaṭṭisāro anusayavasena niddiṭṭho, tañca sīlaṃ ayaṃ sīlakkhandho. Pāmojjapītipassaddhīti ca samādhindriyena, ayaṃ samādhikkhandho. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ paññākkhandho. Ime tayo khandhā sīlaṃ samādhī paññā ca tathā sīlaṃ paripūreti yaṃ vīriyindriyaṃ tena kāraṇena so sīlaṃ paripūreti, anuppanna ca akusalassa anuppādāya vāyamati, uppanna ca pahānāya anuppanna ca kusalassa uppādāya, uppanna ca kusalassa bhīyyobhāvāya iti vīriyindriyaṃ niddiṭṭhaṃ. Tattha yo samādhikkhandho, idaṃ samādhindriyaṃ. Paññākkhandho paññindriyaṃ, taṃ catūsu sammappadhānesu daṭṭhabbaṃ. Tathā yo anuppanna ca akusalassa anuppādāya vāyamati, idaṃ paṭhamāṃ sammappadhānaṃ. Yaṃ uppanna, idaṃ dutiyaṃ. Cattāri sammappadhānāni catūsu jhānesu passitabbāni. Tathā sīlakkhandhena nekkhammadhātu ca adhikā , tayo ca vitakkā nekkhammavitakko abyāpādavitakko avihiṃsāvitakko ca. Sādhāraṇabhūtā. Yā piyāyamaṇassa pāmojjena idaṃ kāyikaṃ sukhaṃ ānitaṃ aniyamītipemena, idaṃ dukkhaṃ. Yo tattha avikkhepo, ayaṃ

samādhi. Idaṃ pañcaṅgikaṃ paṭhamam jhānam. Yā cetasikā passaddhi savitakkaṃ savicāraṃ virodhanam, yo kilesa ca paridāho, so paṭhame jhāne niruddho. Tathā yā ca kilesapassaddhi yā ca vitakkavicārānam passaddhi, ubhayepi ete dhamme passaddhāyam. Tattha kāyassa cittassa ca sukham sukhāyanā, idaṃ pītisukhino passaddhi. Yopi ekodibhāvo cittassa, tena ekodibhāvena yaṃ cittassa ajjhataṃ sampasādanam, idaṃ catuttham jhānaṅgam. Iti ajjhatañca sampasādo cetaso ca ekodibhāvo pīti ca sukhañca, idaṃ dutiyam jhānam caturaṅgikaṃ. Yo passaddhakāyo sukham vedeti, tena adhimattena sukkena pharivā sukham cetasikaṃ yaṃ, so pītivītarāgo evam tassa pītivītarāgatāya upekkham paṭilabhati. So pītiyā ca virāgā upekkham paṭilabhati. Sukhañca paṭisaṃvedeti. Sati ca sammā paññāya paṭilabhati. Sace sati ekaggatā idaṃ pañcaṅgikaṃ tatiyam jhānam. Yaṃ sukhino cittaṃ samādhīyati, ayam ekaggatāya parāvidhānabhāgiyā, paṭhame jhāne atthi cittekaggatā no cakkhussa vedanā sabbaṃ pāripūriṃ gacchati. Yathā catutthe jhāne, tathā yā upekkhā passambhayaṃ satisampajaññaṃ cittekaggatā ca, idaṃ catuttham jhānam.

92. Yathā samādhi dassayitabbam, tathā paññindriyam taṃ catūsu ariyasaccesu passitabbam. Yaṃ samāhito yathābhūtam pajānāti, sā pajānanā catubbidhā asubhato dukkhato anattato ca, yadārammaṇam taṃ dukkham ariyasaccam, yaṃ pajānanto nibbindati vimuccati tathā yaṃ kāmāsavassa pahānam bhavāsavassa diṭṭhāsavassa avijjāsavassa, ayam nirodho appahīnabhūmiyam āsavasamudayo. Imāni cattāri ariyasaccāni yathā paññindriyam passitabbam. Yathāyam samāhito yathābhūtam pajānāti, ayam dassanabhūmi. Soṭāpattiphalañca yathābhūtam pajānanto nibbindatīti, idaṃ tanukañca. Kāmarāgabyāpādam sakadāgāmiphalañca yaṃ nibbindati virajjati, ayam paṭhamajjhānabhāvanābhūmi ca rāgavirāgā cetovimutti anāgāmiphalañca. Yaṃ vimutti vimuccati, ayam avijjāvīrāgā paññāvimutti arahattañca. Ime avippaṭisārā ca vīriyindriyañca cattāro sammappadhānā avippaṭisārā tañca upari yāva samādhi, evam te cattāri jhānāni samādhindriyañca yaṃ samāhito yathābhūtam pajānāti. Ime cattāro satipaṭṭhānā sīlapāripūrimupādāya cāgasamhitena ca nibbedhikānañca nimittānam anāvilamanā, idaṃ satindriyam cattāro satipaṭṭhānā. Yaṃ puna imāyadhammadesanāya tīsuṭhānesu diṭṭhogamanakindriyam kilesapahānena ca sekkhasīlam, idaṃ saddhindriyam. Cattāri ca soṭāpattiyāṅgāni phalāni. Samādhindriyāni sopaniyāhārīni sabbasuttesu niddisitabbāni. Yaṃ jhānam paṭilabhanam vīriyagahitameva ñānam paṭissarato, ayam sutamayī paññā. Yo samādhi pubbāparanimitābhāso anomagatitāya yathākāmo, ayam cintāmayī paññā, yaṃ tathāsamāhito yathābhūtam pajānāti, ayam bhāvanāmayī paññā. Ayam suttaniddeso.

Imaṃ suttaṃ nibbedhabhāgiyaṃ bujjhakāradhikaṃ bujjhitabbaṃ. Yehi aṅgehi samannāgataṃ taṃ bujjhissanti tassa aṅgāni bujjhissanti, tena bojjhaṅgā. Tathā ādito yāva sīlaṃ vataṃ cetanā karaṇīyā, kissa sīlāni pāripūreti. Anuppannassa ca akusalassa anuppādāya uppannassa ca akusalassa pahānāya anuppannassa kusalassa uppādāya uppannassa ca kusalassa bhiyyobhāvāya, idaṃ vīriyaṃ tassa tassa bujjhitassa aṅganti. Ayaṃ vīriyasambojjhaṅgo. Iminā vīriyena dve dhammā ādito avipphaṅgāro pāmojjaṅga yā puna pīti avipphaṅgāro pāmojjaṅgāro, ayaṃ pītisambojjhaṅgo. Yaṃ pītimanassa kāyo passambhati. Ayaṃ passaddhisambojjhaṅgo. Tena kāyikasukhamānitaṃ yaṃ sukhino cittaṃ samādhīyati, ayaṃ samādhisambojjhaṅgo. Yaṃ samāhito yathābhūtaṃ pajānāti, ayaṃ dhammavicayasambojjhaṅgo. Yā sīlamuppādāya pañcannaṃ bojjhaṅgānaṃ uppādāyānulomataṃ nimittāyānaṃ pītibhāgiyānaṃ viśesabhāgiyānaṃ apilāpanatā sahaḡatā hoti anavamaggo, ayaṃ satisambojjhaṅgo. Yaṃ yathābhūtaṃ pajānāti, accāradhāvīriyaṃ karoti. Uddhaccabhūmīti katā abhipatthitaṃ peseti. Kosajjabhūmīti garahito rahitehi aṅgehi bujjhati yaṃ cakkhusamathapathaṃ, sā upekkhāti. Tena sā upekkhā tassa bojjhaṅgassa aṅganti karitvā upekkhāsambojjhaṅgoti vuccate. Eso suttaniddeso.

93. Tattha katamā desanā? Asmiṃ sutte cattāri ariyasaccāni desitāni. Tattha katamo vicayo? Sīlavato avipphaṅgāro yāva vimutti imissāya pucchāya minikimattassamīti dve padāni pucchā dve padāni visajjanāni dvīhi padehi dve abhiññaṃ dvīhi ceva padehi visajjanā kiṃ pucchati nibbādhikaṃ kāyabhūmiṃ kamma tathā hi patiṭṭhā ca asekkhe dhamme uppādeti. Tattha katamā yutti? Sīlavato avipphaṅgāro bhavati kiṃ nicchandassa ca virāgo atthi eṣā yutti. Tattha katamaṃ padaṭṭhānaṃ? Vīriyaṃ vīriyindriyassa padaṭṭhānaṃ. Samādhī samādhindriyassa padaṭṭhānaṃ. Paññā paññindriyassa padaṭṭhānaṃ. Vīriyaṃ adosassa padaṭṭhānaṃ. Samādhī alobhassa padaṭṭhānaṃ. Paññā amohassa padaṭṭhānaṃ. Vīriyindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāvācāya sammākammantassa sammāājīvassa. Samādhindriyaṃ tiṇṇaṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsankappassa sammāvācāya sammāsamādhino. Paññindriyaṃ dvinnāṃ maggaṅgānaṃ padaṭṭhānaṃ, sammāsatiyā sammādiṭṭhiyā ca.

Tattha katamo lakkhaṇo? Sīlakkhandhe vutte sabbe tayo khandhā vuttā bhavanti, sīlameva hi selopamatā yathā selo sabbapaccatthikehi akaraṇīyo evaṃ taṃ cittaṃ sabbakilesehi na kampaṭṭi, ayaṃ amoho. Virattaṃ rajanīyesūti ayaṃ alobho. Kopaneyye na kupaṭṭi ayaṃ adoso. Tattha paññā amoho kusalamūlaṃ, alobho alobhoyeva, adoso adosoyeva.

Imehi tīhi kusalamūlehi sekkhabhūmiyaṃ t̥hito asekkhamaggaṃ uppādeti. Sekkhabhūmi sampattikammadhamme uppādeti, sā ca sammāvimutti, yañca vimuttirasaññadassanaṃ ime dasa asekkhānaṃ arahattaṃ dhammā. Tattha aṭṭhaṅgikena maggena catubbidhā bhāvanāpi labbhati. Sīlabhāvanā kāyabhāvanā cittabhāvanā paññābhāvanā ca. Tattha sammākammantena sammāājīvena ca kāyo bhāvito. Sammāvācāya sammāvāyāmena ca sīlaṃ bhāvitaṃ. Sammāsaṅkappena sammāsamādhinā ca cittaṃ bhāvitaṃ. Sammādiṭṭhiyā sammāsatiyā ca paññā bhāvītā. Imāya catubbidhāya bhāvanāya dve dhammā bhāvanāpāripūriṃ gacchanti cittaṃ paññañca. Cittaṃ bhāvanāya samatho, paññā bhāvanāya vipassanā. Tattha paññā avijjāpahānena cittaṃ upakkilesehi amissīkatanti. Paññā bhāvanāya cittabhāvanāmyeva paripūreti. Evaṃ yassa subhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti. Api ca kho pana tassa āyasmato abyāpādadhātu adhimuttā, na so petaṃ samāpanno tassa saṅkhāpahāraṃ deti, saṅkhāvitakkite sarīre dukkhaṃ na vediyati, ayaṃ suttattho.

94. Tattha katamā desanā? Imamhi sutte dasa asekkhā arahattadhammā desitā appamāṇā ca sammā vibhāvanā. Tattha katamo vicayo? Selopamatā ye ye dhammā vedanīyasukhadukkhopagatā, te sabbe nirūpaṃ vānupassantānaṃ vūpagatā kāyato vedayitaparikkhāro appavattito dukkhaṃ na vediyati. Tattha katamā yutti, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti. Tīsu bhāvanāsu dukkhaṃ nakkhamati cittaṃ cittabhāvanāya ca. Nirodhabhāvanāya ca ānantarikā samādhibhāvanāya ca. Iti yassevaṃ bhāvitaṃ cittanti samādhi phalassa padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yassevaṃ bhāvitaṃ cittanti cittāni bhāvītāni yathā paṭhamaṃ niddiṭṭhāni paññā sīlaṃ kāyo cittaṃ, sīlampi subhāvitaṃ kāyikacetasaññañca t̥hitattā nānupakampatīti vedanāpi tathā saññāpi saṅkhārāpi. Kuto taṃ dukkhamessatīti sukhampi nānugacchati, adukkhamasukhampi nāgatanti.

Tattha katamo catubyūho hāro? Idha bhagavato ko adhippāyo? Ye dukkhena adhikā bhavissanti, te evarūpāhi samāpattīhi virahissanti. Ayamettha bhagavato adhippāyo. Ye ca appasannā, te hi bhavissanti, pasannāñca pītipāmojjaṃ bhavissati, ayaṃ tattha bhagavato adhippāyo. Āvaṭṭoti natthi āvaṭṭanassa bhūmi.

Vibhattīti yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhamessatīti duvidho niddeso – dukkha hetu niddeso ca paṭipakkhaniddeso ca. Ko so dukkha hetu? Yato dukkhaṃ āgacchati paṭipakkhe vutte sesadhammānaṃ sīlaṃ hetu ca

paccayo ca, te sabbe dhammā vuttā honti. Ekabodhipakkhiye dhamme vutte sabbe bodhagamanīyā dhammā vuttā bhavanti.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye avipparisārena chandikā, te silapāripūrī bhavanti pāmojjachandikā avipparisārīpāripūrī, ayamettha bhagavato adhippāyo...pe... ayam catubyūho hāro.

Tattha katamo āvaṭṭo? Idam suttam nibbedhabhāgiyam. Yo nibbedho, ayam nirodho. Yena nibbijjhati, so maggo. Yam nibbijjhati, tam dukkham. Yam nibbedhagāminā maggena pahīyati, samudayoyam vutto.

Tattha katamā vibhatti? Sīlavato avipparisāroti vibhajjabyākaraṇīyam, parāmasantassa natthi avipparisāro yāva dosakatam kāyena vā vācāya vā akusalam ārabhati. Kiñcipissa evam hoti “sukatametam sucaritametam no cassa tena avipparisārena pāmojjam jāyati yāva vimutti, tassa sīlavato avipparisāro”ti vibhajjabyākaraṇīyam, ayam vibhattihāro.

Tattha katamā parivattanā? Imehi sattahi upanisāsampattīhi ekādasa upanisā vibhattiyam pajahānam pajahanti, ayam parivattanā.

Tattha katamā vevacanā? Imesam ariyadhammānam balabojjhaṅgavimokkhasamādhisamāpattīnam imāni vevacanāni.

Tattha katamā paññatti? Sīlavato avipparisāroti silakkhandhe nekkhammapaññattiyā paññattam, nisajjapaññatti ca evam dasa aṅgāni dvīhi dvīhi aṅgehi paññattāni.

Tattha katamo otaraṇo? Idam nibbedhabhāgiyasuttam pañcasu otiṇṇam yathā yam paṭhamam niddiṭṭham evamindriyādikhandhadhātuāyatanesu niddisitabbāni.

Tattha katamo sodhano hāro? Sīlavato avipparisāroti na tāva suddho ārambho avipparisārino pāmojjanti na tāva suddho ārambho yāni ekādasa padāni desitāni yadā tadā suddho ārambho, ayam sodhano.

Tattha katamo adhiṭṭhāno? Sīlavemattatāya paññattam evam dasa padāni sabbāni silakkhandhassa ānisamso, te ca patirūpadesavāso ca paccayo attasammāpañidhānaṅca hetu, samādhikkhandhassa sukham hetu passaddhi paccayo, yena jhānasahajāti ca ṭhānanti jhānaṅgā aparo pariyāyo kāmesu

ādīnavānupassanā samādhino paccayo nekkhamme ānisaṃsadassāvītā hetu.

Tattha katamā samāropanā? Yaṃ vīriyindriyaṃ, so sīlakkhandho. Yaṃ sīlaṃ, te cattāro dhammā padhānā. Yaṃ dhammānudhammapaṭipatti, so pātimokkhasaṃvaro.

95. Yassa selopamaṃ cittanti gāthā , selopamanti upamā yathā selo vātena na kampati na uñhena na sītena saṃkampati. Yathā anekā acetanā, te uñhena milāyanti, sītena avasussanti, vātena bhajanti. Na evaṃ selo virattaṃ rajanīyesu dosanīye na dussatīti kāraṇaṃ dosanīye domanassantaṃ, na duṭṭhena vā kampati uñhena vā, so milāyati sītena vā avasussati, evaṃ cittaṃ rāgena nānussati sītena kampaṭīti. Kiṃ kāraṇaṃ? Virattaṃ rajanīyesu dosanīye na dussati. Kiṃ kāraṇaṃ? Dosanīye pañassanti na dussati, aduṭṭhaṃ taṃ na kosissanti, tena kuppanīye na kuppati, yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkhaniddeso ca kuto evarūpassa dukkhaṃ āgamissatīti niddiṭṭhaṃ.

Parivattanāti kuto taṃ dukkhamessatīti yaṃ cetasikaṃ sukhaṃ anupādisesā ayaṃ natthi sopādisesā ayaṃ atthi. Puna evamaḥamsu taṃ khaṇaṃ taṃ muhuttaṃ ubhayameva avedayitaṃ sopādisesaṃ yañca anupādisesaṃ yañca taṃ khaṇaṃ taṃ muhuttaṃ anupādisesaṃ yañca sopādisesaṃ ca avedayitaṃ. Sukhamāpannassa anāvattikanti ayamettha viseso parivattanā.

Tattha katamo vevacano? Yassevaṃ bhāvitaṃ cittaṃ vā bhāvitaṃ subhāvitaṃ anuṭṭhitaṃ vatthukataṃ susamāradhhaṃ. Cittanti mano viññānaṃ manindriyaṃ manoviññānadhātu.

Tattha katamā paññatti? Cittaṃ mano saṅkhārā vūpasamapaññattiyā paññattaṃ. Samādhī asekkhapaññattiyā paññatto. Dukkhaṃ ucchinnapaññattiyā paññattaṃ.

Tattha katamo otaraṇo? Citte niddiṭṭhe pañcakkhandhā niddiṭṭhā honti, ayaṃ khandhesu otaraṇo, manoviññānadhātuyā niddiṭṭhāya aṭṭhārasa dhātuyo niddiṭṭhā honti, ayaṃ dhātūsu otaraṇo. Manāyatane niddiṭṭhe sabbāni āyatanāni niddiṭṭhāni honti. Tattha manāyatanaṃ nāmarūpassa padaṭṭhānaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Tathā paṭiccasamuppāde. Ayaṃ otaraṇo. Tattha katamo sodhano suddhoyeva ārambho.

Tattha katamo adhiṭṭhāno? Chaḷindriyaṃ bhāvanā ekattāyaṃ paññatti

chaṭṭhitena kāyo ekattāya paññatto.

Tattha katamo parikkhāro? Cittassa pubbahetu samuppādāya manasikāro ca tapponatā ca yaṃ asamāhitabhūmiyaṃ ca visesadhammānaṃ abhāvitattā cittasatataṃ gacchati, sace samādhino sukhaṃ hetu avippaṭisāro paccayo, ayaṃ hetu ayaṃ paccayo parikkhāro.

Tattha katamā samāropanā? Yassevaṃ bhāvitanti tassa dhammā samāropayitabbā. Kāyo sīlaṃ paññā bhāvitacittanti anabhirataṃ anapaṇataṃ anekamaṃ anutaṃ anāpajjāsattaṃ ayaṃ samaññāyatanā na tassa sekkhassa sammāsamādhī sabbe asekkhā dasa arahantadhammā niddiṭṭhā honti. Asekkhabhāgiyāni suttāni.

96. Yassa nūna, bhante, kāyagatāsati abhāvitā, ayaṃ so aññataram sabrahmacāriṃ āsajja samāpajja appaṭinisajja janapadacārikaṃ pakkameyya, so āyasmā imasmīṃ vipaṭijānāti dve pajāni paṭijānāti cittabhāvanāyañca diṭṭhiyā pahānaṃ, kāyabhāvanāyañca diṭṭhippahānaṃ, kāyabhāvanāyañca taṇhāpahānaṃ, yaṃ paṭhamaṃ upamaṃ karoti. Asucināpi sucināpi pathavī neva aṭṭiyati na jigucchati na pītipāmojjaṃ paṭilabhati, evameva hi pathavīsamena so cetasā anvayena appakena averena abyāpajjena viharāmīti. Iti so āyasmā kiṃ paṭijānāti, kāyabhāvanāya sukhindriyapahānaṃ paṭijānāti, cittabhāvanāya somanassindriyapahānaṃ paṭijānāti. Kāyikā vedanā rāgānusayamanugatānaṃ sukhindriyaṃ paṭikkhipati. Na hi vedanākkhandhaṃ yā cetasikā sukhavedanā tattha ayaṃ paṭilābhapaccayā uppajjati sukhaṃ somanassaṃ. Sotaṃ paṭikkhipati, na hi manosamphassaṃ vedanaṃ. Tattha catūsu mahābhūtesu rūpakkhandhassa anusayapaṭighapahānaṃ bhaṇati. Kāme rūpañca tañca asekkhabhūmiyaṃ. Kāye kāyānupassanā diṭṭhadhammasukhavihārañca. Balena ca ussāhena ca sabbaṃ manasi katattānaṃ pahānaṃ medaṃ katālikāya ca purisena ca maṇḍanakajātikena ca, etehi imassa mātāpītusambhūtaṃ paccavekkhaṇaṃ, so kāyena ca kāyānupassanāya ca cittena ca cittānupassanāya ca dve dhamme dhāreti. Kāyakilesavatthūṃ cittena ca cittasannissaye cittena subhāvitena sattanaṃ ca samāpattīnaṃ viharitūṃ paṭijānāti.

Gahapatiputtapamatāya ca yathā gahapatiputtassa nānāraṅgānaṃ vatthakaraṇḍako puṇṇo bhavēyya, so yaṃ yadeva vatthayugaṃ pubbaṇhasamaye ākaṅkhati, pubbaṇhasamaye nibbāpeti, evaṃ majjhanhikasamaye, sāyanhasamaye, evameva so āyasmā cittassa subhāvitattā yathārūpena viharēna ākaṅkhati pubbaṇhasamayaṃ viharitūṃ, tathārūpena pubbaṇhasamayaṃ viharati, majjhanhikasamaye,

sāyanhasamaye. Tena vesa āyasmatā upamāya me āsitāya pathavī vā anuttarā indriyabhāvanā bhāvitacittena. Tena so āyasmā idaṃ aṭṭhavidhaṃ bhāvanam paṭijānāti catūsu mahābhūtesu, kāyabhāvanam upakacaṇḍalam purisametakaṃ bhavatalākāsu cittabhāvanam, imāhi bhāvanāhi tāya bhāvanāya ca samathā pāripūrimantehi. Imehi catūhi paññāpāripūrimantehi.

97. Kathaṃ upakacaṇḍalam paṭikūlesu dhammesu appaṭikūlasaññī viharati? Kāyo pakatiyā appaṭikūlam kāye uddhumātakasaññā samkhittena nava saññā ime paṭikūlā dhammā ceso āyasmā paṭikūlato ajigucchito kāyagatāsatiyā bhāvanānuyogamanuyutto viharati, na hi tassa jigucchappahāya cittaṃ paṭikūlati.

Kathaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharatīti? Kāyo sabbalokassa appaṭikūlo taṃ so āyasmā asubhasaññāya viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca appaṭikūlasaññī viharatīti api sabboyaṃ lokassa yamidaṃ muṇḍo pattapāṇī kulesu piṇḍāya vicarati, tena ca so āyasmā suvaṇṇadubbaṇṇena appaṭikūlasaññī cittena ca kāyena nibbidāsahagatena appaṭikūlasaññī, evaṃ paṭikūlesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Paṭikūlesu ca dhammesu subhasaññīno itthirūpe paṭikūlesu ca jigucchino vinīlakavipubbake tattha so āyasmā paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu tadubhayaṃ abhinivajjayitvā upekkhako viharati sato ca sampajāno ca? Appaṭikūlesu ca dhammesu subhasaññīno itthirūpe paṭikūlesu ca jigucchino vinīlakavipubbake tadubhayaṃ abhinivajjayitvā ‘netam mama’ ‘nesohamasmi’ ‘neso me’ attāti viharati. Evaṃ tadubhayaṃ abhinivajjayitvā upekkhako viharati sato sampajāno.

Aparo pariyāyo. Tedhātuko lokasannivāso sabbālaputhujjanānaṃ appaṭikūlasaññā. Tattha ca āyasmā sārīputto appaṭikūlasaññī viharati. Evaṃ appaṭikūlesu dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu dhammesu appaṭikūlasaññī viharati? Paṭikūlasaññīno sabbasekkhā idha kā tedhātuke sabbaloke. Tattha katamo bhūmippatto samādhiphale sacchikato appaṭikūlasaññī viharati? Kiṃ kāraṇam? Na hi taṃ atthi yassa lokassa pahānāya paṭikūlasaññī uppādeyya.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viharati? Tedhātuke lokasannivāse yāva kāmāloka bhūmatā hi rāgānaṃ vītarāgānaṃ paṭikūlasamatā rūpārūpadhātuṃ appaṭikūlasamatā. Tattha ca āyasmā sārīputto paṭikūlasaññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Yaṃ kiñci parato duruttānaṃ durāgatānaṃ vacanapathānaṃ taṃ vacanaṃ appaṭikūlaṃ yāvata vācaso appatirūpā tathā janassa appaṭikūlasaññā. Tattha āyasmā sārīputto abhiññāya sacchikato appaṭikūlasaññī viharati, evaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

98. Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu tadubhayaṃ abhinivajjayitvā upekkhako ca viharati sato ca sampajāno? Yañca nesāṃ samanupassati ye dhammā duccharitā, te dhammā appaṭikūlā. Tattha āyasmā sārīputto iti paṭisañcikkhati ye dhammā duccharitā, te dhammā anīṭṭhaviṭṭhā. Ye dhammā succharitā, te ācāyagāmino. So ca succharitaṃ ācāyagāminīṃ karitvā duccharitaṃ anīṭṭhaviṭṭhā karitvā tadubhayaṃ abhinivajjayitvā upekkhako viharati.

Atha paṭikūlesu ca dhammesu appaṭikūlesu ca paṭikūlasaññī viharati. Taṇhā paṭikūladhammā kiṃ kāraṇaṃ? Taṇhāvasena hi sattā dvīhi dhammehi sattā, kabalīkāre āhāre rasataṇhāya sattā, phasse sukhasaññāya sattā. Tatthāyasmā sārīputto kabalīkāre ca āhāre paṭikūlasaññī viharati, phasse ca dukkhasaññī viharati. Evaṃ paṭikūlesu ca appaṭikūlesu ca paṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca dhammesu appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Taṇhākkhayaṃ anuttaraṃ nibbānaṃ tathā bālaputhujjanānaṃ paṭikūlasaññā pahatasaññā ca. Tatthāyasmato sārīputtassa appaṭikūlasaññā abyāpādasaññā ca sāmāṃ paññāya passitvā evaṃ paṭikūlesu ca dhammesu appaṭikūlasaññī viharati.

Kathaṃ paṭikūlesu ca appaṭikūlesu ca dhammesu appaṭikūlasaññī viharati? Tatiye ca nibbāne paṭikūlasaññīno yasena ca kittini ca appaṭikūlasaññīno. Tatthāyasmā sārīputto assādañca ādīnavañca nissarañca yathābhūtaṃ sammāpaññāya paṭijānanto paṭikūlañca appaṭikūlañca dhammaṃ tadubhayaṃ abhinivajjayitvā appaṭikūlasaññī viharati.

Kathaṃ paṭikūlaṃ appaṭikūlaṅca dhammaṃ tadubhayaṃ abhinivajjayitvā upekkhako viharati? Sato ca sampajāno ca, yaṅca samanupassati anunayo appaṭikūlo dhammo paṭigho ca paṭikūlo dhammo, tatthāyasmā sārīputto anunayassa paṭighappahīnattā upekkhako viharati sato sampajāno ca. Yaṅcassa samanupassati ayaṃ pañcavidhā anuttarā indriyabhāvanā. Ayaṃ suttaniddeso.

99. Tattha katamo desanāhāro? Imamhi sutte kiṃ desitabbaṃ? Tattha vuccate, imamhi sutte diṭṭhadhammasukhavihāro desito, tathā vimuttaṃ cittaṃ paccavekkhaṇā ca adhipaññādhammaṃ desitaṃ.

Tattha katamo vicayo? Ye kāye kāyānupassino viharanti, tesam cittaṃ anunayappaṭighena na viharati anunayappaṭighena cābhiramamānassa cittaṃ samaggaṃ bhavissatīti bhāvanāya balametaṃ, ayaṃ vicayo hāro.

Tattha katamo yuttihāro? Kāyabhāvanāya ca cittabhāvanāya ca na kiñci sabrahmacārī atimaññissatīti. Atthi esā yutti, ayaṃ yuttihāro.

Tattha katamo padaṭṭhāno hāro? Kāyabhāvanāya paṭhamassa sati upaṭṭhānassa padaṭṭhānaṃ. Yā pathavīsamacittatā, sā aniccānupassanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Yaṃ pathavīsamena cetasā viharati attānupassī pathavīsamena gihī viharati. Ko attho pathavīsamenāti? Yathā ye ca selopamatāya akammayuttā evameva pathavīsamo ayaṃ hiriyatāya. Ayaṃ lakkhaṇo.

Tattha katamo catubyūho hāro? Imamhi byākaṇe ko tassa āyasmato adhippāyo? Ye keci arahantā indriyabhāvanaṃ ākaṅkhiyanti, te pathavīsamataṃ uppādayissantīti. Ayaṃ adhippāyo.

Tattha katamo āvaṭṭoti? Natthi āvaṭṭassa bhūmi.

Tattha katamo vibhatti? Yo kāyānupassī viharati, so pathavīsamacittataṃ paṭilabhissatīti na ekamsena. Kiṃ kāraṇaṃ? Ye khaṇḍakādichinnakādino, na te pathavīsamacittataṃ paṭilabhanti. Sabbā kāyagatāsati sekkhabhāvanāya nibbānaṃ phalaṃ, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Ye kāyānupassino viharissanti, tesamyeva kāyapaccayā uppajjeyya āsavā vighātapariḷhā, ayaṃ parivattano

hāro.

Tattha katamo otaṛaṇo? Pañcakkhandhā avitiṇṇā bāvīsatiṇḍriyāni, tathā yaṃ maṇḍriyaṃ, taṃ maṇḍhātu maṇāyatanañca. Yaṃ samāḍhiṇḍriyaṃ, taṃ dhammaḍhātu dhammāyatanañca. Ayaṃ otaṛaṇo hāro.

Tattha katamo soḍhano hāro? Ye ca maṇasā cattāro bhāvetabbā, te sabbe bhāvītā yaṃ taṃ maṇena pahīne paṭṭabbataṃ sabbattha etassa ca atthāya āraṃbho, so attho suḍḍho. Ayaṃ soḍhano hāro.

Tattha katamo adhiṭṭhāno? Ayaṃ samāḍhi ekattatāya paññatto, cha kāyā ekattatāya paññattā. Pañcīṇḍriyāni rūpīni rūpakāyo. Cha vedanākāyā vedanākāyo. Cha saññākāyā saññākāyo. Cha cetanākāyā cetanākāyo. Cha viññānakāyā viññānakāyo. Sabbepi ete dhammā dhammakāyotiyeva saṅkhaṃ gaḇchanti. Ayaṃ adhiṭṭhāno.

Paṛikkhāroṭi samāpaṭṭikosallañca vīthikosallañca hetu. Yañca goḇarakosallaṃ yañca kallaṃ taṃ kosallaṃ paḇḇayo. Voḍānakosallaṃ hetu, kallaṃ paḇḇayo. Sukhaṃ hetu, abyāpaḇḇaṃ paḇḇayo. Ayaṃ paṛikkhāro.

Tattha katamo samāropanoṭi? Yaṭhā paṭhavī suḇiṃpi nikkhīpaṇte asuḇiṃpi nikkhitte tāḍiseyeva evaṃ kāyo maṇāpikēhipi phaṣsehi amaṇāpikēhipi phaṣsehi tāḍisoeyeva paṭiḇhasaṃphaṣseṇa vā sukhāya vedanāya tāḍisaṃ yo cittaṃ. Iḍaṃ suttaṃ viḇhattaṃ saopaṃmaṃ uggaṭṭitaññussa puḇḇalassa viḇhāgeṇa. Tattha samāropanāya avakāso natthi.

100. Tattha katamaṃ suttaṃ saṃkilesabhāḇiyaṃ? Yato ca kuṣalehi dhammehi na viroḍḍhati, na vaḍḍhati, imaṃ āḍīṇavaṃ bhagaḇā ḍeṣeti, tasmā chaṇṇaṃ viḇareyya, viḇaṭaṃ nāṭivaṣṣati, tato āḍīṇavato viḇareyyāti taṃ tīhi dhammehi nābhidhaṃsītāti asubhasaññāya rāgeṇa nābhidhaṃsiyati. Meṭṭāya ḍoseṇa nābhidhaṃsiyati. Viḇassaṇā moheṇa nābhidhaṃsiyati. Evañḇassa yo yo dhammo paṭiḇakko taṃhi taṃhi dhamme paṛipūriṣṣati. Yo tassa dhammaṣṣa akuṣalo dhammo paṭiḇakko, teṇa nāḍhivāsiyati.

Apaṛo paṛiyāyo. Ye ime dhammā atṭaṇā na sakkoti vuṭṭhāṇaṃ, te ete dhammā ḍeṣitā. Chaṇṇamaṭivaṣṣatīti tehi viṭakkaṃ yeṇa ca sakkā puṇa ḍeṣitaṃ cittaṃ viḇhāvetuṃ paṛiyoḍāḇeṭuṃ viḇekaṇiṇṇassa viḇekaḇoṇassa viḇekaḇabhāṛassa vuddhiṃ virūḷhiṃ veḇullaṭaṃ āpaḇḇati kuṣalesu dhammeṣu, seyyathāpi nāma uppaḇaṃ vā kuṃḍaṃ vā paḍumaṃ vā uḍake

sukkapakkhe cando yāvaratti yāvadivaso āgacchati, tassa vuddhiyeva pāṭikañkhitabbā, na parihāni, evaṃvidhaṃ taṃ cittaṃ nābhidhaṃsiyati. Aparopettha yo akūṭo asaṭho amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tattha yo chādeti tassa akusalā dhammā cittaṃ anudhāvanti. Channamativassatīti yo pana hoti asaṭho akūṭo amāyāvī uju puriso yathābhūtaṃ attānaṃ āvikaroti. Tassa cittaṃ akusalehi dhammehi na viddhaṃsiyati, ayaṃ suttattho.

101. Tattha katamā desanā? Idha desitā dasa akusalakammamāpathā adhivassanatāya dasa kusalakammamāpathā anadhivassanatāya akusalehi na visujjhati. Yathā vuttaṃ bhagavatā “cittasaṃkilesā, bhikkhave, sattā saṃkilissanti”ti.

Tattha katamo vicayo? Yassevaṃ cittaṃ adhivāsiyati, tassa bujhitassa yaṃ bhavēyya kūṭeyya, taṃ ānantariyenapi satthari vā guṇānukampanatāya, ayaṃ vicayo.

Tattha katamā yuttīti? Evaṃ anadhivasiyantam cittaṃ vuṭṭhāti. Vuṭṭhitam patitṭhahati kusalesu dhammesūti atthi esā yutti.

Padaṭṭhānanti channamativassatīti channaṃ asaṃvarānaṃ padaṭṭhānaṃ, vivaṭaṃ nātivassatīti achannaṃ saṃvaraṇānaṃ. Tasmā channaṃ vivareyya vivaṭaṃ nātivassatīti desanāya padaṭṭhānaṃ.

Lakkhaṇoti channamativassatīti ye keci vicittena channena ekalakkhaṇā dhammā sabbe te aviddhaṃsiyanti. Tasmā channaṃ vivareyya. Vivaṭaṃ nātivassatīti ye keci tena acchannena ekalakkhaṇā dhammā sabbe te nātivassantīti lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Yesam kesañci cittaṃ akusalā dhammā adhipaṭidesitā te yathādhammaṃ paṭikarissanti ayaṃ tattha bhagavato adhippāyo. Ayaṃ catubyūho hāro.

Āvaṭṭoti yaṃ channaṃ taṃ duvidhaṃ kampamānaṃ samucchitabbo. Ānantariyasamādhīnaṃ. Tattha passaddhiyañca māno āsave vaḍḍheti, assaddhiyena ca pamādaṃ gacchati, pamādena onamati, unnaḷabhāvaṃ gacchati. Vuttaṃ cetam bhagavatā “unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā”ti cattāri tāni upādānāni, yāni cattāri upādānāni, te pañcupādānakkhandhā bhavanti. Imāni saccāni dukkhañca samudayo ca. Tasmā channaṃ vivareyyāti yena hetunā, te āsavā vaḍḍhanti. Tesam

pahīnattā āsavā pahīyante. Tattha appamādena assaddhiyaṃ pahīyati uddhaccakukkuccappahānena oḷārikatā tassa dve dhammā na samatho ca bhāvanā ca pāripūriṃ gacchanti. Yo tesam āsavānaṃ khayō, ayaṃ nirodho. Imāni cattāri saccāni, ayaṃ āvaṭṭo.

Tattha katamo vibhatti hāro? Channamativassatīti na ekamso. Kiṃ kāraṇaṃ? Yassa assā nivattanā yathāpi sekkhānaṃ. Yathāvuttaṃ bhagavatā

—
“Kiñcāpi sekkho pakareyya pāpaṃ, kāyena vācāya uda cetasā vā;

Abhabbo hi tassa pariguhanāya, abhabbatā diṭṭhapadassa hotī”ti.

Kiñcāpi tesam nivāraṇaṃ cittaṃ hoti. Api tu appaccayā samāye ca te niddisitabbā, ayaṃ vibhattihāro.

Tattha katamo parivattano hāro. Channamativassatīti yassa ye dhammā sabbaṃ anavivaṭaṃ ativassiyati, vivaṭaṃ nātivassati, avaguṇantaṃ nātivassati. Ayaṃ parivattano hāro.

Tattha katamo vevacano hāro. Channanti āvutaṃ nivutaṃ pihitaṃ paṭikujjitaṃ sañchannaṃ parodhaṃ, vivaṭaṃ nātivassatīti yassa te dhammā pabbajjitā vinodaṃ nādhivassitā vantikatāti, ayaṃ vevacano hāro.

Tattha katamo paññatti hāro. Channamativassatīti kilesabhāgiyapaññattaṃ vivaṭaṃ nātivassatīti sadhammakiccaṃ yaṃ paṭipadā paññattiyā paññattaṃ, tasmā hi channaṃ vivareyyāti anusāsanapaññattiyā paññattaṃ, vivaṭaṃ nātivassatīti niddhānapaññattiyā paññattaṃ, ayaṃ paññatti hāro.

Tattha katamo otaraṇo hāro? Channamativassatīti tayo kilesā rāgo doso moho, te khandhesu sañkhārakkhandho...pe... te purā yathā niddiṭṭhaṃ khandhadhātuāyatanesu, ayaṃ otaraṇo hāro.

Tattha katamo sodhano hāro? Yenārambhena idaṃ suttaṃ bhāsati so ārambho niyutto.

Adhiṭṭhānoti channamativassatīti ekattatāya paññattaṃ. Kiṃkāraṇaṃ? Idaṃ hi ativassatīti imassa ca ativassati evañca ativassatīti ayaṃ vemattatāya yā suṇasādhāraṇehi lakkhaṇehi paññāpiyati, sā ekattapaññatti.

Tattha katamo parikkhāro? Yañca taṃ ativassiyanti, tassa dve hetū dve paccayā akusalapasuteva vācakattābhirati ca. Ime dve ayonisomanasikāro ca kusalā dhammā vopasaggā ca, ime dve paccayā.

Tattha katamo samāropano? Channamativassatīti vemati passatīti channaṃ yaṃ pariggahituṃ yaṃ adesituṃ appassutaṃ yaṃ kathaṃkathā vibhūtena akusalamūlena yaṃ taṇhāya ca te vaḍḍhati dosāti sannitvā te appasakkhayaena saṅkhārā. Saṅkhārapaccayā viññāṇaṃ yāva jarāmaṇaṃ, ayaṃ samāropano. Yaṃ puna tathā desanā, tasseva akusalā dhammā vuddhiṃ virūhiṃ vepullatamāpajjati tassa saṅkhārā nirodhā, ayaṃ samāropano.

102. Cattāro puggalā tamo tamaparāyanoti...pe... tattha katamo vuccate tamo nāma? Yo tamo andhakāro, yathā vuttaṃ bhagavatā “yathā andhakāre tasmim bhayānake sakampidhātupuriso na passati, evameva aññāṇato tamopanandhakāro pāpakasakammasavipākaṃ na saddho hoti. Iti evaṃ lakkhaṇatā aññāṇaṃ tamo avijjā moho, yena sattā yathābhūtaṃ nappajānanti, iti vuccati tamoti. So tiṇṇaṃ cakkhūnaṃ tamo maṃsacakkhuno dibbacakkhuno paññācakkhuno, imesaṃ cakkhūnaṃ idha tamo niddisiyati aññāṇanti. Tattha katamaṃ aññāṇaṃ adassanaṃ? Atha nissaye yaṃ pubbante aññāṇaṃ aparante aññāṇaṃ pubbantāparante aññāṇaṃ hetumhi aññāṇaṃ paccayamhi aññāṇaṃ tassa aññāṇino samādhībhūtassa eso nissando. Yaṃ na jānāti idaṃ sevitaḥḥaṃ idaṃ na manasikātabbanti. So tena tamena niddisiyati tamopi yathā vuccati. Mūḥhoti evaṃ cetanā. Tena tamena so puggalo vuccati. Tamoti so tena tamena asamūhatena asamucchinnena tapparamo bhavati tapparāyano, ayaṃ vuccati puggalo tamo tamaparāyanoti. Parāyanoyeva dhammo manasikātabbo so tamo dahati aññācittaṃ upaṭṭhapeti. Te cassa dhammā nijjhānakkhamanti. So sutamayāya paññāya samanupassati.

Tattha katamo tamo jotiparāyano? So tena paññāvasena iriyati evaṃ tasseva iriyantassa parāyano bhavati. Ayaṃ vuccate puggalo tamo jotiparāyano.

Tattha katamo puggalo joti jotiparāyano ? Tattha vuccati joti nāma yaṃ tassa ce tamassa paṭipakkhena ye ca dhamme antamaso ñāṇāloko, so suṇadhammo puggalo tamo jotiparāyano, tattha vuccate, yoyaṃ puggalo tamo jotiparāyano, so yadi tathārūpaṃ kalyāṇamittaṃ paṭilabhati, yo naṃ akusalato ca nivāreti bhāvitakusalatāva bhāvī niyojetīti. Evañca saddhammaṃ deseti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitaḥḥā, ime dhammā

na sevitabbā. Ime dhammā bhajitabbā, ime dhammā na bhajitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbāti. Paccate saññāya yathā saññāyati satindriyāni, so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhāvetabbā, ime dhammā na bhāvetabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbāti. So te dhamme susuyyati, sotam odahati, aññaṃ cittaṃ upaṭṭhabeti, te cassa dhammā nijjhānakkhamanti, so sutamayāya paññāya samannāgato so tena paccayavasena iriyati evaṃ tasseva iriyanti tapparamo bhavati tapparāyano. Ayaṃ vuccate puggalo tamo tamaparāyano.

Tattha katamo puggalo joti tamaparāyano? Joti nāma yā tasseva tamassa paṭipakkhena ye dhammā antamaso ñāṇāloko, so puna dhammo. Katamā uccate? Paññāyato paṇḍitoti vuccate, so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime dhammā sevitabbā, ime dhammā na sevitabbā. Ime dhammā bhāvitabbā, ime dhammā na bhāvitabbā. Ime dhammā upasampajja vihātabbā, ime dhammā na upasampajja vihātabbā. Ime dhammā manasikātabbā, ime dhammā na manasikātabbā. Idha pana pāpamittasamsevano pāpamittavasānugo akusale dhamme abhivaḍḍheti, kusale dhamme pajahati. So tena pamādena paccayasaññā amanasikatvā assatiasampajaññaṃ āsevati. Tayā yo paṭipakkho tamo, so pavaḍḍheti. So tamābhībhūto parāyano tamaparamo ceva bhavati. Ayaṃ vuccati puggalo joti tamaparāyano.

103. Tattha katamo puggalo joti jotiparāyano? Tattha vuccate soyaṃ puggalo kalyāṇamittassa sannissito bhavati sakkā saṃyogī kusalaṃ gavesī, so kalyāṇamitte upasānkamitvā paripucchati, paripañhayati? Kiṃ kusalaṃ, kiṃ akusalaṃ? Kiṃ sāvajjaṃ, kiṃ anavajjaṃ? Kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ? Kiṃ bhāvitabbaṃ, kiṃ na bhāvitabbaṃ? Kiṃ upasampajja vihātabbaṃ, kiṃ na upasampajja vihātabbaṃ? Kiṃ manasikātabbaṃ, kiṃ na manasikātabbaṃ? Kathaṃ saṃkilesa hoti, kathaṃ vodānaṃ hoti? Kathaṃ pavatti hoti, kathaṃ nivatti hoti? Kathaṃ bandho hoti, kathaṃ makkho hoti? Kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hoti? So ettha desitaṃ yathā upaṭṭhitaṃ tathā sampaṭipajjanto so evaṃ pajānāti. Ime dhammā kusalā, ime dhammā akusalā. Evaṃ...pe... yāva kathaṃ sakkāyasamudayo hoti, kathaṃ sakkāyanirodho hotīti vitthārena kātabbaṃ. So te dhamme adhipāṭīkaṅkhāti evaṃ lakkhaṇaṃ ñāṇaṃ vijjā ālokaṃ vadḍheti. So puggalo tapparamo bhavati tapparāyano, ayaṃ vuccate

puggalo joti jotiparāyano.

Tattha katamo puggalo tamo tamaparāyano? Yo akusalam dhammam dīpeti. Tam bhāvanāya hīnāsu gatīsu upapattim dasseti, tapparamo bhavati tapparāyano. Ayam vuccate puggalo tamo tamaparāyano.

Tattha yo puggalo tamo jotiparāyano? So tamena akusalassa kammassa vipākam dasseti. Tameti Yam cakkhu kalyāṇamittassa yena akusale dhamme pajahati, kusale dhamme abhivaḍḍhati.

Tattha yo ca paṇītāsu gatīsu upapattim dasseti, tapparamo tena vuccate tamo jotiparāyano.

Tattha yo puggalo joti tamaparāyano? Kusalassa kammavipākam dasseti. Yam cakkhu pāpamittasamsaggena pāpamittupasevena pāpamittavasānugo akusalam dhammam abhivaḍḍhati, tam bhāvanāya hīnāsu gatīsu upapattim dasseti. Tapparamo tena vuccate joti tamaparāyano.

Tattha yo puggalo joti jotiparāyano so jotitā pabhātā yāva paṇītāsu gatīsu upapattim dasseti. Tapparamo tenāha joti jotiparāyano.

Jotitamaparāyanena dasa akusalānam kammānam udayam dasseti. Tamena puggalena akusalānam kammānam vipākam dasseti. Na akusalānam dhammānam vipākam dasseti. Tamena aṭṭha micchattāni dasseti. Jotinā aṭṭha sammattāni dasseti. Jotinā tamaparāyanena dasa akusalakammapathe dasseti. Jotinā paṇītattam dasseti. Tamena jotiparāyanena atapanīyam dhammam dasseti. Jotinā tamaparāyanena tapanīyam dhammam dasseti. Ayam suttattho.

104. Tattha katamo desanā hāro? Imamhi sutte kiṃ desitam? Tattha vuccate imamhi sutte kusalākusalā dhammā desitā. Kusalākusalānañca dhammānam vipāko desito. Hīnappaṇītānañca sattānam gati nānākāraṇam desitam. Ayam desanā hāro.

Tattha katamo vicayo hāro? Akusalassa kammassa yo vipākam paccanubhoti. Tattha ṭhito akusale dhamme uppādiyati vicayantam yujjati. Kusalassa kammassa yo vipākam paccanubhoti. Tattha ṭhito kusale dhamme uppādiyati vicayantam yujjati. Ayam vicayo yutti ca.

Tattha katamo padaṭṭhāno hāro? Yo puggalo joti, so paccavekkhaṇāya

padaṭṭhānaṃ. Yo puggalo tamo, so tamādinnaṃ vānupassanāya padaṭṭhānanti dasseti. Tamena jotiparāyanena appamādassa padaṭṭhānaṃ dasseti, tamo avijjāya ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Jotinā tamaparāyanena pamādassa ca diṭṭhiyā ca padaṭṭhānaṃ dasseti. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo hāro? Tamena tamaparāyanena tamoti avijjāya niddiṭṭhāya sabbakilesadhammā niddiṭṭhā honti. Tamena jotiparāyanena jotivijjāya niddiṭṭhāya sabbe bodhipakkhiyadhammā niddiṭṭhā honti. Jotitamaparāyanena pamādo niddiṭṭho hoti. Tamena jotiparāyanena appamādo niddiṭṭho hoti. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Imamhi sutte bhagavato ko adhippāyo? Ye sattā nīcakulino, na te imaṃ sutvā kusale dhamme samādāya vattissanti. Ye sattā uccakulino, te imaṃ dhammadesanaṃ sutvā bhiiyoso mattāya kusale dhamme samādāya vattissantīti. Ayaṃ catubyūho hāro. Bhūmiyaṃ upadeso.

Tattha katamo āvaṭṭo hāro? Yā avijjāto pabhūti tanhā, ayaṃ samudayo. Yo tamo tamaparāyano, idaṃ dukkhaṃ. Imāni dve saccāni dukkhaṇca samudayo ca joti yena suttana dhammena paññāpiyati, so dhammo paññindriyassa padaṭṭhānaṃ. Tena amohena tīṇi kusalamūlāni pāripūriṃ gacchanti saggassa padaṭṭhānaṃ.

Tattha katamā vibhatti? Tamo tamaparāyanoti na ekaṃsena. Kiṃ kāraṇaṃ? Atthi tamo ca bhavo aparāpariyavedanīyena ca kusalena jotinā puggalena sahopattibhāve. Atthi joti ca bhavo aparāpariyavedanīyena ca akusalena tamena puggalena sahopattibhāve parivattanā tamesu paṭipakkhoti jotinā tamaparāyano.

Tattha katamo vevacano? Yo tamo, so evaṃ attabyāpādāya paṭipanno, so assaddhāya bālo akusalo abyatto anādīnavadassī. Yo joti, so attahitāya paṭipanno paṇḍito kusalo byatto ādīnavadassī. Ayaṃ vevacano.

Tattha katamā paññatti? So puggalo vipākapaññattiyā paññāpiyati, akusale pariyādinnaṃ paññāpiyati. Jotikusaladhammupapattipaññattiyā paññāpiyati kusaladhammavipākapaññattiyā cāti.

Otaṇoti ye avijjāpaccayā saṅkhārā yaṇca jarāmaṇaṃ yā ca avijjā, taṃ padaṭṭhānaṃ, niddesena vijjuppādo avijjānirodho yo yāva jarāmaṇanirodho, ime dve dhammā saṅkhārakkhandhāpariyāpannā.

Dhammadhātu dhammāyatanañca padaṭṭhānaṃ niddesena dhātūsu.

Tattha katamo sodhano? Imassa suttassa desitassa ārambho. Adhiṭṭhānoti tamoti bhagavā bravīti, na ekaṃ puggalaṃ deseti. Yāvataṃ sattānaṃ gati, tattha ye duccharitadhammena upapannā, te bahulādhivacanena tamo niddisati. Yā joti sabbasattesu kusaladhammopapatti sabbam taṃ jotīti abhilapati ayamekatā paccayo yonisomanasikārapaññatti catunnaṃ mahābhūtānaṃ puggalānaṃ.

Tattha katamo parikkhāro? Akusalassa pāpamittatā paccayo, ayoniso manasikāro hetu. Kusalassa kalyāṇamittatā paccayo, yoniso manasikāro hetu.

Tattha katamā samāropanāti? Idhekacco nīce kule paccājāto hotīti nīce kule paccājāto rūpesu saddesu gandhesu rasesu phassesu, so upapanno sabbamhi mānussake upabhogaparibhoge. Joti pañītesu kusalesu upapanno sabbamhi mānussake upabhogaparibhoge upapannoti.

105. Tattha katamaṃ saṃkilesabhāgiyaṃ nibbedhabhāgiyaṃ ca suttaṃ? Na taṃ daḷhaṃ bandhanamāhu dhīrāti gāthā. Kena kāraṇena taṃ bandhanaṃ daḷhaṃ? Catūhi kāraṇehi issariyena sakkā mocetuṃ dhanena vā aññena vā yācanāya vā parāyanena vā. Yesu ca ayaṃ rāgo maṇikuṇḍalesu puttesu dāresu ca yā apekkhā, idamassa cetasikabandhanaṃ. Taṃ na sakkā issariyena vā dhanena vā aññena vā yācanāya vā parāyanena vā mocetuṃ. Na ca tattha koci atthi pāṭibhogo. Iminā bandhanato mocayitthāti devo vā manusso vā tadidaṃ bandhanaṃ rāgānusayena ca chasu bāhiresu ca āyatanesu bandhati. Rūpesu rūpataṇhā bandhati, yāva dhammesu dhammataṇhā. Yo idha loke bandho paralokasmiṃ bandho nīyati. So bandho jāyati, bandho mīyati. Bandho asmā lokā paraṃ lokaṃ gacchati. Na sakkā mocetuṃ aññatra ariyamaggena imaṃca bandhanaṃ. Maraṇabhāvañca upapattibhāvañca bhayato viditvā chandarāgaṃ pajahati. So imaṃ chandarāgaṃ pajahitvā atikkamati. Ayaṃ loko ito paraṃ dutiyo.

Tattha yaṃ bandhanāsaṅkhārānaṃ pahānaṃ idaṃ vuccati ubhayesu ṭhānesu vīriyaṃ, gandhaparivāto sumuni nopalimpati. Tatheva pariggahesu puttesu dāresu ca avūḷho salloti tasseva taṇhāya pahānaṃ dasseti. Ayaṃ taṇhāmūlassa pahānā vare appamattoti kāmo pamādavattati pahānāya nekkhammābhīrato appamādavihārī bhavati. Tassa āsayaṃ pahānāya neva imaṃ lokaṃ āsīsati na paralokaṃ. Na idhalokaṃ nissitaṃ, piyarūpaṃ sātārūpaṃ ākaṅkhati. Nāpi paralokaṃ nissitaṃ piyarūpaṃ sātārūpaṃ

ākaṅkhati, tena vuccate “nāsīate lokamimaṃ paraṃ lokañcā”ti. Yaṃ tassa pahānaṃ taṃ chedanāṃ aṭṭhakavaggiyesu muni niddiṭṭho. So idha virodho aṭṭhakavaggiyesu nāsīanaṃ idha anāthā. Tathāyaṃ taṇhāya tassa pariggahassa vatthukāmassa ekagāthāya etesabbe kāmā dassitā. Tena bhagavā deseti “etampi chetvāna paribbajanti anapekkhino sabbakāme pahāyā”ti. Imissā gāthāya dvidhā niddeso saṃsandananiddeso ca samayaniddeso ca, yathā ayaṃ gāthā saṃkilesabhāgiyañca nibbedhabhāgiyañca, evaṃ tāya gāthāya saṃkilesabhāgiyañca nibbedhabhāgiyañca visajjanā. Evaṃ gāthā sabbagāthāsu byākaraṇesu vā niddiṭṭhaṃ suttaṃ.

106. Tattha katamā desanā? Imaṃ suttaṃ kenādhippāyena desitaṃ. Ye rāgacaritā sattā, te kāme pajahissantīti ayaṃ tattha bhagavato adhippāyo.

Tattha katamo vicayo? Yassa dasavatthukā kilesā uttiṇṇā vantā viditā. Katame dasavidhāti, kilesakāmā ca orambhāgiyauddhambhāgiyā ca samyojanā dasavatthukāni āyatanāni, ayaṃ vicayo.

Tattha katamā yutti? Ye sārattā te gāḷhabandhanena bandhanti atthi esā yutti.

Tattha katamo padaṭṭhāno? Sāratto maṇikuṇḍalesu mamaṃkāraṃ padaṭṭhānaṃ. Apekkhāti atītavatthussa sarāgassa padaṭṭhānaṃ. Etampi chetvāti bhāvanāya padaṭṭhānaṃ.

Tattha katamo lakkhaṇo? Sārattacitto maṇikuṇḍalesu yo ahaṃkāre visatto mamaṃkāre visatto, yo puttadāre sāratto. Khetvatthusmiṃ sāratto. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho hāro? Idha sutte bhagavato ko adhippāyo. Ye nibbānena chandikā bhavissanti, te puttadāre taṇhaṃ pajahissantīti. Ayaṃ tattha bhagavato adhippāyo. Imāni cattāri saccāni.

Tattha katamo āvaṭṭo? Yā puttadāre taṇhā, ayaṃ samudayo. Ye upādinnakkhandhā, te ye ca bāhiresu rūpesu rūpariggaho, idaṃ dukkhaṃ, yaṃ tattha chedanāyaṃ, ayaṃ nirodho. Yena bhijjati, ayaṃ maggo. Vibhattīti natthi vibhattiyā bhūmi, parivattanoti paṭipakkho niddiṭṭho.

Tattha katamo vevacano? Niddiṭṭho vevacano. Tattha katamo otaraṇo? Atthi taṇhā eko satto otiṇṇo tappaccayā viññānaṃ yāva jarāmaṇaṃ. Yā tattha vedanā, ayaṃ avijjā vijjuppādā avijjānirodho yāva jarāmaṇanirodho.

Tattha katamo sodhano? Suddho gāthāya ārambho. Tattha katamo adhiṭṭhāno? Na taṃ dalhaṃ bandhanamāhu dhīrāti ekattatāya paññattā, na vemattatāya. Cattāro rāgā kāmarāgo rūparāgo bhavarāgo diṭṭhirāgo cāti ekattatāya paññattā.

Tattha katamo parikkhāro? Yesaṃ rāgo maṇikuṇḍalesu tassa subhasaññā hetu, anubyañjanaso ca nimittaggāhitā paccayo. Yāya te chinnāni tassa asubhasaññā hetu, nimittaggahaṇaanubyañjanaggahaṇavinodanaṃ paccayo.

Tattha katamo samāropano? Sāratto maṇikuṇḍalesu sammūlḥavidho duṭṭhātipi etampi chetvāna paribbajantīti taṃ pariññātathaṃ parivajjitathaṃ pajahitā, ayaṃ samāropano.

107. Yaṃ cetasikaṃ yaṃ pakappitaṃ vitthārena paccayo, yaṃ vā cetasikaṃ kāyikaṃ cetasikaṃ kammaṃ. Kiṃkāraṇā? Cetasikā hi cetanā manokammāti vuccate, sā cetanākammaṃ, yaṃ cetasikaṃ imaṃ kāyikaṇca vācasikaṇca imāni tīni kammāni niddiṭṭhāni. Kāyakammaṃ vacīkammaṇca tāni kusalāni piyaṃ kāyena ca vācāya ca ārabhati parāmasati, ayaṃ vuccati sīlabbataparāmāso. Saṅkappanā te tividhā saṅkhārā puññamayā apuññamayā āneñjamayā, tappaccayā viññāṇaṃ te ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. Yā subhasaññā sukhasaññā attasaññā ca. Idaṃ cetasikaṃ. Yaṃ rūpūpaṅgaṃ viññāṇaṃ tiṭṭhati rūpārammaṇaṃ rūpapatitṭhitam nandūpasecanaṃ vuddhiṃ virūlhiṃ vepullataṃ gacchati, ayaṃ saṅkappanā, iti yaṃ viññāṇaṭṭhitīsu ṭhitam paṭhamābhiniḥbattiārammaṇavasena upādānaṃ, idaṃ vuccati cetasikanti.

Tattha ṭhitassa arūpassa yā nikanti ajjhosānaṃ, idampi sakampitaṃ manāpikesu rūpesu piyarūpasātarūpesu ābhogo, idaṃ cetasikaṃ. Yaṃ ceteti sattesu manāpikesu abhijjhākāyaganthopatiḡhānusayesu byāpādakāyagantho sabbe cattāro ganthā, ayaṃ pañcasu kāmaguṇesu paṭhamābhiniḥpāto cittassa yā cetanā yassa tattha assādānupassissa anekā pāpakā akusalā dhammā cittaṃ arūpavatiyo honti. Puggalo rāgānubandhibhūto tehi kilesakāmehi yathā kāmakaraṇīyo, ayaṃ vuccate kāmesu pakappanā. Evaṃ sabbe cattāro oghā. Yaṃ tehi kāmehi saṃyutto viharati bhāvito ajjhosanno, ayaṃ cetanā. Yassa tathāyaṃ avītarāgassa adhiḡatapemassa tassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā dukkhānuparivattitaṃ viññāṇaṃ hoti saritassa vayadhammasamuppādo cittaṃ pariḡdiyati, idaṃ vuccati pakappitanti.

Ekamekassa ceteti ca pakappeti ca viññāṇassa ṭhiti yā hoti, sā ca ṭhiti

dvidhā ārammaṇaṭṭhiti ca āhāraṭṭhiti ca. Tattha yā ārammaṇaṭṭhiti, ayaṃ nāmarūpassa paccayo. Yā āhāraṭṭhiti yā punabbhavābhinibbattikā ṭhiti yā ca ponobhavikā ṭhiti, ayaṃ vuccati ārammaṇaṃ. Taṃ hoti viññāṇassa ṭhitiyā tassa viññāṇapaccayā nāmarūpaṃ yāva jarāmarañāṇa ceteti, atha ca puna patthayate yato na ponobhavikā anāgatavatthumhi, ayaṃ paṭipakkho niddiṭṭho. Na ceteti na patthayati atha ca dūsetīti duvidho niddeso. Assa pubbe hoti taṃ cetasikaṃ taṃ pakappitaṃ asamūhataṃ tappaccayā, ayaṃ viññāṇassa ṭhiti hoti.

108. Atha vā tassa anusayā āvibhavanti tappaccayā tassa punabbhavo nibbattati. Atha vā naṃ saṃkiyate appetu āgāre vā, sukhumā vā santi vā na saṃkiyate kāme taṃ evaṃ niccesupi āgāresu jāto hoti. Taṃ nayati yaṃ no kappetuṃ evaṃ saṅkhārā cetitā pakappitā ca ārammaṇabhūtā honti, yā ca cetaṇā yā ca pakappanā yaṅca vatthu nibbattaṃ, ubhopi ete ārammaṇaṃ viññāṇassa tathā cetaṇāya ca saṅkappanāya ca patthanāya ca bhūtā sattā ceteti ca saṅkappeti ca. Yaṃ gavesanā na ca ceteti na ca saṅkappeti. Katame ca sattā bhūtā? Ye ca tanujātaañḍajāpi añḍakā anubhinnā saṃsedajā na ca sambhinnā ime bhūtā. Katame sambhavesino gabbhagatā añḍagatā saṃsaranto ime na ceteti na pattheti na ca saṅkappeti. Anusaye na ca punabbhavo nibbattīti? Ye bhūtā sattā ye sambhavesino, te thāvarā. Ye vā sato cetenti patthenti ca ye thāvarā. Te na ca cetenti, na ca patthenti, na ca saṅkappenti, anusayena ca saṃsaranti.

Aparo pariyāyo. Ye ariyapuggalā sekkhā, tattha te na ca cetenti, na ca saṅkappenti, anusayena puna uppajjanti.

Aparo pariyāyo. Sukhumā pāṇā bhūmigatā udakatā cakkhuno āpāthaṃ nāgacchanti, te na ca cetenti, na ca saṅkappenti, anusayena ca saṃsaranti.

Aparo pariyāyo. Bāhikā sabbe bhikkhū abhimānikā, te na ca cetenti, na ca patthayanti, anusayena ca saṃsaranti, na ca cetenti, na ca saṅkappenti, na ca anusenti. Ārammaṇampetaṃ na hoti viññāṇassa ṭhitiyā.

Na ca cetetīti pariyuṭṭhānasamugghātaṃ dasseti. Na ca anusetīti anusayasamugghātaṃ dasseti. Na ca cetetīti oḷārikānaṃ kilesānaṃ pahānaṃ dasseti. Na ca anusetīti sukhumānaṃ kilesānaṃ pahānaṃ dasseti. Na ca cetetīti yena bhūmi ca na ca patthayantīti sakadāgāmī anāgāmī, na ca anusetīti arahaṃ, na ca cetetīti sīlakkhandhassa paṭipakkhena pahānaṃ dasseti, na ca patthayantīti samādhikkhandhassa paṭipakkhena

pahānaṃ dasseti, na ca anusayatīti paññākkhandhassa paṭipakkhena pahānaṃ dasseti, na ca cetetīti apuññamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca patthayatīti puññamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca anusetīti āneñjamayānaṃ saṅkhārānaṃ pahānaṃ dasseti, na ca cetetīti anaññātaññassāmīndriyaṃ, na ca patthayatīti aññindriyaṃ, na ca anusayatīti aññātāvino indriyaṃ. Na ca cetetīti mudukā indriyabhāvanā, na ca patthayatīti majjhaindriyabhāvanā, na ca anusetīti adhimattā indriyabhāvanā. Ayaṃ suttattho.

109. Tattha katamā desanā? Idha sutte cattāri saccāni desitāni. Yañca cetayitaṃ yañca pakappitaṃ atthi etaṃ ārammaṇaṃ cittaṃ patiṭṭhāti vicinati yujjati. Na ca cetetīti na ca patthayatīti atthi evaṃ ārammaṇaṃ anusaye viññānamiti viciniyati yujjati na ca ceteti na ca patthayati. Anusayappahānā viññānaṭṭhitiṃ na gavesanti, viciyantaṃ yujjati. Ayaṃ yuttivicayo.

Tattha katamo padaṭṭhāno? Cetanāpariyuṭṭhānaṃ cetanāpariyuṭṭhānassa padaṭṭhānaṃ. Saṅkappaṇaṃ upādānassa padaṭṭhānaṃ. Anusayo pariyuṭṭhānassa padaṭṭhānaṃ. Tesam chandarāgavināsāya bhāvanā bhavarāgassa pahānaṃ.

Tattha katamo lakkhaṇo? Yaṃ cetasikanti vedayitaṃ pakappitaṃ uggahitaṃ viññātaṃ tabbiññānaṃ ārammaṇampi paccayopi.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye punabbhavaṃ na icchanti, te na cetayissanti na ca patthayissanti, ayaṃ adhippāyo.

Āvaṭṭoti yā ca cetanā patthanā ca anusayo ca viññānaṭṭhitipahānā ca, imāni dve saccāni. Vibhattīti natthi vibhattiyā bhūmi. Parivattanā pana paṭipakkhaṃ suttaṃ.

Tattha katamo vevacano? Cetanā rūpasañcetanā yāvadhhammasañcetanā. Yo anusayo, te satta anusayā.

Paññattīti cetanāpariyuṭṭhānaṃ paññattiyā paññattā. Saṅkappaṇaṃ upādānapaññattiyā paññattaṃ. Anusayo hetupaññattiyā paññatto. Viññānaṭṭhiti upapattihetupaññattiyā paññattā. Cetanā saṅkappaṇā anusayo samucchedo chandarāgavinayapaññattiyā paññatto. Paṭhame keci dvīhi parivattakehi paṭiccasamuppādo idappaccayatāya majjhapaññatti.

Otaraṇoti dvīhi parivattakehi dukkhaṇca samudayo ca majjhimakehi maggo ca nirodho ca. Sodhanaṇoti sutte suttassa ārambho.

Adhiṭṭhāṇoti yañcetayitaṃ sabbaṃ adhiṭṭhānena ekattāya paññattaṃ. Saṅkappitaṇti upādānekattāya paññattaṃ. Viññāṇaṃ ekattāya paññattaṃ.

Parikkhāroṇti subhaṇca ārammaṇaṃ ayoniso manasikāro cetanā hetupaccayatāya paccayo. Viññāṇassa patiṭṭhāno dhammo ārammaṇapaccayatāya paccayo. Tassa manasikāro hetupaccayatāya paccayo.

Tattha katamo samāropano? Idaṃ suttaṃ saññitaṃ tattha ceteti visajjanā iti niddisitaṃ. Tassa diṭṭhiyā viññāṇapaccayā nāmarūpaṃ yāva jarāmaṇaṃ, ayaṃ samāropano. Ārammaṇametam na hoti viññāṇassa ṭhitiyā, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā yāva jarāmaṇanirodho.

110. Tattha katamaṃ saṃkilesabhāgiyaṇca nibbedhabhāgiyaṇca asekkhabhāgiyaṇca suttaṃ? Ayaṃ loko santāpajāto yāva ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipamokkhamāṃsu. Saṃkilesabhāgiyaṃ upadhiṃ hi paṭicca dukkhamidaṃ sambhoti, yā tā pana taṇhā pahiyanti, bhavaṃ nābhinandatīti nibbedhassa nibbutassa bhikkhuno anupādāya punabbhavo na hoti. Upaccagā sabbabhavāni tādīti asekkhabhāgiyaṃ.

Tattha santāpajātoti rāgajo santāpo dosajo mohajoti. Tesam sattānaṃ ṭhānaṃ dasseti. Loko santāpajātoti phasso tividho sukhavedanīyo dukkhavedanīyo adukkhamasukhavedanīyo. Tattha sukhavedanīyo phasso rāgasantāpo, dukkhavedanīyo dosasantāpo, adukkhamasukhavedanīyo mohasantāpo. Yathā ca bhagavā āha paṭhamakassa valāhakassa gomagge yehi gahapatiputta rāgajehi dosajehi mohajehi santāpehi dukkhaṃ supati, te mama santāpā na santi.

Rogaṃ vadati attatoti tehi santāpehi santāpito tividhaṃ vipallāsaṃ paṭilabhati saññāvipallāsaṃ cittavipallāsaṃ diṭṭhivipallāsaṃ. Tattha asubhe subhanti saññāvipallāso. Dukkhe sukhanti cittavipallāso. Anicce niccanti anattani attāti diṭṭhivipallāso.

Yathā cittassa vipallāso saññādiṭṭhite tividhā vitakkā – cittavitakko vipallāso saññāvitakko vipallāso diṭṭhivitakko vipallāso. Tattha avijjā

vipallāso gocarā gatipateyyabhūmi, yathā hi taṃ sañjānāti yathā vijānāti yathā sañjānāti ca vijānāti ca. Yathā khanti ceteti ime cattāro vipallāsā sattā yehi catubbidhaṃ attabhāvavattthaṃ rogabhūtaṃ gaṇḍabhūtaṃ “attā”ti vadanti. Rogam vadati attatoti ayam āvaṭṭo. Yena yena hi maññati tato taṃ hoti aññathāti subhanti maññati na tathā hoti. Evaṃ sukhanti niccam attāti so aññathā bhavameva santam anāgataṃ bhavam patthayati, tena vuccati “bhavarāgo”ti. Bhavamevābhinandati, yaṃ abhinandati, taṃ dukkhanti pañcakkhandhe niddisiyati. Yañca tappaccayā sokaparidevadukkhamaṃ tassa hi bhāvevassati. Ettāvataṃ saṃkilesa hoti. Pahānatthaṃ kho pana brahmacariyaṃ vussati. Tiṇṇaṃ santāpānaṃ chandarāgavinayo hoti.

Upadhiṃ hi paṭicca dukkhamidaṃ bhavatīti ye bhavamevābhinandanti yassa bhāvevassati, taṃ dukkhaṃ tassa dukkhassa pahānamāha. Sabbaso upādānañca yaṃ natthi dukkhassa sambhavoti cattāro vipallāsā yathā niddiṭṭhaupādānamāha. Tassa paṭhamo vipallāso kāmupādānaṃ, dutiyaṃ diṭṭhupādānaṃ, tatiyaṃ sīlabbatupādānaṃ, catutthaṃ attavādupādānaṃ, tesam yo khayō natthi dukkhassa sambhavo upadhi nidānaṃ dukkhanirodhamāha. Evametam yathābhūtaṃ sammappaññāya passato vibhavataṅhā na hoti. Vibhavam nābhinandatīti dassanabhūmiṃ manteti sabbaso taṇhakkhayaṃ nibbānanti dve vimuttiyo katheti rāgavirāgañca avijjāvirāgañca. Tassa bhikkhunoti anupādisesanibbānadhātum manteti. Ayam suttassa atthaniddeso.

111. Tattha katamo vicayo? Yassa yattha pariāhēti tassa pariḍayhantassa so yathābhūtaṃ natthi nibbindati ca, ayam vicayo ca yutti ca. Padaṭṭhāno rāgajo pariāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Dosajo pariāho sukhindriyassa domanassindriyassa ca padaṭṭhānaṃ. Mohajo pariāho upekkhindriyassa domanassindriyassa ca padaṭṭhānaṃ.

Tattha katamo lakkhaṇo hāro? Phassapareto vedanāpareto saññāparetopi saṅkhāraparetopi yena yena maññati yadi subhanimittena yadi sukhanimittena yadi niccanimittena yadi attanimittena asubhe subhanti maññati, evaṃ sabbam rāgaje pariāhe vutte cattāro pariāhā vuttā bhavanti. Rāgajo dosajo mohajo diṭṭhijo ca rāgaṃ vadāmīti attato vadati. Sabbāni pannarasa padāni aniccaṃ dukkhanti.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye pariāhena na acchanti te bhavam nābhinandanti. Ye bhavam nābhinandanti, te parinibbāyissanti. Ayam adhippāyo.

Tattha katamo āvaṭṭo? Saṃkilesabhāgiyena dukkhañca samudayañca niddisati. Nibbedhabhāgiyena maggañca nirodhañca.

Tattha katamā vibhatti? Santāpajāto rogajāto rogaṃ vadati attato taṃ na ekamsena hoti amanasikārā santāpajāto kho na ca rogaṃ attato vadati.

Tattha katamo parivattano? Pakkhapaṭipakkhanidassanattaṃ bhūmi parivattanāya.

Tattha katamo vevacano hāro? Rogañca attato vadati sallaṃ attato vadati. Pannarasa padāni sabbāni vattabbāni.

Tattha katamā paññatti? Santāpajātoti domanassapadaṭṭhānaṃ. Sabbe vacanapaññattiyā paññapeti. Rogaṃ vadati attato vipallāso saṃkilesapaññattiyā paññapeti. Yaṃ nābhinandati, taṃ dukkhanti vipallāsanikkhepapaññattiyā paññattā. Te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo otaraṇo? Santāpajātoti tīṇi akusalamūlāni, te saṅkhārā saṅkhārakkhandhapariyāpannā, dhātūsu dhammadhātu, āyatanesu dhammāyatanam. Indriyesu itthindriyaṃ purisindriyañca padaṭṭhānaṃ.

Tattha katamo sodhano? Suddho suttassa ārambho.

Tattha katamo adhiṭṭhāno hāro? Pariḷāhoti ye sattā lokā ekattapaññattiyā paññattā, te akatasattā lokā majjhena vemattatāya paññattā.

Tattha katamo parikkhāro? Santāpajātoti ayoniso manasikāro hetu, vipallāsañca paccayo. Tattha dvīhi dhammehi attā abhiniviṭṭhā cittañca cetasañca dhamme ubhayāni tassa viparītena parāmasato. Aparo pariyāyo, cetasikehi dhammehi attasaññā anattasaññā samugghātetī. Aparo pariyāyo. Aniccasaññā cetasikesu dhammesu, na tu attasaññā. Idaṃ vuccati cittanti vā manoti vā viññāṇanti vā idaṃ dīgharattaṃ abbhuggataṃ etaṃ mama, esohamasmi, eso me attāti. Tattha cetasikā dhammānupassanā eṣāpi dhammasaññā. Tassa ko hetu, ko paccayo? Ahaṃkāro hetu, mamaṃkāro paccayo.

Tattha katamo samāropano? Ayaṃ loko santāpajātoti akusalaṃ manteti viññāṇaṃ nāmarūpassa paccayo yāva jarāmarañanti, ayaṃ samāropano.

112. Evametaṃ yathābhūtaṃ, sammappaññāya passati akusalamūlānaṃ pahānaṃ. Tattha avijjānirodho avijjānirodhā yāva jarāmarañanirodho, ayaṃ samāropano.

Cattāro puggalā – anusotaḡāmī paṭisotaḡāmī t̥hitatto, tiṅṅo pāraṅgato thale tiṅṅhati brāhmaṇoti.

Tattha yo anusotaḡāmī ayaṃ kāme sevati. Pāpañca kammaṃ karoti yāva kāme paṭisevati. Iḡaṃ lobho akusalamūlaṃ, so yeva taṅhā, so tehi kāmehi vuyhati anusotaḡāmīti vuccati. Yo puggalo tāhi gamito tappaccayā tassa hetu akusalakammaṃ karoti kāyena ca vācāya ca, ayaṃ vuccati pāpakammaṃ karotīti. Tassa tīṇi sotāni sakkāyadit̥ṅhi vicikicchā sīlabbataparāmāso. Imehi tīhi sotehi tividhadhātuyam uppaḡjati kāmadhātuyam rūpadhātuyam arūpadhātuyam. Tena paṭipakkhena yo kāme na paṭisevati. Yo sīlavataṃ na parāmasati. Yo sakkāyadit̥ṅhīnaṃ pahānāya kāmesu yathābhūtaṃ ādīnavaṃ passati. Yena ca te dhamme paṭisevati. Yañca tappaccayā tiṅṅhati brāhmaṇoti arahaṃ kira. Tattha arahaṃ tassa pāraṅgato hoti, pāraṅgatassa thale tiṅṅhati sopādisesā nibbānadhātu. Anusotaḡāminīti dassanappahātabbānaṃ saṃyojanānaṃ appahānamāha. Paṭisotaḡāminīti phale dit̥ṅhekatt̥hānañca kilesānaṃ pahānamāha, t̥hitattena pañcanaṃ orambhāḡiyānaṃ saṃyojanānaṃ pahānamāha. Tattha anusotaḡāminā maggarūpimāha. Paṭisotaḡāminā t̥hitattena ca maggamit̥imāha. Pāraṅgatena sāvakā asekkhā ca sammāsambuddhā ca vuttā. Anusotaḡāminā sakkāyasamudayaḡāminim paṭipadamāha. Paṭisotaḡāminā t̥hitattena sakkāyanirodhagāminim paṭipadamāha. Pāraṅgatena dasa asekkhā arahantā dhammā vuttā. Ayaṃ suttattho.

113. Tattha katamā desanā? Imasmiṃ hi sutte cattāri ariyasaccāni desitāni. Tedhātukalokasamatikkamanañca.

Tattha katamo vicayo hāro? Yo kāme paṭisevati pāpaṃ kareyyāti yo ca kāme na paṭisevati so pāpakammaṃ na kareyyāti yo ca imehi dvīhi bhūmīhi uttiṅṅo pāraṅgatoti yā vīmaṃsā ayaṃ vicayo.

Yuttīti yujjati suttesu, nāyujjati yā vīmaṃsāya, ayaṃ yutti. Padaṅṅhānoti anusotaḡāminā sattannaṃ saṃyojanānaṃ padaṅṅhānaṃ. Akusalassa kiriyā akusalassa mūlānaṃ padaṅṅhānaṃ. Paṭisotaḡāminā yathābhūtaḡassanassa padaṅṅhānaṃ. T̥hitattena asaṃhāriyāya padaṅṅhānaṃ. Pāraṅgatoti kadāci bhūmiyā padaṅṅhānaṃ.

Tattha katamo lakkhaṇo hāro? Yo anusotaṃ gacchati taṇhāvasena. Sabbesampi kilesānaṃ vasena gacchati. Yo paṭisotaṃ vāyamati. Taṇhāya sabbesampi so kilesānaṃ vāyamati paṭisotaṃ. Yo attanā ṭhito kāyenapi so ṭhito vācācittēnapi so ṭhito. Ayaṃ lakkhaṇo hāro.

Tattha katamo catubyūho? Idha sutte bhagavato ko adhippāyo? Ye anusotaḡāminiyā paṭipadāya nābhiraṃssanti, te paṭisotaṃ vāyaṃssantīti yāva kadāci bhūmiyaṃ, ayaṃ adhippāyo. Āvaṭṭoti idha sutte cattāri suttāni desitāni.

Tattha katamo vibhatti hāro? Yo kāme paṭisevati pāpaṅca kammaṃ karoti. So anusotaḡāmīti na ekaṃsena sotāpannapi kāme paṭisevati. Taṃ bhāgiyaṅca pāpakammaṃ karoti. Kiṅcāpi sekkhopi kareyya pāpaṃ yathā sutte niddiṭṭho na ca so anusotaḡāmī, idaṃ vibhajjabyākaraṅiyāṃ. Na ca kāme paṭisevati na ca pāpakammaṃ karoti paṭisotaḡāmī na ca ekaṃsena sabbe bāhiraḡo kāmesu vītarāḡo na ca kāme paṭisevati, tena ca pāpakammaṃ karoti anusotaḡāmī paṭisotaḡāmī, ayaṃ vibhatti.

Tattha katamo parivattano hāro? Niddiṭṭho paṭipakkho. Vevacanoti kāmesu vatthukāmāpi kilesakāmāpi rūpasaddaḡandharasaphassaputtadāradāsakammakaraporisaṅca pariggahā.

Paṅṅattīti sabbe puthujjanā ekattāya paṅṅattā. Anusotaḡāmīti kilesasamudācārapaṅṅattiyā paṅṅattā. Ye pana sekkhā puggalā, te nibbānapaṅṅattiyā paṅṅattā. Ye pana anāḡāmī, te asaṃhāriya paṅṅattiyā paṅṅattā, ayaṃ paṅṅatti.

Otaṅṅoti yo anusotaḡāmī, so dukkhaṃ. Ye tassa dhammā, te dukkhassa samudayo. Yaṃ rūpaṃ, ayaṃ rūpakkhandho, evaṃ paṅcapi khandhā paṭiccasamuppādo, te kilesā saṅkhārakkhandhapariyāpannā dhammāyatanāṃ dhammadhātu indriyesu ca paṅṅattā.

Sodhanoti yenāraṃbhena idaṃ suttaṃ desitaṃ, so āraṃbho sabbo suddho.

Adhiṭṭhānoti paṭisotaḡāminā sabbe sotāpannā ekattēna vā niddiṭṭhā rāḡānusayapaṭisotaḡāmino sekkhāva maggo ca sekkho ca puggalo ṭhitattoti.

Vītarāḡo ekattāya paṅṅatto. Pāraṅgatoti sabbe arahanto sabbe paccēkabuddhā sammāsambuddhā ca ekattāya paṅṅattā.

Parikkhāroti anusotagāmino pāpamittapaccayo kāmapariyutthānaṃ hetu. Paṭisotagāmino dve hetū dve paccayā ca yāva sammādiṭṭhiyā uppādāyadīṭṭhi , tassa paṭiladdhamaggo hetu ārambho paccayo kāyiko cetasikassa koṭṭhāso ca. Samāropanoti vibhatti idaṃ suttaṃ natthi samāropanāya bhūmi.

114. Pañcānisamsā sotānugatānaṃ dhammānaṃ yāva diṭṭhiyā suppaṭividdhānaṃsuttaṃvitthārenakātabbaṃ. Yuñjato ghaṭentassavāyamato gilāno maraṇakāle devabhūto paccekabodhiṃ pāpuṇāti. Sotānugatāti saddhammassavanena kataṃ hoti. Na ca adhipaññādhammavipassanāya tassa cittaṃ tasitaṃ hoti, na ca anibbiddhattaṃ, idaṃ ca suttaṃ pañcannaṃ puggalānaṃ desitaṃ, saddhānusārino mudindriyassa tikkhindriyassa ca dhammānusārino tikkhindriyassa mudindriyassa ca. Yo pana mohacarito puggalo na sakkoti yuñjituṃ ghaṭituṃ vāyamituṃ yathābhūtaṃ yathāsamādhikā vimutti taṃ khaṇaṃ taṃ layaṃ taṃ muhuttaṃ phalaṃ dasseti. Sādhu parihāyati paro taṃ duyhati, no tu sukhaavipākinī bhavati. Tassa diṭṭhe yeva ca dhamme upapajjaaparāpariyavedanīyaṃ. Tattha yo puggalo dhammānusārī tassa yadī sotānugatā dhammā honti so yuñjanto pāpuṇāti. Yo dhammānusārī mudindriyo, so gilāno pāpuṇāti. Yo saddhānusārī tikkhindriyo, so maraṇakālasamaye pāpuṇāti. Yo mudindriyo, so devabhūto pāpuṇāti. Yadā devabhūto na pāpuṇāti, na so teneva dhammarāgena tāya dhammanandiyā paccekabodhiṃ pāpuṇāti. Yo sotānugatesu yuñjati ghaṭeti vāyamati, so pubbāpannena visesaṃ sañjānāti, sañjānanto pāpuṇāti. Sace pana gilānassa manasikāro hoti, tattha yuñjanto pāpuṇāti. Sace panassa maraṇakāle saṃviggo hoti, tattha yuñjanto pāpuṇāti. Sace pana na kathaci saṃvego hoti, tassa devabhūtaṃ sukhino dhammabhūtā pādā evaṃ avilapati. So evaṃ jānāti “ayaṃ so dhammavinayo yattha mayaṃ pubbe manussabhūtā brahmacariyaṃ carimhā”ti. Atha devabhūto pāpuṇāti. Dibbesu vā pañcasu kāmaguṇesu ajjhosito hoti pamādavihārī, so tena kusalamūlena paccekabodhiṃ pāpuṇāti.

Yā paratoghosena vacasā suparicitā, ayaṃ sutamayī paññā. Ye pana dhammā honti manasā anupekkhitā, ayaṃ cintāmayī paññā. Yaṃ diṭṭhiyā suppaṭividdhā, ayaṃ bhāvanāmayī paññā. Yaṃ sotānugatā vacasā paricitā honti, so ca diṭṭhe yeva dhamme parinibbāyī, ayaṃ arahāṃ puggalo. Yo upapajjati devabhūto pāpuṇāti, tattha ca parinibbāyati, ayaṃ anāgāmī. Yo tena kusalamūlena paccekabodhiṃ pāpuṇāti, ayaṃ pubbayogasambhārasambhūto puggalo.

Sotānugatā dhammāti paṭhamaṃ vimuttāyatanāṃ, vacasā paricitāti

dutiyam tatiyañca vimuttāyatanam, manasā anupekkhitāti catuttham vimuttāyatanam diṭṭhiyā suppaṭividdhāti pañcamaṃ vimuttāyatanam.

Sotānugatāya vimuttiyā vacasā yā vācā suppaṭividdhā anupubbadammasa sotena sutvā sīlakkhandhe paripūreti, manasā anupekkhitā samādhikkhandham paripūreti, diṭṭhiyā suppaṭividdhā paññākkhandham paripūreti.

Sotānugatā dhammā bahussutā hontīti vitthārena kātabbam. Idaṃ paṭhamam saddhāpadānam manasā anupekkhitāti paṭisallānabahulo viharati, vitthārena kātabbam. Idaṃ dutiyam saddhāpadānam diṭṭhiyā suppaṭividdhāti anāsavā cetovimuttiyā nāparam itthattāyāti pajānātīti. Idaṃ tatiyam saddhāpadānam.

Sotānugatā dhammāti sekkham satthā dasseti. Manasā anupekkhitāti arahattam satthā dasseti. Diṭṭhiyā suppaṭividdhāti tathāgataṃ arahantaṃ sammāsambuddham satthā dasseti.

Sotānugatā dhammāti kāmānam nissaraṇam dasseti. Manasā anupekkhitāti rūpadhātuyā nissaraṇam dasseti. Diṭṭhiyā suppaṭividdhāti tedhātukānam nissaraṇam dasseti. Ayaṃ suttattho.

115. Tattha katamo desanāhāro? Imamhi sutte tayo esanā desitā sotānugatehi dhammehi vacasā paricitehi kāmesanāya samathamaggo. Diṭṭhiyā suppaṭividdhehi brahmacariyesanāya samathamaggo.

Vicayoti yathā suttaṃ manasikaronto vicinanto sutamayipaññaṃ paṭilabhati. Yathā ca so manasikarotīti yathā sutadhammā tadā cintāmayipaññaṃ paṭilabhati. Yathā diṭṭheva dhamme manasikaroti tadā bhāvanāmayipaññaṃ paṭilabhati. Ayaṃ vicayo.

Sutena sutamayipaññaṃ paṭilabhati. Cintāya cintāmayipaññaṃ bhāvanāya bhāvanāmayipaññaṃ paṭilabhati. Atthi esā yutti.

Padaṭṭhānoti sotānugatā dhammāti dhammassavanassa padaṭṭhānam. Vacasā paricītāti yuñjanāya padaṭṭhānam. Manasā anupekkhitāti dhammānudhammāya vipassanāya padaṭṭhānam. Diṭṭhiyā anupekkhitāti paññāyapi anupekkhitā diṭṭhiyāpi anupekkhitā.

Catubyūhoti imamhi sutte bhagavato ko adhippāyo? Ye imāhi dvīhi

paññāhi samannāgatā tehi. . . .

Sa nibbutoti maggaphalaṃ anupādisesañca nibbānadhātuṃ manteti, dānena oḷārikānaṃ kilesānaṃ pahānaṃ manteti. Sīlena majjhimānaṃ, paññāya sukhamakilesānaṃ manteti, rāgadosamohakkhayā sa nibbutoti katā ca bhūmi.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati;

Kusalo ca jahāti pāpakanti maggo vutto;

Rāgadosamohakkhayā sa nibbutoti maggaphalamāha.

Dadato puññaṃ pavaḍḍhati, saṃyamato tīhi padehi lokikaṃ kusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbutoti lokuttaraṃ kusalamūlaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti puthujjanabhūmiṃ manteti. Kusalo ca jahāti pāpakanti sekkhabhūmiṃ manteti. Rāgadosamohakkhayā sa nibbutoti asekkhabhūmi vuttā.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti magganiyā paṭipadā vuttā. Kusalo ca jahāti pāpakanti sekkhavimutti. Rāgadosamohakkhayā sa nibbutoti asekkhavimutti.

Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyatīti dānakathaṃ sīlakathaṃ maggakathaṃ lokikānaṃ dhammānaṃ desanamāha. Kusalo ca jahāti pāpakanti loke ādīnavānupassanā. Rāgadosamohakkhayā sa nibbutoti sāmukkaṃsikāya dhammadesanāyapi paṭividdhā.

Dadato puññaṃ pavaḍḍhatīti pāṇānaṃ abhayadānena pāṇātipātā veramaṇisattānaṃ abhayaṃ deti. Evaṃ sabbāni sikkhāpadāni kātābbāni. Saṃyamato veraṃ na cīyatīti sīle paṭiṭṭhāya cittaṃ saṃyameti, tassa saṃyamato pāripūriṃ gacchati. Rāgadosamohakkhayā sa nibbutoti dve vimuttiyo. Ayaṃ suttaniddeso.

116. Tattha katamā desanā? Imamhi sutte kiṃ desitaṃ? Dve sugatiyo devā ca manussā ca, dibbā ca pañcakāmaguṇā, mānussakā ca. Dvīhi padehi niddeso. Dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati, kusalo ca jahāti pāpakanti maggo vutto. Rāgadosamohakkhayā sa nibbutoti dve nibbānadhātuyo desitā sopādisesā ca anupādisesā ca. Ayaṃ desanā.

Vicayoti dadato puññaṃ pavaḍḍhatīti iminā paṭhamena padena dānamayikapuññakiriyavatthu vuttaṃ. Tenassa ānantariyānaṃ kusalanāṃ dhammānaṃ. Dutiyena padena... yanti, niyyānikaṃ sāsanaṃ, ayaṃ adhippāyo. Assavana ca amanasikārena ca appaṭivedhena ca sakkāyasamudayaḡāminī paṭipadā vuttā. Savana ca manasikārena ca paṭivedhena ca sakkāyanirodhaḡāminī paṭipadā vuttā. Ayaṃ āvaṭṭo.

Vibhattīti ekasabyākaraṇīyo. Natthi tattha vibhattiyā bhūmi. Parivattanāti ye pañcānisamsā, te pañcādinā paṭipakkhena teneva diṭṭheva dhamme pāpuṇāti, taṃ upapajjamānā aparō pariyaḡo.

Vevacanaṃ sotānugaṭā dhammāti yaṃ suttaṃ diṭṭhampi paññindriyaṃ viññattampi diṭṭhiyā suppaṭividdhampi vibhāvitampi.

Paññattīti sotānugaṭādhammāti desanā avijjāpaññattiyā paññattaṃ. Manasikāro pāmojjapaññattiyā paññatto, diṭṭhadhammāpi ānisamsapaññattiyā paññattā.

Otaṇoti tisso paññā vacasā paricitesu sutamayīpaññā manasā anupekkhitesu cintāmayīpaññā diṭṭhiyā suppaṭividdhāsu bhāvanāmayīpaññā. Imāni ariyasaccāni indriyāni vijjuppādā avijjānirodho paṭiccasamuppādo indriyesu tīṇi indriyāni, āyatanesu dhammāyatanapariyāpannā dhātūsu dhammadhātupariyāpannāti. Sodhanaṃ yo ārambho suttassa paveso niyutto.

Adhiṭṭhānoti pañcānisamsāti vemattatāya paññattā ānisamsā sotā anugaṭāti vemattatāya ariyavohāro paññatto, dhamme ca savanaṃ ekattatāya paññattaṃ.

Parikkhāroti dhammassavanaṃ payirupāsanaṃ paccayo, saddhā hetu. Manasā anupekkhitāti atthappaṭisaṃveditā paccayo, dhammappaṭisaṃveditā hetu, diṭṭhiyā suppaṭividdhāti saddhammassavanaṃca manasikāro ca paccayo, sutamayī cintāmayī paññā hetu. Samāropanoti vibhattaṃ suttaṃ aparō pariyaḡo nibbatti bale natthi. Tattha samāropanāya bhūmi.

117. Tattha katamaṃ vāsanābhāgiyaṃca nibbedhabhāgiyaṃca suttaṃ? Dadato puññaṃ pavaḍḍhatīti gāthā. Dadatoti dānamayikapuññakiriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyatīti sīlamayikapuññakiriyavatthu vuttaṃ. Kusalo ca jahāti pāpakanti lobhassa ca mohassa ca byāpādassa ca pahānamāha. Rāḡadosamohakkhayaḡ sa nibbutoti lobhassa ca mohassa ca byāpādassa ca chandarāḡavinayamāhāti. Dadato puññaṃ pavaḍḍhatīti gāthā alobho

kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti adoso kusalamūlaṃ bhavati. Saṃyamato veraṃ na cīyatīti averā asapattā abyāpādatāya sadā. Kusalo ca jahāti pāpakanti nānuppādā aññānanirodho. Catutthapadena rāgadosamohakkhayena rāgavirāgā cetovimuttimohakkhayena avijjāvirāgā paññāvimutti, ayaṃ vicayo.

Yuttīti dāne t̥hito ubhayaṃ hi paripūreti. Macchariyañca pajahati. Puññañca pavaḍḍhati. Atthi esā yutti.

Padaṭṭhānanti dadato puññaṃ pavaḍḍhatīti cāgādhiṭṭhānassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyatīti paññādhiṭṭhānassa padaṭṭhānaṃ kusalo ca jahāti pāpakanti saccādhiṭṭhānassa padaṭṭhānaṃ. Rāgadosamohakkhayā sa nibbutoti upasamādhiṭṭhānassa padaṭṭhānaṃ. Ayaṃ padaṭṭhāno.

Tattha katamo lakkhaṇo? Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati. Dadatopi veraṃ na kariyāti kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto rūpakkhayāpi vedanakkhayāpi, yena rūpena diṭṭhaṃ, tena tathāgato paññapento paññapeyya rūpassa khayā virāganirodhāti evaṃ pañcakkhandhā.

Catubyūho idha bhagavato ko adhippāyo? Ye mahābhogaṇaṃ pathhayissanti? Te dānaṃ dassanti parissayapahānāya, ye averābhichandakā, te pañca verāni pajahissanti, ye kusalābhichandakā, te aṭṭhaṅgikaṃ maggaṃ bhāvessanti aṭṭhannaṃ micchattānaṃ pahānāya. Ye nibbāyitukāmā, te rāgadosamohaṃ pajahissanti ayaṃ bhagavato adhippāyo.

Āvaṭṭoti yañca adadato macchariyaṃ yañca asaṃyamato veraṃ yañca akusalassa pāpassa appahānaṃ, ayaṃ dukkhaniddeso na samudayo. Alobhena ca adosena ca amohena ca kusalena imāni tīṇi kusalamūlāni. Tesam paccayo aṭṭha sammattāni, ayaṃ maggo. Tesam rāgadosamohānaṃ khayā, ayaṃ nirodho.

Vibhattīti dadato puññaṃ pavaḍḍhatīti na ekamsena yo rājadaṇḍabhayena deti, yo ca akappiyassa paribhogena sīlavantesu deti, na tassa puññaṃ pavaḍḍhatīti so cetam dānaṃ akusalena deti, daṇḍadānaṃ satthadānaṃ apuññaṃ ayaṃ pavaḍḍhati, na puññaṃ. Saṃyamato veraṃ na cīyatīti na ekamsena kiṃ kāraṇaṃ yañca yo padaṃ diṭṭhadhammikaṃ passati yadi mama rājāno gahetvā hatthaṃ vā chindeyya...pe... na tena saṃyamena veraṃ na karoti. Yo tu evaṃ samādiyati pāñātipātassa pāpako

vipākoti, diṭṭhe yeva dhamme abhisamparāye ca evaṃ sabbassa akusalassa hetuto ārati. Iminā saṃyamena veraṃ na cīyati.

Parivattanātidadatopuññaṃpavaḍḍhatīadadatopuññaṃnapavaḍḍhati. Yaṃ dānamayaṃ, taṃ saṃyamato veraṃ na cīyati, asaṃyamato veraṃ karīyati. Kusalo ca jahāti pāpakaṃ akusalo na jahāti. Rāgadosamohakkhayā sanibbutoti dūtaṃ pesetvā pañītaṃ pesetvāpi na pakkosāmi, so sayameva pana mahābhikkhusaṅghaparivāro amhākaṃ vasanaṭṭhānaṃ sampatto amhehi ca santhāgārasālā kārītā, ettha mayaṃ dasabalaṃ ānetvā maṅgalaṃ bhaṇāpemaṃti cintetvā upasaṅkamaṃsu. Yena santhāgāraṃ tenupasaṅkamaṃsūti taṃ divasaṃ kira santhāgāre cittakammaṃ niṭṭhāpetvā aṭṭakā muttamattā honti. Buddhā nāma araññajjhāsayaṃ araññārāmā antogāme vaseyyuṃ vā no vāti tasmā bhagavato manañ jānitvāva paṭijaggissāmāti cintetvā te bhagavantaṃ upasaṅkamaṃsu. Idāni pana manañ labhitvā paṭijaggitukāmā yena santhāgāraṃ, tenupasaṅkamaṃsu. Sabbasantharinti yathā sabbam santhataṃ hoti evaṃ yena bhagavā tenupasaṅkamaṃsūti. Ettha pana te mallarājāno santhāgāraṃ paṭijaggitvā nagaravīthiyopi sammajjāpetvā dhaje ussāpetvā suvaṇṇaghaṭikadaliyo ca ṭhapāpetvā sakalanagaraṃ dīpamālāhi vippakiṇṇatārakaṃ viya katvā khīrapake dārake khīraṃ pāyetha, dahare kumāre lahuṃ lahuṃ bhojāpetvā sayāpetha, uccāsaddaṃ mākari, ajja ekarattim satthā antogāmeva vasissati, buddhā nāma appasaddakāmā hontīti bherim carāpetvā sayam daṇḍakadīpikā ādāya yena bhagavā tenupasaṅkamaṃsu. Bhagavantaṃ yeva purakkhatvāti bhagavantaṃ purato katvā, tattha bhagavā bhikkhūnañceva upāsakānañca majjhe nisinno ativiya virocati. Samantapāsādiko suvaṇṇavaṇṇo abhirūpo dassanīyo puratthimakāyato suvaṇṇavaṇṇā rasmi utṭhahitvā gaganatale asītihatthaṃ ṭhānaṃ gaṇhāti. Pacchimakāyato dakkhiṇahatthato vāmahatthato suvaṇṇavaṇṇā heṭṭhā pādālehi pavāḷavaṇṇarasmi utṭhahitvā ghanapathaviyaṃ asītihatthaṃ ṭhānaṃ gaṇhāti, evaṃ samantā asītihatthamattaṃ ṭhānaṃ chabbaṇṇabuddharasmiyo vijjotamānā vitaṇḍamānā vidhāvanti, sabbe disābhāgā suvaṇṇacampakapupphehi vikiriyaṃānā viya suvaṇṇaghaṭato nikkhantasuvaṇṇarasadhārāhi siñcamānā viya pasāritasuvaṇṇapataparikkhittā vviya verambhavātasamuṭṭhitakim sukakimsukārakaṇi-kārapupphacuṇṇasamokiṇṇā viya vippakasantaṃ asītiyanubyañjanabyāmapabhā dvattiṃsavaralakkhaṇasamujjalaṃ sarīraṃ samuggatatārakaṃ viya gaganatalaṃ vikasitamiva padumavanaṃ sabbaphāliphullo viya yojanasatiko pāricchattako paṭipāṭiyā ṭhapitānaṃ dvattiṃsacandānaṃ dvattiṃsasūriyānaṃ dvattiṃsacakkavattīnaṃ dvattiṃsadevarājānaṃ dvattiṃsamahābrahmānaṃ nibbuto asekkhassa natthi nibbuti.

Vevacananti dadato puññaṃ pavaḍḍhati, anumodatopi puññaṃ pavaḍḍhati. Cittassa samādahatopi veyyāvaccakiriyāyapi puññaṃ pavaḍḍhatīti.

Paññattīti dadato puññaṃ pavaḍḍhati, alobhassa paṇinissayaghātapaññattiyā paññattaṃ. Saṃyamato veraṃ na cīyatīti adosassa paṇinissayaghātapaññattiyā paññattaṃ kusalo ca jahāti pāpakanti amohassa paṇinissayaghātapaññattiyā paññattaṃ.

Otaraṇoti pañcasu indriyesu dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati saṃyamena sīlakkhandho. Otiṇṇo chasu indriyesu saṃvaro, ayaṃ samādhikkhandho, yaṃ kusalo ca jahāti pāpakaṃ, ayaṃ paññākkhandho, rāgadosamohakkhayā sa nibbutoti vimuttikkhandho. Dhātūsu dhammadhātu, āyatanesu manāyatanam.

Sodhanoti yenārambhena idaṃ suttaṃ desitaṃ so ārambho suddho.

Adhiṭṭhāno dānanti ekattatāya paññattaṃ. Cāgo pariccāgo dhammadānaṃ āmisadānaṃ, aṭṭha dānāni vitthārena kātabbāni, ayaṃ vemattatā. Na ca dadato ekattapaññattiyā paññattaṃ. Khantī anavajjanti paññattiyā paññattaṃ. Rāgadosamohakkhayā sa nibbutoti rodhavīriyapaññattiyā paññattā.

Parikkhāroti dānassa pāmojjaṃ paccayo, alobho hetu. Saṃyamato yoniso manasikāro hetu, pariccāgo paccayo. Kusalo ca jahāti pāpakanti yathābhūtaḍḍassanaṃ paccayo, ñāṇappaṭilābho hetu. Rāgadosamohakkhayā sa nibbutoti parato ca ghoso ajjhattañca yoniso manasikāro maggo ca hetu ca paccayo ca.

Samāropanoti dadato puññaṃ pavaḍḍhatīti gāthā tassa sīlampi vaḍḍhati. Saṃyamopi vaḍḍhati. Saṃyamato veraṃ na cīyatīti. Aññepi kilesā na cīyanti yepissa tappaccayā uppajjeyyumaṃ āsavā vighātā, tepissa na uppajjanti. Rāgadosamohakkhayā sa nibbutoti rāgadosassāpi khayā rāgānusayassapi khayā dosassa mohassāpi sa nibbutoti sopādisesā nibbānadhātu anupādisesāpi. Ayaṃ samāropano.

Therassa mahākaccāyanassa peṭakopadese

Hārassa sampātabhūmi samattā.

8. Suttavebhaṅgiyaṃ

118. Pubbā koṭi na paññāyati avijjāya ca bhavataṅhāya ca. Tattha avijjānīvaraṇānaṃ taṅhāsaṃyojanānaṃ sattānaṃ pubbakoṭi na paññāyati. Tattha ye sattā taṅhāsaṃyojanā, te ajjhosānabahulā mandavipassakā. Ye pana ussannadiṭṭhikā sattā, te vipassanābahulā mandajjhosānā.

Tattha taṅhācaritā sattā sattasaññābhiniṅṭṭhā anuppādavayadassino. Te pañcasu khandhesu attānaṃ samanupassanti “rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attāna”nti. Evaṃ pañcakkhandhā. Aññehi khandhehi attānaṃ samanupassanti tassa ussannadiṭṭhikā sattā vipassamānā khandhe ujum attato samanupassanti. Te rūpaṃ attako samanupassanti. Yaṃ rūpaṃ, so attā. Yo ahaṃ, taṃ rūpaṃ. So rūpavināsaṃ passati, ayaṃ ucchedavādī. Iti pañcannaṃ khandhānaṃ paṭhamābhiniṅṭṭhā sakkāyadiṭṭhiyo pañca ucchedaṃ bhajanti “taṃ jīvaṃ taṃ sarīra”nti. Ekamekaṃhi khandhe tīhi padehi pacchimakehi sassataṃ bhajati “aññaṃ jīvaṃ aññaṃ sarīra”nti. Ito bahiddhāte pabbajitā taṅhācaritā kāmasukhallikānuyogamanuyuttā viharanti. Tena ye ca nissandena diṭṭhicaritā attakilamathānuyogamanuyuttā viharanti. Tena yeva diṭṭhisukhena ettāvataṃ bāhirako payogo.

Tattha diṭṭhicaritā sattā ye ariyadhammavinayaṃ otaranti, te dhammānusārino honti. Ye taṅhācaritā sattā ariyaṃ dhammavinayaṃ otaranti, te saddhānusārino honti.

Tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhī, na ca ye kāmesu anusayā samūhatā, te attakilamathānuyogamanuyuttā viharanti. Tesam sathā dhammaṃ deseti. Añño vā sāvako kāmehi natthi atthoti te ca pubbeyeva kāmehi anattikā iti kāme appakasirena paṭinissajjanti. Te cetasikena dukkhena anajjhositā. Tena vuccati “sukhā paṭipadā”ti. Ye pana taṅhācaritā sattā, te kāmesu ajjhositā, tesam sathā vā dhammaṃ deseti. Aññataro vā bhikkhu kāmehi natthi atthoti, te piyarūpaṃ dukkhena paṭinissajjanti. Tena vuccati “dukkhā paṭipadā”ti. Iti ime sabbasattā dvīsu paṭipadāsu samosaraṇaṃ gacchanti dukkhāyaṅca sukhāyaṅca.

Tattha ye diṭṭhicaritā sattā, te dvidhā mudindriyā ca tikkhindriyā ca. Tattha ye diṭṭhicaritā sattā tikkhindriyā sukhena paṭinissajjanti, khippaṅca abhisamenti, tena vuccati “khippābhiññā sukhā paṭipadā”ti. Tattha ye diṭṭhicaritā sattā mudindriyā paṭhamam tikkhindriyaṃ upādāya dandhataṃ abhisamenti, te sukhena paṭinissajjanti, dandhaṅca abhisamenti. Tena vuccati “sukhā paṭipadā dandhābhiññā”ti. Tattha

taṇhācaritā sattā dvidhā tikkhindriyā ca mudindriyā ca. Tattha ye taṇhācaritā sattā tikkhindriyā dukkhena paṭinissajjanti, khippaṇca abhisamenti. Tena vuccati “dukkhā paṭipadā khippābhiññā”ti. Tattha ye taṇhācaritā sattā mudindriyā paṭhamam tikkhindriyam upādāya dandhataram abhisamenti, te dukkhena paṭinissajjanti, dandhaṇca abhisamenti. Tena vuccati “dukkhā paṭipadā dandhābhiññā”ti. Imā catasso paṭipadāyo apaṇcamā achaṭṭhā. Ye hi keci nibbutā nibbāyissanti vā imāhi catūhi paṭipadāhi anaññāhi ayam paṭipadācatukkena kilese niddisati. Yā catukkamaggena ariyadhammesu niddisitabbā, ayam vuccati sīhavikkīlito nāma nayo.

119. Tatrime cattāro āhārā. Cattāro vipallāsā upādānā yogā ganthā āsavā oghā sallā viññāṇaṭṭhitiyo agatigamanāti, evam imāni sabbāni dasa padāni. Ayam suttassa saṃsandana.

Cattāro āhārā. Tattha yo ca kabalīkāro āhāro yo ca phasso āhāro, ime taṇhācaritena pahātabbā. Tattha yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhacaritena pahātabbā.

Paṭhamo āhāro paṭhamo vipallāso, dutiyo āhāro dutiyo vipallāso, tatiyo āhāro tatiyo vipallāso, catuttho āhāro catuttho vipallāso. Ime cattāro vipallāsā apaṇcamā achaṭṭhā. Idaṇca pamāṇā cattāro āhārā.

Tattha paṭhame vipallāse ṭhito kāme upādiyati, idaṃ kāmupādānam. Dutie vipallāse ṭhito anāgatam bhavam upādiyati, idaṃ sīlabbatupādānam. Tatie vipallāse ṭhito viparīto diṭṭhiṃ upādiyati, idaṃ diṭṭhupādānam. Catutthe vipallāse ṭhito khandhe attato upādiyati, idaṃ attavādupādānam.

Tattha kāmupādāne ṭhito kāme abhijjhāyati ganthati, ayam abhijjhākāyagantho. Sīlabbatupādāne ṭhito byāpādam ganthati, ayam byāpādakāyagantho. Diṭṭhupādāne ṭhito parāmāsam ganthati, ayam parāmāsakāyagantho. Attavādupādāne ṭhito papañcanto ganthati, ayam idaṃsaccābhiniveso kāyagantho.

Tassa ganthitā kilesā āsavanti. Kiñci pana vuccati vippaṭisāro. Ye vippaṭisārā te anusayā. Tattha abhijjhākāyaganthena kāmāsavo, byāpādakāyaganthena bhavāsavo, parāmāsakāyaganthena diṭṭhāsavo, idaṃ saccābhinivesakāyaganthena avijjāsavo.

Te cattāro āsavā vepullabhāvam gatā oghā honti, tena vuccanti “oghā”ti. Tattha kāmāsavo kāmogho, bhavāsavo bhavogho, avijjāsavo

avijjogho, diṭṭhāsavo diṭṭhogho.

Te cattāro oghā āsayamanupaviṭṭhā anusayasahagatā vuccanti. Sallāti hadayamāhacca tiṭṭhantā. Tattha kāmogho rāgasallaṃ, bhavogho dosasallaṃ, avijjogho mohasallaṃ, diṭṭhogho diṭṭhisallaṃ.

Imehi catūhi sallehi pariyādinnaṃ viññānaṃ catūsu dhammesu tiṭṭhati rūpe vedanāya saññāya saṅkhāresu. Imā catasso viññāṇaṭṭhitiyo. Tattha rāgasallena nandūpasecanaṃ rūpūpagaṃ viññānaṃ tiṭṭhati. Dosasallena vedanūpagaṃ mohasallena saññūpagaṃ diṭṭhisallena nandūpasecanaṃ saṅkhārūpagaṃ viññānaṃ tiṭṭhati.

Catūhi viññāṇaṭṭhitīhi catubbidhaṃ agatiṃ gacchanti chandā dosā bhayā mohā. Rāgena chandā agatiṃ gacchati, dosena dosā agatiṃ gacchati, mohena mohā agatiṃ gacchati, diṭṭhiyā bhayā agatiṃ gacchati. Iti idaṅca kammaṃ ime ca kilesā. Ayaṃ saṃsārassa hetu.

120. Tatthimā catasso disā kabalīkārāhāro “asubhe subha”nti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagantho kāmāsavo kāmogho rāgasallaṃ rūpūpagā viññāṇaṭṭhiti chandā agatigamaṇaṃ. Ayaṃ paṭhamā disā.

Phasso āhāro “dukkhe sukha”nti vipallāso sīlabbatupādānaṃ bhavayogobyāpādo kāyagantho bhavāsavo bhavogho dosasallaṃ vedanūpagā viññāṇaṭṭhiti dosā agatigamaṇaṃ, ayaṃ dutiyā disā.

Manosañcetanāhāro “anattani attā”ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagantho diṭṭhāsavo diṭṭhogho diṭṭhisallaṃ saññūpagā viññāṇaṭṭhiti bhayā agatigamaṇaṃ. Ayaṃ tatiyā disā.

Viññāṇāhāro “anicce nicca”nti vipallāso attavādupādānaṃ avijjāyogo idaṃsaccābhiniveso kāyagantho avijjāsavo avijjogho mohasallaṃ saṅkhārūpagā viññāṇaṭṭhiti mohā agatigamaṇaṃ, ayaṃ catutthī disā. Iti imesaṃ dasannaṃ suttānaṃ paṭhamena padena paṭhamāya disāya ālokanāṃ. Ayaṃ vuccati disālokanā.

Catūhi vipallāsehi akusalapakkhe disāvilokanā kilesaṃ saṃyojetvā ayaṃ akusalapakkhe disāvilokanāya bhūmi pañcannaṃ dasannaṃ suttānaṃ yāni paṭhamāni padāni imesaṃ dhammānaṃ ko attho? Eko attho, byañjanaṃ nānaṃ. Evaṃ dutiyā evaṃ tatiyā evaṃ catutthī. Ayaṃ

paṭhamā saṃsandanaṃ.

Iminā peyyālena sabbe kilesā catūsu padesu pakkhipitabbā. Tato kusalapakkhe catasso paṭipadā cattāri jhānāni cattāro satipaṭṭhānā cattāro viharā dibbo brahmā ariyo āneṅjo cattāro sammappadhānā cattāro acchariyā abbhutadhammā cattāro adhiṭṭhānā cattāro samādhayo chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhi. Cattāro dhammā sukhabhāgiyā nāññatra bojjaṅgā nāññatra tapasā nāññatindriyasamvarā nāññatra sabbanissaggā cattāri appamāṇāni.

Tattha dukkhā paṭipadā dandhābhiññā bhāviyamānā bahulīkariyamānā paṭhamam jhānam paripūreti, paṭhamam jhānam paripuṇṇam paṭhamam satipaṭṭhānam paripūreti, paṭhamam satipaṭṭhānam paripuṇṇam paṭhamam viharam paripūreti, paṭhamo viharo paripuṇṇo paṭhamam sammappadhānam paripūreti, paṭhamam sammappadhānam paripuṇṇam paṭhamam acchariyam abbhutadhammam paripūreti, paṭhamo acchariyo abbhuto dhammo paripuṇṇo paṭhamam adhiṭṭhānam paripūreti, paṭhamam adhiṭṭhānam paripuṇṇam chandasamādhiṃ paripūreti, chandasamādhi paripuṇṇo indriyasamvaram paripūreti, indriyasamvaro paripuṇṇo paṭhamam mettāappamāṇam paripūreti. Evaṃ yāva sabbanissaggo catuttham appamāṇam paripūreti.

Tattha paṭhamā ca paṭipadā paṭhamañca jhānam paṭhamañca satipaṭṭhānam paṭhamo ca viharo paṭhamañca sammappadhānam paṭhamo ca acchariyo abbhuto dhammo saccādhīṭṭhānañca chandasamādhi ca indriyasamvaro ca mettā ca appamāṇam. Ayaṃ paṭhamā disā.

Dukkhā ca paṭipadā khippābhiññā dutiyam jhānam dutiyañca satipaṭṭhānam dutiyo ca viharo dutiyañca sammappadhānam dutiyo ca acchariyo abbhuto dhammo cāgādhiṭṭhānam cittasamādhi cattāro iddhipādā karuṇā ca appamāṇam, ayaṃ dutiyā disā.

Sukhā ca paṭipadā dandhābhiññā tatiyañca jhānam tatiyañca satipaṭṭhānam tatiyo ca viharo tatiyañca sammappadhānam tatiyo ca acchariyo abbhuto dhammo paññādhiṭṭhānañca vīriyasamādhi ca bojjaṅgā ca muditā ca appamāṇam. Ayaṃ tatiyā disā.

Sukhā ca paṭipadā khippābhiññā catuttham jhānam catutthañca satipaṭṭhānam catuttho ca viharo catutthañca sammappadhānam catuttho ca acchariyo abbhuto dhammo upasamādhiṭṭhānañca vīmaṃsāsamādhi

ca sabbanissaggo ca upekkhā appamāṇaṇca. Ayaṃ catutthī disā. Imāsaṃ catassanaṃ disānaṃ ālokanā. Ayaṃ vuccati disālokano nāma nayo.

Tatthāyaṃ yojanā. Cattāro ca āhārā catasso ca paṭipadā, cattāro ca vipallāsā cattāro ca satipaṭṭhānā, cattāri ca upādānāni cattāri ca jhānāni cattāro ca yogā vihārā ca, ganthā ca sammappadhānā ca, āsavā ca acchariyā abbhutadhammā ca, oghā ca adhiṭṭhānāni ca, sallā ca samādhayo, viññāṇaṭṭhitiyo cattāro ca sukhabhāgiyā dhammā, cattāri ca agatigamanāni cattāri ca appamāṇāni iti kusalākusalānaṃ paṭipakkhavasena yojanā, ayaṃ vuccati disālokano nayo.

Tassa cattāri sāmaññaphalāni pariyoṣānaṃ, yo ca dhammo kusalākusalaniddese paṭhamo disāniddeso, imassa sotāpattiphalaṃ pariyoṣānaṃ dutiyaṃ sakadāgāmiphalaṃ, tatiyaṃ anāgāmiphalaṃ, catutthaṃ arahattaphalaṃ.

Tattha katamo tipukkhalo nayo? Ye ca dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā, ye ca sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti dve puggalā.

Imesaṃ catunnaṃ puggalānaṃ yo puggalo sukhāya paṭipadāya dandhābhiññāya niyyāti, yo ca puggalo dukkhāya paṭipadāya khippābhiññāya niyyāti. Ime dve puggalā bhavanti. Tattha yo sukhāya paṭipadāya khippābhiññāya niyyāti, ayaṃ ugghaṭitaññū. Yo pacchimo puggalo sādharmaṇo, ayaṃ vipaṇcitaññū. Yo puggalo dandhābhiññāya dukkhāya paṭipadāya niyyāti, ayaṃ neyyo. Ime cattāro bhavitvā tīṇi honti, tattha ugghaṭitaññussa samathapubbaṅgamā vipassanā, neyyassa vipassanāpubbaṅgamo samatho, vipaṇcitaññussa samathavipassanā yuganaddhā. Ugghaṭitaññussa mudukā desanā, neyyassa tikkhā desanā, vipaṇcitaññussa tikkhamudukā desanā.

Ugghaṭitaññussa adhipaññāsikkhā, neyyassa adhicittasikkhā, vipaṇcitaññussa adhisīlasikkhā. Iti imesaṃ puggalānaṃ catūhi paṭipadāhi niyyānaṃ.

Tattha ayaṃ saṃkilesa, tīṇi akusalamūlāni tayo phassā tisso vedanā tayo upavicārā tayo saṃkilesā tayo vitakkā tayo pariḷāhā tīṇi saṅkhatalakkhaṇāni tisso dukkhatāti.

Tīṇi akusalamūlānīti lobho akusalamūlaṃ, doso akusalamūlaṃ, moho

akusalamūlaṃ. Tayophaṣṣāti sukhaveḍaṇīyophaṣṣo, dukkhaveḍaṇīyophaṣṣo, adukkhamasukhaveḍaṇīyophaṣṣo. Tisso veḍaṇāti sukhā veḍaṇā dukkhā veḍaṇā adukkhamasukhā veḍaṇā. Tayo upavicārāti somanassopavicāro domanassopavicāro upekkhopavicāro. Tayo saṃkilesāti rāgo doso moho. Tayo vitakkāti kāmavitakko byāpāḍavitakko vihiṃsāvitakko. Tayo pariḷāhāti rāgajo dosajo mohajo. Tīṇi saṅkhatalakkhaṇānīti uppādo tīti vayo. Tisso dukkhatāti dukkhadukkhatā vipariṇāmadukkhatā saṅkhatadukkhatā.

Tattha lobho akusalamūlaṃ kuto samuṭṭhitam? Tividham ārammaṇaṃ maṇāpikaṃ amanāpikaṃ upekkhāṭhāṇiyaṇca. Tattha maṇāpikena ārammaṇena lobho akusalamūlaṃ samuṭṭhahati. Iti maṇāpikā ārammaṇā sukhaveḍaṇīyophaṣṣo, sukhaveḍaṇīyaṃ phassaṃ paṭicca uppajjate sukhaveḍaṇā, sukhaveḍaṇaṃ paṭicca uppajjate somanassūpavicāro, somanassūpavicāraṃ paṭicca uppajjate rāgo, rāgaṃ paṭicca uppajjate kāmavitakko, kāmavitakkaṃ paṭicca uppajjate rāgajo pariḷāho rāgajaṃ pariḷāhaṃ paṭicca uppajjate uppādo saṅkhatalakkhaṇo, uppādaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate vipariṇāmadukkhatā.

Doso akusalamūlaṃ kuto samuṭṭhitam? Amanāpikena ārammaṇena doso akusalamūlaṃ samuṭṭhitam. Iti amanāpikā ārammaṇā dukkhaveḍaṇīyophaṣṣo, dukkhaveḍaṇīyaṃ phassaṃ paṭicca uppajjate dukkhaveḍaṇā, dukkhaveḍaṇaṃ paṭicca uppajjate domanassūpavicāro, domanassūpavicāraṃ paṭicca uppajjate doso, dosaṃ paṭicca uppajjate byāpāḍavitakko, byāpāḍavitakkaṃ paṭicca uppajjate dosajo pariḷāho, dosajaṃ pariḷāhaṃ paṭicca uppajjate tītassa aññathattaṃ saṅkhatalakkhaṇaṃ, tītassa aññathattaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate dukkhadukkhatā veḍaṇā.

Moho akusalamūlaṃ kuto samuṭṭhitam? Upekkhāṭhāṇiyena ārammaṇenamoho akusalamūlaṃ samuṭṭhitam. Iti upekkhāṭhāṇiyā ārammaṇā adukkhamasukhaveḍaṇīyophaṣṣo, adukkhamasukhaveḍaṇīyaṃ phassaṃ paṭicca uppajjate adukkhamasukhā veḍaṇā, adukkhamasukhaveḍaṇaṃ paṭicca uppajjate upekkhūpavicāro, upekkhūpavicāraṃ paṭicca uppajjate moho, mohaṃ paṭicca uppajjate vihiṃsāvitakko, vihiṃsāvitakkaṃ paṭicca uppajjate mohajo pariḷāho, mohajaṃ pariḷāhaṃ paṭicca uppajjate vayo saṅkhatalakkhaṇaṃ, vayaṃ saṅkhatalakkhaṇaṃ paṭicca uppajjate saṅkhatadukkhatā, iti ayaṃ tiṇṇaṃ kilesānaṃ niddeso, ayaṃ vuccate kusalapakkhe tipukkhalo nayo.

Iti tīṇi akusalamūlāni na catutthāni na pañcamāni, tayo phaṣṣāti tisso veḍaṇā yāva saṅkhatadukkhatāti, yo koci akusalapakkho, sabbo so tīsu

akusalamūlesu samosarati.

Tattha katamo kusalapakkho? Tīṇi kusalamūlāni, tisso paññā sutamayī paññā cintāmayī paññā bhāvanāmayī paññā. Tayo samādhi savitakkasavicāro...pe... tisso sikkhā adhisīlasikkhā...pe... sikkhā. Tīṇi nimittāni samathanimittam pagghanimittam upekkhānimittam. Tayo vitakkā nekkhammavitakko...pe... avihimsāvitakko. Tīṇi indriyāni anaññātaññassāmītindriyanti vitthāro. Tayo upavicārā nekkhammūpavicāro abyāpādūpavicāro avihimsūpavicāro. Tisso esanā kāmesanā bhavesanā brahmacariyesanā. Tayo khandhā sīlakkhandho samādhikkhandho paññākkhandho.

Tattha yaṃ alobho kusalamūlam, taṃ sutamayipaññam paripūreti, sutamayī paññā paripuṇṇā savitakkaṃ savicāram samādhiṃ paripūreti, savitakko savicāro samādhi paripuṇṇo adhicittasikkham paripūreti, adhicittasikkhā paripuṇṇā samathanimittam paripūreti, samathanimittam paripuṇṇam nekkhammavitakkaṃ paripūreti, nekkhammavitakko paripuṇṇo anaññātaññassāmītindriyam paripūreti, anaññātaññassāmītindriyam paripuṇṇam nekkhammūpavicāram paripūreti, nekkhammūpavicāro paripuṇṇo kāmesanam pajahati, kāmesanappahānam samādhikkhandham paripūreti.

Adoso kusalamūlam cintāmayipaññam paripūreti, cintāmayī paññā paripuṇṇā avitakkavicāramattaṃ samādhiṃ paripūreti. Avitakkavicāramatto samādhi paripuṇṇo adhisīlasikkham paripūreti, adhisīlasikkhā paripuṇṇā upekkhānimittam paripūreti, upekkhānimittam paripuṇṇam abyāpādavitakkaṃ paripūreti, abyāpādavitakko paripuṇṇo aññindriyam paripūreti, aññindriyam paripuṇṇam abyāpādūpavicāram paripūreti, abyāpādūpavicāro paripuṇṇo bhavesanam pajahati, bhavesanappahānam sīlakkhandham paripūreti.

Amoho kusalamūlam bhāvanāmayipaññam paripūreti, bhāvanāmayīpaññā paripuṇṇā avitakkaavicāram samādhiṃ paripūreti, avitakko avicāro samādhi paripuṇṇo adhipaññāsikkham paripūreti, adhipaññāsikkhā paripuṇṇā pagghanimittam paripūreti, pagghanimittam paripuṇṇam aññātāvino indriyam paripūreti, aññātāvino indriyam paripuṇṇam avihimsūpavicāram paripūreti, avihimsūpavicāro paripuṇṇo brahmacariyesanam paripūreti, brahmacariyesanā paripuṇṇā paññākkhandham paripūreti.

Iti ime tayo dhammā kusalapakkhikā sabbe kusalā dhammā tīhi tikaniddesehi niddisiyanti tīni vimokkhamukhāni tassa pariyosānaṃ. Tattha paṭhamena appaṇihitaṃ, dutiyena suññataṃ, tatiyena animittaṃ. Ayaṃ vuccati dutiyo tipukkhalo nāma nayo.

Tattha ye ime tayo puggalā ugghaṭitaññū vipañcitaññū neyyoti. Imesaṃ tiṇṇaṃ puggalānaṃ ye ca puggalā sukhāya paṭipadāya khippābhiññāya, sukhāya paṭipadāya dandhābhiññāya ca niyyanti, te dve puggalā. Ye ca dve puggalā dukkhāya paṭipadāya khippābhiññāya, dukkhāya paṭipadāya dandhābhiññāya ca niyyanti, ime cattāro tena vīsesena dve bhavanti ditṭhacarito ca taṇhācarito ca. Ime cattāro bhavitvā tayo bhavanti, tayo bhavitvā dve bhavanti. Imesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkilesa, avijjā ca taṇhā ca, ahirikañca anottappañca, assati ca asampajaññañca, nīvaraṇāni ca saṃyojanāni ca, ajjhosānañca abhiniveso ca, ahaṃkāro ca mamaṃkāro ca, assaddhiyañca dovacassañca, kosajjañca ayoniso ca manasikāro, vicikicchā ca abhijjhā ca, asaddhammassavanañca asamāpatti ca.

Tattha avijjā ca ahirikañca assati ca nīvaraṇāni ca ajjhosānañca ahaṃkāro ca assaddhiyañca kosajjañca vicikicchā ca asaddhammassavanañca, ayaṃ ekā disā.

Taṇhā ca anottappañca asampajaññañca saṃyojanāni ca abhiniveso ca mamaṃkāro ca dovacassatā ca ayoniso manasikāro ca abhijjhā ca asamāpatti ca, ayaṃ dutiyā disā. Dasannaṃ dukānaṃ dasa padāni paṭhamāni kātabbāni. Saṃkhittena atthaṃ ñāpenti paṭipakkhe kaṇhapakkhassa sabbesaṃ dukānaṃ dasa padāni dutiyakāni, ayaṃ dutiyā disā.

Iti akusalānaṃ dhammānaṃ dukkhaniddeso, ayaṃ samudayo. Yaṃ taṃ dhammaṃ ajjhāvasati nāmañca rūpañca idaṃ dukkhaṃ iti ayañca samudayo, idañca dukkhaṃ, imāni dve saccāni dukkhañca samudayo ca nandiyāvaṭṭassa nayassa paṭhamaniddeso.

Tattha katamo kusalapakkho? Samatho ca vipassanā ca, vijjā ca caraṇañca, sati ca sampajaññañca, hirī ca ottappañca, ahaṃkārapahānañca mamaṃkārapahānañca, sammāvāyāmo ca yoniso ca manasikāro, sammāsati ca sammāsamādhī ca, paññā ca nibbidā ca, samāpatti ca saddhammassavanañca, somanassañca dhammānudhammapaṭipatti ca.

Tattha samatho ca vijjā ca sati ca hirī ca ahaṃkārapahānañca

sammāvāyāmo ca sammāsati ca paññā ca samāpatti ca somanassañca, ime dhammā ekā disā. Vipassanā ca caraṇaṇca sampajaññaṇca ottappaṇca mamaṅkārapahānaṇca yoniso manasikāro ca sammāsamādhī ca nibbidā ca saddhammassavanaṇca dhammānudhammappaṭipatti ca, ayaṃ dutiyā disā. Iti kusalapakkhe ca akusalapakkhe ca nandiyāvattaṇsa pana nayassa catasso disā.

Tāsu yāni akusalapakkhassa paṭhamāni padāni akusalāni kusalehi pahānaṃ gacchanti, tāni kusalapakkhe dutiyehi padehi pahānaṃ gacchanti. Tesam pahānā rāgavirāgā cetovimutti yāni akusalapakkhassa dutiyāni akusalapadāni pahānaṃ gacchanti, tāni kusalapakkhassa paṭhamehi padehi pahānaṃ gacchanti. Tesam pahānā avijjāvirāgā paññāvimutti pariyoṣānaṃ. Imesaṃ tiṇṇaṃ nayānaṃ paṭhamo nayo sīhāvikkīlito nāma. Aṭṭha padāni cattāri ca kusalāni cattāri ca akusalāni imāni aṭṭha padāni mūlapadāni, atthanayena dutiyo tipukkhālo. So chahi dhammehi neti kusalamūlāni ca neti akusalāmūlāni ca, iti imāni cha padāni purimakāni ca aṭṭha mūlapadāni imāni cuddasa padāni aṭṭhārasanaṃ mūlapadānaṃ. Tattha yo pacchimako nayo nandiyāvattaṇo, so catūhi dhammehi neti. Avijjāya ca taṇhāya ca samathena ca vipassanāya ca, ime cattāro dhammā imāni aṭṭhārasa mūlapadāni tīsu navesu niddiṭṭhāni.

Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ samosarati. Tesaṇca navannaṃ mūlānaṃ cattāri padāni sīhāvikkīlitanaye tīni tipukkhale dve nandiyāvattaṇe, iccete kusalassa pakkhā. Tattha yāni nava padāni kusalāni, tattha sabbaṃ kusalaṃ yujjati. Tattha sīhāvikkīlīte naye cattāri padāni tīni tipukkhale dve nandiyāvattaṇe imāni nava padāni kusalāni niddiṭṭhāni.

Tattha yāni nandiyāvattaṇe naye cattāri padāni, tattha aṭṭhārasa mūlapadāni samosaranti. Yathā kathaṃ, samatho ca alobho ca adoso ca asubhasaññā ca dukkhasaññā ca imāni kusalapakkhe pañca padāni samathaṃ bhajanti. Vipassanā ca amoho ca aniccaaññā ca anattasaññā ca imāni cattāri padāni vipassanaṃ bhajanti. Imāni nava padāni kusalāni dvīsu padesu yojitāni, tattha akusalapakkhe navannaṃ akusalāmūlapadānaṃ yā ca taṇhā yo ca lobho yo ca doso yā ca subhasaññā yā ca sukhasaññā, imāni pañca padāni taṇhaṃ bhajanti. Yā ca avijjā yo ca moho yā ca niccasaññā yā ca attasaññā, imāni cattāri padāni avijjaṃ bhajanti. Etāni nava padāni akusalāni susaṃkhittāni. Iti tayo nayā ekaṃ nayaṃ na pavitṭhā. Evaṃ aṭṭhārasa mūlapadāni nandiyāvattaṇanaye niddisitabbāni.

Kathaṃ aṭṭhārasa mūlapadāni, tipukkhale naye yujjanti? Navannaṃ

padānaṃ kusalānaṃ, vipassanā ca amoho ca aniccaaññā ca anattaññā ca, imāni cattāri padāni; amoho ca samatho ca alobho ca asubhaññā ca, imāni cattāri padāni; lobho ca doso ca, evaṃ imāni nava padāni tīsu kusalesu yojetabbāni. Tattha navannaṃ padānaṃ akusalānaṃ taṇhā ca lobho ca subhaññā ca sukhaññā ca, imāni cattāri padāni lobho akusalamūlaṃ; avijjā ca moho ca niccaaññā ca attaññā ca ayaṃ moho ayaṃ doso, ye ca imāni nava padāni tīsu akusalesu yojitāni. Evaṃ aṭṭhārasa mūlapadāni kusalamūlesu ca yojetvā tipukkhalena nayena niddisitabbāni.

Kathaṃ aṭṭhārasa mūlapadāni sīhavikkīlīte naye yujjanti? Taṇhā ca subhaññā ca, ayaṃ paṭhamo vipallāso. Lobho ca sukhaññā ca, ayaṃ dutiyo vipallāso. Avijjā ca niccaaññā ca, ayaṃ tatiyo vipallāso. Moho ca attaññā ca, ayaṃ catuttho vipallāso. Iti nava padāni akusalamūlāni catūsu padesu yojitāni. Tattha navannaṃ mūlapadānaṃ kusalānaṃ samatho ca asubhaññā ca, idaṃ paṭhamaṃ satipaṭṭhānaṃ. Alobho ca dukkhaññā ca, idaṃ dutiyaṃ satipaṭṭhānaṃ. Vipassanā ca aniccaaññā ca, idaṃ tatiyaṃ satipaṭṭhānaṃ. Amoho ca anattaññā ca, idaṃ catutthaṃ satipaṭṭhānaṃ. Imāni aṭṭhārasa mūlapadāni sīhavikkīlītanayaṃ anupaviṭṭhāni. Imesaṃ tiṇṇaṃ nayānaṃ yā bhūmi ca yo rāgo ca yo doso ca ekaṃ nayaṃ pavisati. Ekassa nayassa akusale vā dhamme kusale vā dhamme viññāte paṭipakkho anvesitabbo, paṭipakkhe anvesitvā so nayo niddisitabbo, tamhi naye niddiṭṭho. Yathā ekamhi naye sabbe nayā paviṭṭhā tathā niddisitabbā. Ekamhi ca naye aṭṭhārasa mūlapadāni paviṭṭhāni, tamhi dhamme viññāte sabbe dhammā viññātā honti. Imesaṃ tiṇṇaṃ nayānaṃ sīhavikkīlītanayassa cattāri phalāni pariyosānaṃ. Paṭhamāya disāya paṭhamaṃ phalaṃ, dutiyāya disāya dutiyaṃ phalaṃ, tatiyāya disāya tatiyaṃ phalaṃ, catutthāya disāya catutthaṃ phalaṃ. Tipukkhalassa nayassa tīṇi vimokkhamukhāni pariyosānaṃ. Paṭhamāya disāya appaṇihitaṃ, dutiyāya disāya suññataṃ, tatiyāya disāya animittaṃ. Nandiyāvaṭṭassa nayassa rāgavirāgā cetovimutti avijjāvirāgā ca paññāvimutti pariyosānaṃ. Paṭhamāya disāya rāgavirāgā cetovimutti, dutiyāya disāya avijjāvirāgā paññāvimutti. Ime tayo nayā imesaṃ tiṇṇaṃ nayānaṃ aṭṭhārasannaṃ mūlapadānaṃ ālokanā, ayaṃ vuccati disālokanā nayo. Āloketvāna jānāti “ayaṃ dhammo imaṃ dhammaṃ bhajati”ti sammā yojanā. Kusalapakkhe akusalapakkhe ca ayaṃ nayo ankusā nāma. Ime pañca nayā.

Tatthimā uddānagāthā

Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;

Cattāro ca vipallāsā, kilesabhūmī nava padāni.
Ye ca satipaṭṭhānā, samatho ca vipassanā kusalamūlā;
Etaṃ sabbaṃ kusalaṃ, indriyabhūmī nava padāni.
Sabbakusalaṃ navahi padehi yujjati, navahi ceva akusalaṃ;
Ete te mūlapadā, ubhato aṭṭhārasa padāni.
Taṇhā ceva avijjā ca, samatho ca vipassanā;
Yo neti sabbesu yogayutto, ayaṃ nayo nandiyāvaṭṭo.
Yaṃ kusalamūlehi, nayati kusalaakusalamūlehi;
Bhūtaṃ tathaṃ avitathaṃ, tipukkhalāṃ taṃ nayaṃ āhu.
So neti vipallāsehi, kilesaīndriyehi ca;
Dhamme taṃ nayaṃ vinayamāhu, sīhavikkīlitaṃ nāma.
Veyyākaraṇe vutte, kusalatāhi akusalatāhi ca;
Tayo ālokayati, ayaṃ nayo disālocano nāma.
Oloketvā disālocanena, ukkhipiya yaṃ samāneti;
Sabbe kusalākusale, ayaṃ nayo aṅkuso nāma.

Nayasamuṭṭhānaṃ.

Peṭakopadese mahākaccāyanassa therassa suttavibhaṅgassa

Dassanaṃ samattaṃ.

Yāni catukkāni akusalāni kusalāni ca sīhavikkīlīte naye niddiṭṭhāni, tikāni kusalāni ca akusalāni ca tipukkhalā naye niddiṭṭhāni, dukāni kusalāni ca akusalāni ca nandiyāvaṭṭe naye niddiṭṭhāni. Yesu dvīsu dhammesu kusalesu so attho tikesu vibhajjamānassa bhavabhūmi, atha ca sabbo ca attho tīhi byañjanehi niddisati. Tattakāni vuccati. Yo attho catūhi padehi aṭṭhavīsati bhāgehi natthibhūmi niddisituṃ, avacarantova catūhi padehi

niddisati. Iti yaṃ yathāniddiṭṭhassa avikosanā idaṃ pamāṇaṃ. Yathā sabbe samādhayo tīsu samādhīsu pariyesitabbā, savitakkasavicāre avitakkavicāramatte avitakkaavicāre idaṃ pamāṇaṃ, natthi catuttho samādhi. Tathā tisso paññā cintāmayī sutamayī bhāvanāmayī sabbāsu paññāsu niddisati, natthi catutthī paññā na cintāmayī na sutamayī na bhāvanāmayī, paññā nāssa atthi imesaṃ dhammānaṃ yā avikkhepanā, idaṃ vuccati pamāṇanti.

Therassa mahākaccāyanassa jambuvanavāsino peṭakopadeso

Samatto.

Peṭakopadesapakaraṇaṃ niṭṭhitam.

“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”

~THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL~

**With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.**

**The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of
Limitless Light!**

~The Vows of Samantabhadra~

**I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.**

**When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.**

**~The Vows of Samantabhadra
Avatamsaka Sutra~**

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.
May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA 南無阿彌陀佛

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