

Path,
Fruit
&
Nibbāna

magga
phala
&
nibbāna

Kheminda thera

Path,
Fruit
&
Nibbāna

KHEMINDA THERA

Published by

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Dedication 002

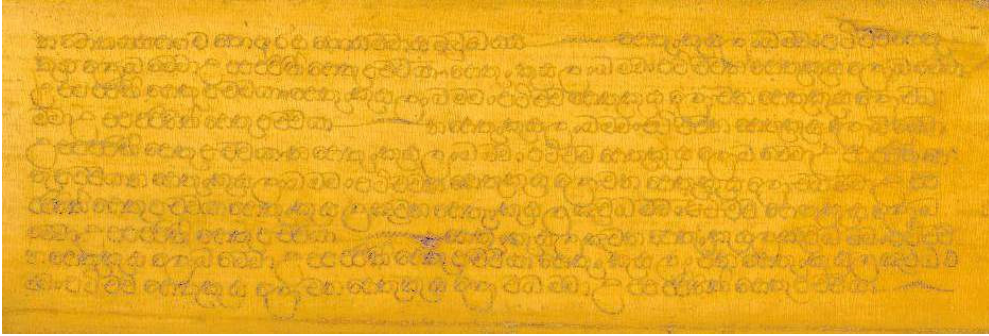
*yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ taṃ namasseyya
aggihuttaṃ'va brāhmaṇo.*

*dhammapadapāli, 392
brāhmaṇavaggo*

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*in memory of
kheminda thera*

*4th January 1900AD ? - 8th October 2000AD ?
khippaṃ anāsavo hotu*

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Dedication 001

To
the memory of the
Venerable Soma Mahā Thera
(23.12.1898 – 23.12.1960)

R E L E A S E

On that happy day that we
The last of Māra see,
And go beyond his sway,
We shall in content stay,
From all desire free
To be or not to be,
Where unrest all does cease
In depths of endless peace,
Where all that being implies,
Leaving nothin, fully dies

Soma Thera

P R E F A C E

For many years the Venerable Soma Mahā Thera and I were interested in what is discussed in these pages. But due to various reasons and his sudden death in 1960, a study of them could not be undertaken until a few months ago.

Early last year the Venerable Ñānavīra Thera of Būndala and I had many Dhamma discussions including these questions. This revived my interest once more, and I began to put whatever material was with me together with what we discussed into some readable form for my own use. As this study progressed it was possible to add new material. Yet this was painfully slow work owing to a painful illness I am afflicted with for over a year now. Fortunately this pain gives way to an extent when engaged in anything that can sustain one's interest for sometime. In the circumstances the present study was just what I needed for my physical condition, and for my mental well being as well, for these questions had long vexed my mind and needed an early solution.

As stated before this was for my own use. But others that what is set forth here would also keenly interest, and be of some help to, a wide circle of those engaged in the study and practice of the teaching of the all-compassionate one. And this has been made possible through the generosity of Dr. D. Roland D. Weerasuriya who has published this volume for free distribution here and abroad in memory of Mr. Sam Hewavitharne wishing him the happiness of nibbāna.

May this act of faith in the Supremely Enlightened One, his sublime teaching that liberates, and in the community of his noble disciples, some of whose attainments are here described, be to him a source of joy and strength 'in the journey from here to the goal' !

Kheminda Thera

Vajirārāma,
Colombo,
Ceylon,
February 23, 1965.

P R E F A C E
t o T h e S e c o n d E d i t i o n

The first edition had been out of print for quite sometime. Several Dāyakas therefore requested me to bring out a new edition. Due to their keen interest and generosity this new edition became possible.

Since the publication of the last edition, I have been able to collect more Sutta references on this subject. I have incorporated them in this edition. I am thankful to those who helped to bring about this edition.

The Printers, Karunaratne & Sons Ltd, deserve a special word of thanks for the care and attention shown by them.

Kheminda Thera

Vajirārāma,
Colombo,
Śri Lankā.
8. 6. 1992.

Abbreviations

A	Āṅguttara Nikāya
D	Dīgha Nikāya
Dh	Dhammapada
DhA	Dhammapada Aṭṭhakathā
M	Majjhima Nikāya
Mp	Manorathapūraṇī (Āṅguttara Nikāya Aṭṭhakathā)
Ps	Papañcasūdanī (Majjhima Nikāya Aṭṭhakathā)
Pts	Paṭisambhidāmagga
PtsA	Saddhammapakāsanī (Paṭisambhidāmagga Aṭṭhakathā)
Pug	Puggala-paññattippakaraṇa
S	Saṃyutta Nikāya
Spk	Sāratthappakāsinī (Saṃyutta Nikāya Aṭṭhakathā)
Sn	Sutta-nipāta
Sv	Sumaṅgalavilāsiṇī Dīgha Nikāya Aṭṭhakathā
Ud	Udāna
V	Vinaya Pitaka (3) Mahāvagga
VisMag	Visuddhi Magga
Human Types	A Designation of Human Types English Translation of Puggalapaññattippakaraṇa
PTS	Pāli Text Society edition
BJT	Buddha Jayanti Tripiṭaka edition
SHB	Simon Hevāvithāraṇa Bequest aṭṭhakathā edition

P A T H A N D F R U I T

When the commoner (puthujjana) practises serenity (samatha) followed by insight (vipassanā) the path (magga) arises.¹

This same teaching is found in four other suttas in greater detail:

(1). By means of a simile the venerable Ānanda Thera illustrates to Uttiya, the wanderer, the sole way of transcending the plane of the commoner (puthujjanabhūmi) and of attaining to that of the noble ones (ariyabhūmi). He says suppose there is a king who has a border city well fortified with Strong ramparts, towers, and a single entrance guarded by a wise sentinel, who prevents strangers from entering, and only allows persons known to enter, the city. As he inspects the path leading round (within the rampart) he will not note all the joints and openings in those ramparts such as will be big enough to permit a creature as small as a cat to pass through. But this he would know : that any bigger creature would have to pass through this single entrance. Continuing, the venerable Ānanda Thera in answer to Uttiya's question, "Will the whole world, or a half of it, or a third of it, realise nibbaana?", says that just as the wise sentinel is not concerned with how many enter the city, but knows that anyone entering the [1]

¹ PTS A ii, 157 , BJT A ii, 304 [4. 4. 2. 10]

aṅguttaranikāya, catukkanipāta, catuttha paṇṇāsaka, paṭipadāvagga, arahattappattisutta samathapubbaṅgamam vipassanam bhāvayato maggo sañjāyati

[Please see Appendix for full text of sutta](#)

PTS Mp iii, 143 , SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571

aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), catukkanipātavaṇṇanā, paṭipadāvagga (= samathapubbaṅgamanti samatham pubbaṅgamam purecārikam katvā; maggo sañjāyati ti paṭhamo lokuttara maggo nibattati . . .)

city does so through this single entrance, so the Tathāgata is concerned only with how nibbāna is realised, and not with the question of how many realise it. And the venerable Ānanda Thera proceeds, "Whosoever have gone out, are going out, or will go out, from this world (to nibbāna), all of them have done so, (are doing so, or will do so) by giving up the five hindrances (pañca nivarāṇe pahāya), those impurities of the heart that weaken wisdom (cetaso upakkilese paññāya dubbalīkarāṇe), having their thoughts well established in the four foundations of mindfulness (catusu satipaṭṭhānesu supatiṭṭhitacittā), and having developed in their real essence the seven factors of wisdom (satta bojjhaṅge yathābhūtaṃ bhāvetvā)".¹

2). Emphasising as it were this statement of the venerable Ānanda Thera, the Venerable Sāriputta Thera tells the Buddha in the Sampasādaniya Sutta that he knows, through the knowledge [2]

¹ PTS A v, 194, BJT A v, 346 [10. 2. 5. 5.]

aṅguttaranikāya, dasakanipāta, dutiya paṇṇāsaka, upālivagga, uttiyasutta

seyyathāpi āvuso uttiya rañño paccantimaṃ nagaraṃ daḷahuddāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ. tatr'assa dovāriko paṇḍito vyatto medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā. so tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso bilāranissakkamanamattampī, no ca khavassa evaṃ ñānaṃ hoti ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā'ti. atha khvāssa evam ettha hoti ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā sabbe te iminā dvārena pavisanti va nikkhamanti vā ti. evam eva kho āvuso uttiya na tathāgatassa evaṃ usukkataṃ hoti 'sabbo ca tena loko niyissati, upaḍḍho vā tibhāgo vā'ti. atha kho evam ettha tathāgatassa hoti ye kho keci lokamhā niyyiṃsu vā niyyanti vā niyissanti vā, sabbe te pañca nivarāṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā evam ete lokamhā niyyiṃsu vā niyyanti vā niyissanti vā'ti.

² PTS D iii, 101, BJT D iii, 168 [28]

dīghanikāya, pāṭhikavagga, sampasādaniyasutta

seyyathāpi bhante rañño paccantimaṃ nagaraṃ. daḷahuddāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassadovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso bilāranissakkamanamattampī, tassa evamassa, ye keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā ti. evameva kho me bhante dhammanvayo vidito. ye te ahesuṃ atītaṃ addhanaṃ arahanto sammā sambuddha, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā, sattasambojjhaṅge yathā-bhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissu. ye pi te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā satta sambojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhissanni. bhagavā pi bhante etarahi arahaṃ sammāsambuddho pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe, catusu satipaṭṭhānesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsabbodhiṃ abhisambuddho.

that is in conformity with the Dhamma, that all the Supremely Enlightened Ones of the past, future, and present, all of them realise supreme enlightenment by getting rid of the five hindrances, those impurities of the heart that weaken wisdom, having their thoughts well established in the four foundations of mindfulness, and having developed in their real essence the seven factors of wisdom.

(3). Again the venerable Sāriputta Thera tells the Buddha the same thing in the Satipaṭṭhāna Saṃyutta.

In both these instances the Buddha commended the venerable Sāriputta Thera and exhorted him to repeat this teaching again and again to monks and nuns, and men and women lay disciples, so that should there be among them any foolish people who may have doubt and perplexity regarding the method of his teaching, having heard this exposition, they might give up their doubts and perplexities.

(4). Finally in the Mahā-Parinibbāna Sutta the venerable Sāriputta Thera, shortly before he and the Buddha passed away, made this same declaration. [3]

¹ PTS S v, 160, BJT S v, 288 [3. 2. 2.]

saṃyuttanikāya, satipaṭṭhānasamyyutta, nālandāvagga, nālandāsutta

yepi te bhante ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā. sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catusu satipaṭṭhānesu sūpaṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissu. yepi te bhante bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catusu satipaṭṭhānesu sūpaṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. bhagavāpi bhante, etarahi arahamaṃ sammā sambuddho pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catusu satipaṭṭhānesu sūpaṭṭhitacitto sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho

² PTS D ii, 83, BJT D ii, 130 [16]

dīghanikāya, mahāvagga, mahāparinibbānasutta

ye te bhante ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā, sattasambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissu, ye pi te bhante bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddho, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā, sattasambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti, bhagavāpi bhante etarahi arahamaṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, catusu satipaṭṭhānesu suppatiṭṭhitacitto, sattasambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti

The nibbāna of the Buddha, the Pacceka Buddha, and the Arahāt, is the same, and so the method of its attainment is the same. There is no exception. This fact is confirmed by the Buddha in the Mahāsaccaka Sutta and elsewhere.¹ Having attained to the sphere of nothingness (ākāñcāññāyatana) under his first teacher, Ālāra Kālāma and to the sphere of neither perception nor non-perception (nevasaññānāsaññāyatana) under his second teacher, Uddaka Rāmaputta, the Bodhisatta undertook the practice of the most austere forms of meditation and asceticism. He practiced the not-breathing meditation (appāṇaka jhāna). This only brought him great physical pain ; though his mind was unshaken, he did not attain to his goal. Therefore, giving it up he began the practice of not eating. He developed this to its utmost severity, but in the end had to confess that still he had not found what he sought. At this stage he asked himself : Could there be another way enlightenment ? It struck him then that as a child, while his father was engaged in the ploughing festival, seated in the cool shade of the purple berry tree, aloof from sense desires, aloof from evil states of mind, he attained the first meditation (paṭhamajjhāna) which is with initial and sustained application of thought, joy and ease born of detachment. On considering further : Could this be the way to enlightenment ? he came to the conclusion : This indeed is the way to enlightenment.

Since he was too weak to do anything immediately, having rested and taken nourishment, he developed the first meditation (jhāna) and so on up to the Fourth Meditation (jhāna). With this as basis he attained to the Knowledge of remembering (his) past lives (pubbenivāsānussati ñāṇa), to the Knowledge of the passing away and rebirth of beings (sattānaṃ cutūpapāte ñāṇa), and lastly to the Knowledge of the destruction of the cankers (āsavakkhaya ñāṇa).² [4]

¹ PTS M i, 237 ff, BJT M i, 560 [1. 4. 6.]

majjhimanikāya, mūlapaṇṇāsaka, mahāyamakavagga, mahāsaccakasutta

[Please see Appendix](#)

&

¹ PTS V i, 20, BJT V i, 44

pārājikakaṇḍa, paṭhamapārājikā, mūlapaññatti, sudinnabhāṇavāro

[Please see Appendix](#)

² PTS M i, 246, BJT M i, 582 [1. 4. 6.]

majjhimanikāya, mūlapaṇṇāsaka, mahāyamakavagga, mahāsaccakasutta

siyā nu kho añño maggo bodhāyāti. tassa mayham aggivessana etad-ahosi: abhijānāmi kho paṇāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā, siyā nu kho eso maggo bodhāyāti. tassa mayham aggivessana satānusāri viññānaṃ ahosi: eso va maggo bodhāyāti

Now it will be seen that the not-breathing meditation (appānaka jhāna) practice yielded nothing but severe physical pain, whereas with the first meditation (pathamajjhāna) he was able to replace the Hindrances with the meditation factors. Here it is well to note that the Bodhisatta put away the five hindrances by developing the first meditation, and not by any other means. Shortly after his enlightenment the Buddha came to the conclusion under the Goatherd's Banyan that the sole way to the purification of beings is the practice of the Four Foundations of Mindfulness. And the four foundations of mindfulness begin with a serenity (samatha) subject of meditation, namely, mindfulness of in-breathing and out-breathing (ānāpanasati).

Here, too, the statements of the venerable Sāriputta Thera and of the Venerable Ānanda Thera are confirmed by the Buddha's own experience in respect of the getting rid of the five hindrances and of the development of the four foundations of mindfulness.

In the following Sutta the Buddha shows that his followers, too, attain Enlightenment in just the same way as he did under the bodhi tree, namely, by way of the Meditations (jhānas). Here in the simile of the celestial tree he describes in brief the progress of the disciple of the noble (ariyasāvaka) from the time he thinks of leaving home for home-lessness up to the time he destroys the Cankers as a Consummate One. [5]

¹ PTS M i, 295 [43], BJT M i, 690 [1. 5. 3.]

majjhimanikāya, mūlapaṇṇāsaka, cūlayamakavagga, mahāvedallasutta
paṭhamam kho āvuso jhānam evam pañcaṅgavippahīnam pañcaṅgasamannāgatanti.
[Please see Appendix for full text of sutta](#)

² PTS S v, 185, BJT S v, 332 [3. 5. 3.]

saṃyuttanikāya, satipaṭṭhānasamṃyutta, amatavagga, maggasutta
ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, tatra kho
bhagavā bhikkhū āmantesi. ekamidāhaṃ bhikkhave, samayaṃ uruvelāyaṃ viharāmi, najjā
nerañjarāya tīre ajapālanigrodhe paṭhamābhisammuddho. tassa mayhaṃ bhikkhave,
rahogatassa patisallīnassa evam cetaso parivitakko udapādi:
ekāyanoyaṃ maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya
dukkhadomanassānaṃ atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya,
yadidaṃ cattāro satipaṭṭhānā. Katame cattāro:
kāye vā bhikkhu kāyānupassī vihareyya, ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ. vedanāsu vā bhikkhu vedanānupassī vihareyya, ātāpī sampajāno
satimā vineyya loke abhiññādomanassaṃ. citte vā bhikkhu cittānupassī vihareyya, ātāpī
sampajāno satimā vineyya loke abhiññādomanassaṃ. dhammesu vā bhikkhu dhammānupassī
vihareyya, ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.
ekāyano'yaṃ maggo sattānaṃ visuddhiyā sokapariddāvānaṃ samatikkamāya
dukkhadomanassānaṃ atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya
yadidaṃ cattāro satipaṭṭhānā"ti.

He says:

- (1) At which time the disciple of the noble thinks of leaving home for homelessness he is like the withered leaf of the celestial tree of the Tāvātimsa devas.
- (2) At which time the disciple of the noble, having cut hair and beard, dons orange robes, and goes from home to homelessness, he is like the fallen leaves the celestial tree of the Tāvātimsa devas.
- (3) At which time the disciple of the noble, aloof from sense-desires ... enters and abides in the first meditation (pathamam jhānam), he is like the celestial tree in bud.
- (4) At which time the disciple of the noble, by the subsidence of applied and sustained thought ... enters and abides in the second meditation (dutiyaṃ jhānam), he is like the sharp buds of the celestial tree of the Tāvātimsa devas.
- (5) At which time the disciple of the noble, with the fading away of joy ... enters and abides in the third meditation (tatiyaṃ jhānam) he is like the opening buds of the celestial tree of the Tāvātimsa devas.
- (6) At which time the disciple of the noble, having put away ease ... and enters and abides in the fourth meditation (catuttham jhānam), he is like the red lotus-like flowers of the celestial tree of the Tāvātimsa devas.
- (7). At which time the disciple of the noble, having destroyed the cankers ... enters and abides in the realisation (of freedom), he is like the celestial tree of the Tāvātimsa devas in full blossom.¹ [6]

¹ PTS A iv, 118, BJT A iv, 448 [7. 2. 2. 5.]

aṅguttaranikāya, sattakanipāta, dutiya paṇṇāsaka, mahāvagga, pārīcchattakasutta

(1) *evameva kho bhikkhave, yasmim samaye ariyasāvako agāasmā anagāriyaṃ pabbajjāya ceteti, paṇḍupalāso bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(2) *yasmim bhikkhave, samaye ariyasāvako kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajito hoti, sannapalāso bhikkhave tasmim samaye ariyasāvako hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(3) *yasmim bhikkhave, samaye ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati, jālakajāto bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(4) *yasmim bhikkhave samaye ariyasāvako vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukham dutiyam jhānam upasampajja viharati, khārakajāto bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(5) *yasmim bhikkhave, samaye ariyasāvako pītiyā ca virāgāupekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhantī: upekkhako satimā sukhavihārīti, tatiyam jhānam upasampajja viharati. kuḍumalakajāto bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(6) *yasmim bhikkhave, samaye ariyasāvako sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkham asukham upekkhāsati pārisuddhim catuttham jhānam upasampajja viharati, kokāsakajāto bhikkhave ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

(7) *yasmim bhikkhave, samaye ariyasāvako āsavānaṃ khayā ānāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, sabbapāliphullo bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pārīcchattako kovīlāro.*

Another thing that is evident from these experiences of the Buddha is that meditation (jhāna) taught in the Dhamma is not the same as those that are taught outside it. The not-breathing meditation (appānaka jhāna) was not capable of removing the hindrances.

Meditation (jhāna) may vary in strength according to the individual. In an unskilful beginner, as illustrated in the simile of the foolish mountain cow it is very weak; so weak that one not able to repeat it. This cow thinks of going to where it had not been before, eating grass it had never eaten before, and drinking water it had not drunk before. And in trying to do it it raises its hind foot [7]

¹ PTS A iv, 418, BJT A iv, 480 [9. 1. 4. 4.]

āṅguttaranikāya, navakanipāta, paṭhama paṇṇāsaka, mahāvagga, gāvīupamāsutta
seyyathāpi bhikkhave, gāvī pabbateyyā bālā abyattaṃ akhettaññū akusalā visame pabbate
carituṃ, tassā evamassa: 'yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ,
akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pānīyāni piveyyanti. sā purimaṃ
pādaṃ na suppatiṭṭhitaṃ patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya, sā na ceva
agatapubbaṃ disaṃ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya. na ca apītapubbāni
ca pānīyāni piveyya, yasmim cassā padese thitāya evamassa: yannūnāhaṃ agatapubbañceva
disaṃ gaccheyyaṃ, abāditapubbāni ceva tiṇāni khādeyyaṃ, apītapubbāni ce va pānīyāni
piveyyanti, tañca padesaṃ na sotthinā paccāgaccheyya. taṃ kissa hetu: tathā hi sā
bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṃ.
evameva kho bhikkhave idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi
vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ
upasampajja viharati so taṃ nimittaṃ na āsevati. na bhāveti, na bahulīkaroti, na
svādhiṭṭhitaṃ adhiṭṭhāti.
tassa evaṃ hoti: 'yannūnāhaṃ vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja
vihareyyanti. so na sakkoti vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja
viharituṃ. tassevaṃ hoti; yannūnāhaṃ vivicceva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihareyyanti.
So na sakkoti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharituṃ. ayaṃ vuccati bhikkhave, bhikkhu
ubhato bhaṭṭho ubhato parihīno. seyyathāpi sā gāvī pabbateyyā bālā abyattā akhettaññū
akusalā visame pabbate carituṃ.

[Please see Appendix for full text of sutta](#)

before establishing itself firmly on its fore leg. Thus it is neither able to get to the place it had not been before, nor eat the grass it had not eaten before, nor drink the water it had not drunk before. Nor is it able to return to where it was before. Just so is it when a foolish unskilful monk, aloof from sense-desires, aloof from evil states of mind attains to the First Meditation (jhāna) which is with initial and sustained application of thought, joy, and ease born of detachment; but he does not pursue, develop, or cultivate that sign and establish it well. In spite of it this foolish, unskilful monk attempts to attain the Second Meditation by the subsidence of applied and sustained thought, and fails, because he does not know how to do it. Then, trying to re-enter the First Meditation he fails in this too. He is called one who has fallen in both ways, one who has deteriorated in both ways. In short he gained the First Meditation once, neglected to gain facility in re-entering it, and so lost it altogether. The Buddha goes on to say that only if one pursues, develops, and cultivates the First Meditation is it possible for him to attain to the Second Meditation and so forth.

This Sutta shows the possibility of one attaining the First Meditation, and thereby to the temporary abandonment of the Five Hindrances, and also the possibility of falling away from it due to negligence. There is also the third possibility of gaining facility in the practice of meditation. In the Noble Path (ariyamagga) Meditation (jhāna) manifests itself as Controlling Faculty (indriya) Power (bala) and Right Concentration (sammāsamādhi)¹ [8]

¹ (a) PTS S v, 196, BJT S v, 350 [4. 1. 8.]

saṃyuttanikāya, indriyaṣaṃyutta, suddhakavagga, daṭṭhabbasutta

kattha ca bhikkhave, samādhindriyaṃ daṭṭhabbaṃ: catusu jhānesu. ettha samādhindriyaṃ daṭṭhabbaṃ

(b) PTS S v, 198, BJT S v, 354 [4. 1. 10.]

saṃyuttanikāya, indriyaṣaṃyutta, suddhakavagga, dutiya vibhaṅgasutta

katamañca bhikkhave, samādhindriyaṃ: idha bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ, labhati cittassekaggataṃ. so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vikkemaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavīhārīti taṃ tatiyajjhānaṃ upasampajja viharati. sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. idaṃ vuccati bhikkhave samādhindriyaṃ.

(c) PTS S v, 220, BJT S v, 388 [4. 5. 3.]

saṃyuttanikāya, indriyaṣaṃyutta, jarāvagga, sāketasutta

yaṃ Saddhindriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ. Yaṃ viriyindriyaṃ taṃ viriyabalaṃ, yaṃ viriyabalaṃ taṃ viriyindriyaṃ, yaṃ satindriyaṃ taṃ satibalaṃ, yaṃ satibalaṃ taṃ satindriyaṃ. Yaṃ samādhindriyaṃ taṃ samādhibalaṃ, yaṃ samādhibalaṃ taṃ samādhindriyaṃ. Yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ. Pañcannaṃ bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantīti.

(d) PTS A iv, 4, BJT A iv, 282 [7. 1. 1. 4.]

aṅguttaranikāya, sattakanipāta, paṭhama paṇṇāsaka, dhanavagga, vitthasattabalasutta

katamañca bhikkhave, samādhibalaṃ:

idha bhikkhave, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati ... catutthajjhānaṃ upasampajja viharati. idaṃ vuccati bhikkhave, samādhibalaṃ.

The importance of Meditation (jhāna) is further stressed in the following Sutta: "Monks, just as the clear cloudfree autumn sun rising in the sky, and dispersing all darkness from the heavens, fills it with splendour, shines forth, and illumines it, so, monks, there arises in the noble disciple the faultless, stainless eye of wisdom. Together with this arising, monks, three Fetters of the noble disciple are put away: Belief in Self, Doubt, and Belief in Rites and Ceremonies. Further he quits two things: Covetousness and Ill will. Then aloof from sense-desires, aloof from evil states of mind, he attains to, and abides in, the First Meditation which is with initial and sustained application of thought, joy, and ease born of detachment. Should a noble disciple pass away at this time, there is no Fetter bound by which he would return to this world". The commentary says: "In this sutta the jhāna-non-returner (jhānanāgāri) is spoken of"

Further the Buddha says: "Just as the Ganges flows, slopes, inclines to the east, just so does a monk, by developing and practising the Four Meditations (jhāna), flow, slope, and incline to Nibbāna"¹ [9]

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(e) PTS A iii, 12, BJT A iii, 20 [5. 1. 2. 5.]

aṅguttaranikāya, pañcakanipāto, paṭhama paṇṇāsaka, balavagga, baladaṭṭhabbasutta kattha ca bhikkhave samādhibalaṃ datthabbam? catusu jhānesu

(f) PTS D ii, 313, BJT D ii, 496 [22]

dīghanikāya, mahāvagga, mahāsatipatṭhānasutta

katamo ca bhikkhave sammāsamādhī? idha bhikkhave bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ pathamajjhānaṃ upasampajja viharati ... sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave sammāsamādhī.

¹ (1) PTS A i, 242, BJT A i, 432 [3. 2. 5. 3.]

aṅguttaranikāya, tikakanipāta, dutiya paṇṇāsaka, loṇaphalavagga

seyyathā pi bhikkhave saradasamaye viddhe vigatavalāhake deve ādicca nabhaṃ abhussakamānno sabbaṃ ākāśagataṃ tamaṃ abhivihacca bhāsate ca tapate ca virocate ca, evam eva kho bhikkhave yato ariyasāvakaṃ virajaṃ vītamalaṃ dhammacakkaṃ udapādi sahadassanuppādā bhikkhave ariyasāvakaṃ tīni saṃyojanāni pahīyanti sakkāyaditthi vicikicchā silabbata-parāmā, athāparaṃ dvīhi dhammehi niyyāti abhiṃjhāya ca vyāpādena ca. so vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ pathamajjhānaṃ upasampajja viharati. tasmīṃ bhikkhave samaye ariyasāvako kālaṃ kareyya n'atthi taṃ saṃyojanaṃ yena saṃyojanaṃ samyutto ariyasāvako puna imaṃ lokaṃ āgaccheyyā ti

PTS Mp ii, 356, SHB Mp i, 448 [3. 5. 3], Sinh Ed Mp, 483

aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), tikakanipātavaṇṇanā, loṇaphalavagga
(= imasmīṃ hi sutte jhānānāgāmi nāma kathito ti)

(2) a. PTS S v, 307, BJT S v (i), 84 [9. 1. 1 - 12.]

saṃyuttanikāya, jhānasamyyutta, pācīnanikkādisuttāni

seyyathā'pi bhikkhave, gaṅgā nadī pācīnanintā pācīnapoṇā pācīnapabbhārā, evameva kho bhikkhave bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. kathaṅca bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro: idha bhikkhave, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ

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dutiyaññhānaṃ upasampajja viharati. pītiyā ca virāgā upekhako ca viharati, sato ca sampajāno. sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavihārīti tatiyaññhānaṃ upasampajja viharati. sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaññhānaṃ upasampajja viharati. evaṃ kho bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninto hoti nibbānaṇo nibbānapabbhāroti.

b. PTS S v, 309, BJT S v (ii), 88 [9.5.40. (3748)] from VRI Text

saṃyuttanikāya, jhānasam̐yutta, oghavagga, uddhambhāgiyasutta

967-976. pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni. katamāni pañca? rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā - imāni kho, bhikkhave, pañcuddhambhāgiyāni (**pg. 3.0270**) saṃyojanāni. imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya cattāro jhānā bhāvetabbā. katame cattāro? idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...pe... tatiyaṃ jhānaṃ ...pe... catutthaṃ jhānaṃ upasampajja viharati. imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro jhānā bhāvetabbā”ti vitthāretabbaṃ. dasamaṃ. (yathā maggasam̐yuttaṃ tathā vitthāretabbaṃ). .

Thus the work he began as a commoner with the temporary abandonment of the five hindrances, which now as a consummate one he completely destroys with the attainment of the five aggregates of the learning-ender (*asekha*), that is to say, Virtue, Concentration, Wisdom, Freedom, and the Knowledge and Vision of that freedom is in no small measure due to meditation (*jhāna*).

Meditation (*jhāna*) is therefore essential to the journey from here to the other shore. It is not to be treated lightly with sweeping statements like "It is found in outside (*bāhira*) teachings, too, and so is not important". We have seen how the Bodhisatta rejected the meditation taught by his former teachers who were outsiders (*bāhiraka*), and the not-breathing meditation, which, too, is an outside teaching, to follow the first meditation (*jhāna*), which finally led him to supreme enlightenment. Just as *kamma*, *arahaṃ* / *arahā*, *nibbāna* and so on are not quite the same as those taught in other [10]

¹ PTS A v, 16, BJT A v, 30 [10. 1. 2. 2.]

aṅguttaranikāya, dasakanipāta, paṭhama paṇṇāsaka, nāthavagga, pañcaṅgasutta
pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅga samannāgato imasmim̐ dhammavinaye
kevalī vusitavā uttamapurisoti vuccati.

kathaṅca bhikkhave bhikkhu pañcaṅgavippahīno hoti:

idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ
pahīnaṃ hoti, uddhacchakukkucçaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti, evaṃ kho
bhikkhave bhikkhu pañcaṅgavippahīno hoti.

kathaṅca bhikkhave bhikkhu pañcaṅgasamannāgato hoti:

idha bhikkhave bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena
samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti,
asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena
samannāgato hoti, evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmim̐ dhammavinaye
kevalī vusitavā uttamapurisoti vuccatīti.

1. *kāmacchando ca vyāpādo thīnamiddhaṅca bhikkhuno,*

uddhaccaṃ vicikicchā ca sabbasova na vijjati.

2. *asekhena ca sīlena asekhena samādhinā*

vimuttiyā ca sampanno ñāṇena ca tathāvidho.

3. *sa ve pañcaṅgasampanno pañcaṅgānivajjayaṃ*

imasmim̐ dhammavinaye kevalīti pavuccatīti.

teachings which use these same words, so is Meditation (jhāna) in the Dhamma different from meditation (jhāna), taught elsewhere. They are not identical.

Now let us consider the process of passing over from the plane of the Commoner (pūthujjanabhūmi) to that of the Noble Ones (ariyabhūmi), in other words the last acts of the practiser as a Commoner and his first acts as a Noble One (ariya). This is very clearly, forcefully, and succinctly stated, shorn of all complexities that tend to becloud the eye of understanding, in the Okkantika Samyutta. At this stage the Commoner needs, in addition to Virtue (sīla) and the abandonment of the Five Hindrances (pañcanivarāṇa pahāna) previously attained, either Faith (saddhā), or Wisdom (paññā), to an extent (mattaso), as the case may be, according to the character of the individual. The eye, ear, nose, tongue, body, and mind are impermanent, changeable, and fickle. One who has Faith in this teaching, and is firmly resolved in it, is called Faith-Striver (saddhānusārī). He has entered the right path (sammattaniyāma), entered the plane of the worthy (sappurisabhūmi), having transcended the plane of the Commoner (pūthujjanabhūmi). One who with wisdom finds pleasure to an extent in these teachings, is called Dhamma-Striver a (dhammānusārī). He, too, has entered the right path, entered the plane of the worthy, having transcended the plane of the Commoner. [11]

¹ PTS S iii, 225, BJT S iii, 442 [4. 1. 1.]

saṃyuttanikāya, okkantisaṃyutta, cakkhuvagga, cakkhusutta

cakkhuṃ bhikkhave, aniccaṃ viparināmī- aññathābhāvi, sotaṃ aniccaṃ viparināmī aññathābhāvi, ghānaṃ aniccaṃ viparināmī aññathābhāvi, jivhā aniccaṃ viparināmī aññathābhāvi, kāyo anicco viparināmī aññathābhāvi, mano anicco viparināmī aññathābhāvi. yo bhikkhave, ime dhamme evaṃ saddahati adhivuccati, ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhumiṃ okkanto vītivatto pūthujjanabhumiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā upapajjeya. abhabbo va- tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti. yassa kho bhikkhave, ime dhamme evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati dhammānusārī okkanto sammattaniyāmaṃ sappurisabhumiṃ okkanto vītivatto pūthujjanabhumiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā upapajjeya. abhabbo va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti. yo bhikkhave, ime dhamme evaṃ jānāti evaṃ passati. ayaṃ vuccati sotāpanno avinipātadhammo niyato sambodhiparāyanoti

Both these individuals are incapable of doing any action which will result in rebirth in hell, in the animal world, and in the realm of the manes. They are also incapable of passing away without realising the Fruit of Stream-Entrance (*sotāpatti*phala). He who knows and sees these teachings thus is called Stream-Entrant (*sotāpanno*) and is not liable to sink into evil states of existence, but is certain of proceeding towards Enlightenment.

What is briefly expressed in this last sentence is taught in greater detail in another Sutta of the Saṃyutta Nikāya. There the Buddha describes the following six persons:

- (1) the consummate one who, is possessed of intelligent faith in the Buddha (Buddhe aveccappasādena samannāgato), the Dhamma, and the Saṃgha: is possessed of joyous wit, quick wit and freedom; and having destroyed the cankers is Mind-freed (*cetovimutto*), Wisdom-freed (*paññāvimutto*), and freed (*parimutto*) from rebirth in the four evil states of existence;
- (2) the non-returner who, is possessed of the [12]

¹ (a) PTS S v, 376, BJT S v, 192 [11. 3. 4.]

saṃyuttanikāya, sotāpattisaṃyutta, sārakānivagga. sarakānisutta

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṣaṅgho, ujupaṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti hāsupaṇṇo javanapaṇṇo vimuttiyā ca samannāgato. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nīrayā, parimutto tiracchānāyoniyā, parimutto pettivisayā, parimutto apāyaduggativinipātā.

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṣaṅgho, ujupaṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti hāsupaṇṇo javanapaṇṇo na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tattha parinibbāyī anāvattidhammo tasmā lokā. ayampi kho mahānāma, puggalo parimutto nīrayā, parimutto tiracchānāyoniyō, parimutto pettivisayā, parimutto apāyaduggativinipātā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṣaṅgho, ujupaṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato

first five qualities mentioned above but is not possessed of freedom, has destroyed the five lower fetters, will be reborn spontaneously in the pure abodes attaining parinibbāna there, and is freed (parimutto) from rebirth in the four evil states of existence;

(3) the once-returner who, is possessed of the first three qualities but not the last three, has destroyed three fetters and reduced lust, hate and ignorance, returns once more to this world and accomplishes the destruction of ill, and is freed (parimutto) from rebirth in the four evil states of existence;

(4) the stream-entrant who, is possessed of the first three qualities but not of the last three, has destroyed three fetters, is assured of going through to enlightenment, and is freed (parimutto) from rebirth in the four evil states of existence;

(5) the Dhamma-Striver who though he is not possessed even of intelligent faith in the Buddha, the Dhamma, and the Saṅgha, (nahevakho Buddhhe aveccappasīdena samannāgato hoti, na dhamme na sanghe) nor is possessed of joyous wit, quick wit, and freedom, yet has the controlling faculties of faith, energy, mindfulness, concentration, and wisdom; he is one who [13]

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sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhadgavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. " na hāsupañño na javanapañño na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayoṇiyo, parimutto pettivisayā, parimutto apāyaduggativinipātā. idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditaṃ viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṅgho, ujupaṭipanno bhagavato sāvakaṅgho, nāyapaṭipanno bhagavato sāvakaṅgho, sāmīcipaṭipanno bhagavato sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhadgavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. " na hāsupañño na javanapañño na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. ayampi kho mahānāma, puggalo parimuttā nirayā, parimutto tiracchānayoṇiyo, parimutto pettivisayā, parimutto apāyaduggativinipātā. idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditaṃ viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṅgho, ujupaṭipanno bhagavato sāvakaṅgho, nāyapaṭipanno bhagavato sāvakaṅgho, sāmīcipaṭipanno bhagavato sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhadgavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. " na hāsupañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgatappaveditā cassa dhammā paññāya mattaso nījjhānaṃ khamanti. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayoṇiṃ, agantā pettivisayaṃ, agantā apāyaduggativinipātaṃ. idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā"ti. Dhamme

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aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ vedītabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaṣaṅgho, ujuṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhadhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. " na hāsupaṅṅo na javanapaṅṅo na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgate cassa saddhāmatṭhaṃ hoti, pemamattaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayaṃ, agantā pettivisayaṃ, agantā apāyaduggativinipātaṃ.

(b) PTS D iii, 227, BJT D iii, 382 [33]

dīghanikāya, pāthikavagga, saṅgītīsutta

[SBB / PTS Dialogues of the Buddha iii, 218]

cattāri sotāpattiyaṅgāni:

sappurisasamaṃsevo, saddhammasavaṇaṃ, yonisomanasikāro, dhammānudhammapaṭipatti.

cattāri sotāpannaṃsa aṅgāni:

idhāvuso ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā'ti.

dhamme aveccappasādena samannāgato hoti: svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko1 paccattaṃ vedītabbo viññūhī'ti.

saṅghe aveccappasādena samannāgato hoti: supaṭipanno bhagavato sāvakaṣaṅgho, ujuṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esa bhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyayā dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūppasatthehi aparāmatṭhehi samādhisaṃvattanikehi .

(c) PTS S v, 404, BJT S v, 240 [11. 5. 10]

saṃyuttanikāya, sotāpattisaṃyutta, sagāthapuññābhisandavagga, aṅgasutta

[The Book of Kindred Sayings v, 345]

(1) cattārimāni bhikkhave, sotāpattiyaṅgāni. katamāni cattāri: sappurisasamaṃsevo

saddhammasavaṇaṃ yonisomanasa7kāro dhammānudhammapaṭipatti. imāni kho bhikkhave, cattāri sotāpattiyaṅgānīti

PTS S ii, 68, BJT S ii, 106

saṃyuttanikāya, nidānavagga, abhisamayasaṃyutta, gahapativagga, pañcabhayaverasutta
[The Book of Kindred Sayings ii, 48]

(2) yato kho gahapati, ariyasāvakaṣa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya: "khīṇanirayomhi khīṇatiracchānayaṇiyo khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpanno hamasmi avinipātadhammo niyato sambodhiparāyaṇo"ti.

with wisdom finds pleasure to an extent in the teachings proclaimed by the Tathāgata. Even he shall not go (agantā) to the four evil states of existence;

(6) the Faith-striver who though he is not possessed even of intelligent faith in the Buddha, the Dhamma, and the Saṅgha, nor is possessed of joyous wit, quick wit, and Mindfulness, Concentration, and Wisdom, he has only mere Faith in, and mere affection for, the teachings proclaimed by the Tathāgata. Even he, too, shall not go (agantā) to the four evil states of existence.

It will be seen that the last two persons mentioned above, the Dhamma-Striver, and the Faith-striver, unlike the Consummate [14]

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PTS Spk / SA ii, 72, SHB Spk / SA ii, 55 [12. 5. 1]

saṃyuttanikāya aṭṭhakathā (sāratthappakāsini), pañcaverabhayasuttavaṇṇanā

sotāpattiyaṅgehīti duvidhaṃ sotāpattiyā aṅgaṃ, (sotāpattiyā ca aṅgaṃ,) yaṃ pubbabhāge sotāpattiṭṭhāyā saṃvattati, “sappurisasamsevo saddhammassavanaṃ yonisomanasikāro dhammānudhammapaṭipatti”ti (dī. ni. 3.311) evaṃ āgataṃ, paṭiladdhaguṇassa ca sotāpattiṃ patvā ṭhitassa aṅgaṃ, yaṃ sotāpannassa aṅgantipi vuccati, buddhe aveccappasādādīnaṃ etaṃ adhivacanaṃ. idamidha adhippetāṃ.

One, the Non-Returner, the Once-Returner, and the Stream-Entrant, have not even Intelligent Faith in the Three Jewels (tiratana); and are without joyous wit and quick wit. They are not freed (parimutto) from, but shall not go (agantā) to, the four evil states of existence. This is because they are Noble Ones (ariya) who have but just left the plane of the Commoner (puthujjanabhūmi), and have work to do with diligence (appamādena karaniyaṃ) before attaining the Fruit of Stream-Entrance (sotāpatti-phala), the attainment of which alone assures freedom from these four evil states of rebirth. It takes place in this very life, the latest being at death.

These two path-attainers (magga-lābhī) are likened to a tender calf just born. The Buddha says that long ago there was a prudent neat-herd of Magadha. In the last month of the rainy season, having examined the hither bank of the Ganges he made his herd to cross over at a ford to Vedeha on the thither bank. First he had the sires, the leaders, cross over in safety to the thither bank; then the sturdy bulls and young steers who also crossed to the thither bank in safety; next the young bulls and young cows, and they too crossed to the thither bank in safety; following them came the lean and weaker calves who also crossed over to the thither bank in safety. And on that occasion, long ago, there was a tender calf born just then, which also cut across the stream drawn by its mother's mooing. The Buddha likens the Dhamma-Striver and the Faith-Striver to that tender calf, which though born just then was able to cut across the stream and reach the thither bank in safety.¹ [15]

¹ PTS M i, 225, BJT M i, 536 [1. 4. 4.]

majjhimanikāya, mūlapaṇṇāsaka, mahāyamakavagga, cūḷagopālakasutta

bhūtapubbaṃ bhikkhave māgadhako gopālako sappaññajātiko vassānaṃ pacchime māse saradasamaye samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ samavekkhitvā pārimaṃ tīraṃ tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. so paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā. te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. athāpare patāresi balavagāvo, dammagāvo tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. athāpare patāresi vacchatare vacchatarīyo. tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. athāpare patāresi vacchake kisabalake tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. bhūtapubbaṃ bhikkhave vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsi. taṃ kissa hetu? tathā hi so bhikkhave māgadhako gopālako sappaññajātiko vassānaṃ pacchime māse saradasamaye samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ samavekkhitvā pārimaṃ tīraṃ tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

evameva kho bhikkhave ye keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa, kusalā parassa lokassa, kusalā māradheyyassa, kusalā amāradheyyassa, kusalā maccudheyyassa, kusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

seyyathāpi bhikkhave ye te usabhā gopitaro gopariṇāyakā tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho bhikkhave ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññāvimuttā, te tiriyaṃ māraṃ sotaṃ chetvā sotthinā pāraṃ gatā.

seyyathāpi te bhikkhave balavagāvo dammagāvo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho bhikkhave ye te bhikkhū pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ māraṃ sotaṃ chetvā sotthinā pāraṃ gamissanti.

seyyathāpi te bhikkhave vacchatarā vacchatarīyo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho bhikkhave ye te bhikkhū tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ māraṃ sotaṃ chetvā sotthinā pāraṃ gamisanti.

seyyathāpi te bhikkhave vacchakā kisabalakā tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ

agamamsu, evameva kho bhikkhave ye te bhikkhū tiṇṇaṃ saññojanānaṃ parikkhayā sotāpannā avinipātadhammā sambodhiparāyanā, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

seyyathāpi so bhikkhave vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamāsi, evameva kho bhikkhave ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

As such work has just begun for the Dhamma-Striver and the Faith-Striver; they have much to do yet. And this is stressed in the Kīṭāgiri and other Suttas.¹ There the Buddha says: I do not say [16]

¹ (a) PTS M i, 477, BJT M i, 242 [2. 2. 10]

majjhimanikāya, mūlapaṇṇāsaka, bhikkhuvagga, kīṭāgirisutta

ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīya'nti vadāmi. taṃ kissa hetu: appevanāmīme āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. sattime bhikkhave puggalā santo saṃvijjamaṇā lokasmiṃ.

katame satta: ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto saddhāvimutto dhammānusārī saddhānusārī.

[Please see Appendix for full text of sutta](#)

(b) PTS Ps iii, 188, SHB Ps iii, 128 [2. 2. 10]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kīṭāgirisuttavaṇṇanā

sattime, bhikkhave, puggalāti idha kiṃ dasseti? yesaṃ appamādena karaṇīyaṃ natthi, te dve honti. yesaṃ atthi, te pañcāti evaṃ sabbepi ime satta puggalā hontīti imamatthaṃ dasseti.

(c)

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocarītā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Tathāgate cassa saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu:

of all monks that that they should act with diligence. Nor do I not say of all that they should not act with diligence. Those monks who are Consummate Ones, who have destroyed the cankers (khīṇāsava), perfected (vusitavā), done what had to be done (katakaraṇīyā) laid down the burden (ohitabhārā), won to the goal (anuppattasadatthā), destroyed the fetters of the states of existence (parikkhīṇabhavasamyojanā), are freed by utmost knowledge (samma-d-aññāvimuttā), - of such monks as these I do not say that they should act with diligence. What is the reason? They have acted with diligence, and so are incapable of negligence. But of such monks who are learners (sekhā), having not attained to perfection, yet wishing to attain to the incomparable and uttermost security, I say that they have to act with diligence. What is the reason? Seeing that these venerable ones, while resorting to suitable dwellings, associating with good friends, controlling the faculties of sense, will realise, here and now, that fruit of diligence (appamādaphalaṃ) for the sake of which young men of good family rightly go forth from home to homeless life, entering dwell in it. [17]

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¹ *footnote continued from previous page*

appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi. katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

PTS M i, 478, BJT M i, 244 [2. 2. 10]

majjhimanikāya, mūlapaṇṇāsaka, bhikkhuvagga, kūṭāgirisutta

[*Please see Appendix for full text of sutta*](#)

(d) PTS S iv, 124, BJT S iv, 252 [1. 14. 1]

saṃyuttanikāya, sagūthāvagga, devadahavagga, devadahasutta

ye ca kho tehi bhikkhave bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tesāhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi.

(e) PTS M i, 9, BJT M i, 24 [1. 1]

majjhimanikāya, mūlapaṇṇāsaka, mūlapariyāyavagga, mūlapariyāyasutta

So idaṃ dukkhanti yoniso manasi karoti, ayaṃ dukkhasamudayo'ti yoniso manasi karoti, ayaṃ dukkhanirodho'ti yoniso manasi karoti, ayaṃ dukkhanirodhagāminīpaṭipadā'ti yoniso manasi karoti. tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti: sakkāyadīṭṭhi vicikicchā sīlabbataparāmāso. ime vuccanti bhikkhave āsavā dassanā pahātubbā.

The Buddha says further that there are seven persons:

- | | |
|-------------------------|---------------------|
| (1) Freed in Both Ways, | (5) Faith-Freed, |
| (2) Wisdom-Freed, | (6) Dhamma-Striver, |
| (3) Body-Witness, | and |
| (4) Won to view, | (7) Faith-Striver. |

The first two, being Consummate Ones, the Buddha says that they have accomplished their work with diligence, and are incapable of negligence. This is because they have nothing more to do. But the remaining five, he says, need to be diligent. The third, the fourth, and the fifth, besides other attainments, have by wisdom seen that some of the cankers have been exhausted (*paññāya c' assa disvā ekacce āsavā parikkhīnā honti.*) But the sixth and the seventh, the Dhamma-Striver and the Faith-Striver, have, besides other things, seen by wisdom that the cankers are not exhausted (*paññāya c' assa disvā āsavā aparikkhīnā honti.*) Now it will take time, more than one thought-moment, to note this very important fact on attaining the First Path.

The commentary agreeing with the Sutta says: "Thus among those persons by whom work has to be done with diligence are the three Learners who have attained the Paths and the Fruits (*paṭividdhamaggaphalasekhā*). Resorting to suitable dwellings, associating with good friends, harmonising Faith and the other Controlling Faculties, they gradually reach the Consummate State (*arahatta*). Thus the meaning of the text concerning them is as they are. Finally the two who have attained to the path of Stream-Entrance (*sotāpattimaggasamangino*) as befitting that path resort to a suitable dwelling, associate with good friends, and bring Faith and the other Controlling Faculties into harmony. By resorting to (suitable dwellings), associating with (good friends), and harmonising (the Controlling Faculties) for the sake of attaining the three higher Paths, they will gradually reach the Consummate State."

Here it will be noted that "the two who have attained to the Path of Stream-Entrance, are said to be 'attaining the higher Paths', thus skipping the immediately following Fruit, which is the Fruit of Stream-Entrance (*sotāpattiphala*). This will be discussed at length later. The commentary continues: "the disputant [18]

(vitandavādī) taking this very text says that the Supramundane Path does not consist of one thought-moment but of many thought-moments. He is one who should be told: 'If when with one thought-moment he resorts to a dwelling, with another associates with good friends, with yet another harmonises the Controlling Faculties, and the Path-thought is another, you say that the Path consists not of one thought-moment but of many. This being so, he who resorts to a dwelling, sees blue-hued mountains and forest; hears the sounds of animals and birds; smells the scent of flowers, and fruit both big and small; drinking beverages tastes their flavour; and sitting and lying down contacts tangibles. Thus these should be composed of the Fivefold Consciousness and the Supramundane. Now if you accept this you quarrel with the Teacher. The Fivefold Consciousness group is said by the Teacher to be always indeterminate. That which is endowed with good and bad is rejected (since) the Supramundane Path is always good'.

"Therefore, saying, 'Renounce this talk', he should be remonstrated with on it. If this declaration is not accepted, he should be dismissed saying, 'Go right early to the monastery and entering it partake of some rice-gruel'" [19]

¹ PTS Ps iii, 192, SHB Ps iii, 131 [2. 2. 10]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kīṭāgirisuttavaṇṇanā

iti imesu appamādena sakaraṇīyesu puggalesu tayo paṭividdhamaggaphalā sekhā. tesu anulomasenāsanam sevamānā kalyāṇamitte bhajamānā indriyāni samannāyāmānā anupubbena arahattam gaṇhanti. tasmā tesam yathāṭhitova pāḷi-attho. avasāne pana dve sotāpattimaggasamaṅgino. tehi tassa maggassa anulomasenāsanam sevitam, kalyāṇamittā bhajitā, indriyāni samannānītāni. upari pana tiṇṇam maggānam atthāya sevamānā bhajamānā samannāyāmānā anupubbena arahattam pāpuṇissantīti ayamettha pāḷi-attho. vitandavādī pana imameva pāḷim gahetvā- “lokuttaramaggo na ekacittakkhaṇiko, bahucittakkhaṇiko”ti vadati. so vattabbo - “yadi aññena cittena senāsanam paṭisevati, aññena kalyāṇamitte bhajati, aññena indriyāni samannāneti, aññam maggacittanti sandhāya tvaṃ ‘na ekacittakkhaṇiko maggo, bahucittakkhaṇiko’ti vadasi, evaṃ sante senāsanam sevamāno nilobhāsam pabbatam passati, vanaṃ passati, migapakkhīnam (pg. 3.0134) saddam suṇāti, pupphaphalānam gandham ghāyati, pāṇiyam pivanto rasam sāyati, nisīdanto nipajjanto phassam phusati. evaṃ te pañcaviññāṇasamaṅgipi lokuttaradhammasamaṅgīyeva bhavissati. sace panetaṃ sampaṭicchasi, satthārā saddhiṃ paṭivirujjhasi. satthārā hi pañcaviññāṇakāyā ekantaṃ abyākatāva vuttā, taṃsamaṅgissa kusalākusalaṃ paṭikkhittaṃ, lokuttaramaggo ca ekantakusalo. tasmā pajahetaṃ vādan”ti paññapetabbo. sace paññattim na upagacchati, “gaccha pātova vihāram pavisitvā yāgum pivāhi”ti uyyojetabbo.

Here the commentary attributes to the disputer (vitandavādī) the statement that the path does not consist of one thought-moment but of many; then forces him to admit that he is mistaken on the ground that he is quarelling with the teacher (satthārā). Had the disputer been free to explain himself he would probably have requested the production of any sutta passage which teaches that the path consists of one thought-moment, as is usually done by the commentary in such cases. For instance, it says, "He should be told, cite the sutta".¹ And this is said in connection with this very question: whether the Path consists of one thought-moment or of many. In fact there is the Aṅguttara sutta quoted at the beginning of this article where the venerable Ānanda Thera says: "Here, friends, a monk develops Insight preceded by Serenity the Path is born. He pursues that Path, develops, and practices it. In him thus pursuing, developing, and practising that path, the Fetters are put away, and the latencies cease."²

The commentary thinks otherwise: "Insight preceded by Serenity - Serenity going before, leading. The Path is born - the first Supramundane Path arises. He (pursues) that Path - there is no pursuing and so on of the one thought-moment path; however while producing the second Path and so on that is pursued, developed, and cultivated "³ [20]

¹ PTS Ps ii, 404, SHB Ps ii, 335 [1. 5. 8]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kosambakasuttavaṇṇanā
so suttaṃ āharāti vattabbo
[Please see Appendix for full text of aṭṭhakathā](#)

² PTS A ii, 157, BJT A ii, 304 [4. 4. 2. 10]

aṅguttaranikāya, catukkanipāta, catuttha paṇṇāsaka, paṭipadāvagga, arahattappattisutta
idha āvuso bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. tassa
samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati
bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññōjanā
pahīyanti anusayā vyantīhonti.

³ PTS Mp iii, 143 , SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571

aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), catukkanipātavaṇṇanā, paṭipadāvagga
samathapubbaṅgamanti samathaṃ pubbaṅgamaṃ purecārikaṃ katvā. Maggo sañjāyatīti
paṭhamo lokuttaramaggo nibbattati. So taṃ magganti ekacittakkhaṇikamaggassa
āsevanādīni nāma natthi, dutiyamaggādayo pana uppādentō tameva āsevati bhāveti
bahulīkarotīti vuccati.

This teaching of the commentary leaves no room for the First Path-attainer to carry out the Buddha's instruction to act with diligence (*appāmadena karanīyam*) for the simple reason that before he could do anything else the Fruit is, as it were, on him rendering thereby the words of the Buddha superfluous. It seeks to set at naught, too, the other teaching of the Buddha: "he who practises for the realisation of the Fruit (*phalāsacchikiriyāya paṭipanna*)". The Buddha says that there are these nine persons: "The Consummate One, and he who practises for (the realisation of that) Consummation; the Non-Returner, and he who practises for the realisation of the Fruit of Non-Return; the Once-Returner, and he who practises for the realisation of the Fruit of Once-Return; the Stream-Entrant, and he who practises for the realisation of the Fruit of Stream-Entrance; and the Commoner"¹

Of these the last is the Commoner who is outside the plane of the Noble Ones. The rest are the Noble Ones (*ariya*) who have crossed over from the plane of the Commoner to that of the Noble Ones. The first of these eight Noble Ones is the Non-Learner (*asekha*), while the remaining seven are Learners (*sekha*). Three of these seven are Fruit-attainers (*phala lābhi*), and the remaining four are Path-attainers (*maggalābhi*). Concerning these four the Buddha says: "These four things when developed and cultivated lead to the realisation of the Fruit of Stream-Entrance. Which four? Association with good friends, listening to the Dhamma, deep reflection, and practice in accordance with the Dhamma". The next three Suttas state that the four things mentioned above when developed and cultivated lead to the realisation of the Fruit of Once-Return, the realisation of the Fruit [21]

¹ PTS A iv, 372, BJT A iv, 400 [9. 1. 1. 9]

aṅguttaranikāya, navakanipāta, paṭhama paṇṇāsaka, sambodhivagga, puggalasutta nava ime bhikkhave, puggalā santo saṃviñjamānā lokasmiṃ, katame nava: arahā, arahattāya paṭipanno, anāgāmī, anāgāmiphalaṃ sacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, puthujjano. ime kho bhikkhave, navapuggalā santo saṃviñjamānā lokasinti.

of Non-Return, and to the realisation of the Fruit of the Consummate State.¹ [22]

¹ (a) PTS S v, 410-411, BJT S v, 252-254 [11. 6. 5 - 11. 6. 8]

saṃyuttanikāya, sotāpatti saṃyutta, sappaññavagga

11. 6. 5

phalasuttam

3823. *cattāro me bhikkhave, dhammā bhāvitā bahulīkatā sotāpatti phalāsacchikiriyāya saṃvattanti. katame cattāro: sappurisasamsevo saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvitā bahulīkatā sotāpattiphalāsacchikiriyāya saṃvattantīti.*

11. 6. 6

dutiya phalasuttam

3824. *cattāro me bhikkhave, dhammā bhāvitā bahulīkatā sakadāgāmiphalāsacchikiriyāya saṃvattanti. katame cattāro: sappurisasamsevo saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvitā bahulīkatā sakadāgāmiphalāsacchikiriyāya saṃvattantīti.*

11. 6. 7

tatiya phalasuttam

3825. *cattāro me bhikkhave, dhammā bhāvitā bahulīkatā anāgāmiphalāsacchikiriyāya saṃvattanti. katame cattāro: sappurisasamsevo saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvitā bahulīkatā anāgāmiphalāsacchikiriyāya saṃvattantīti.*

11. 6. 8

catuttha phalasuttam

3826. *cattāro me bhikkhave, dhammā bhāvitā bahulīkatā arahattaphalāsacchikiriyāya saṃvattanti. katame cattāro: sappurisasamsevo saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvitā bahulīkatā arahattaphalāsacchikiriyāya saṃvattantīti.*

(b) PTS PtsA iii, 641, SHB PtsA, 466

paṭisambhidāmagga aṭṭhakathā (saddhammapakāsanī), paññākathāvaṇṇanā
tattha sappurisasamsevoti heṭṭhā vuttappakārānaṃ sappurisānaṃ bhajanaṃ.
saddhammassavananti tesam sappurisānaṃ santike silādipaṭipattidīpakassa
saddhammavacanassa savanaṃ. yonisomanasikāroti sutānaṃ dhammānaṃ
atthūpaparikkhaṇavasena upāyena manasikāro. dhammānudhammapaṭipattīti
lokuttaradhamme anugatassa silādipaṭipadādharmassa paṭipajjanaṃ.

(c) PTS Sv ii, 589 SHB Sv i, 413

dīghanikāya aṭṭhakathā (sumaṅgalavilāsiṇī), mahāparinibbānasuttavaṇṇanā,
subhaddaparibbājakavatthuvaṇṇanā

sammā vihareyyunti ettha sotāpanno attano adhigataṭṭhānaṃ aññassa kathetvā taṃ
sotāpannaṃ karonto sammā viharati nāma. esa nayo sakadāgāmi-ādīsu.
sotāpattimaggaṭṭho aññampi sotāpattimaggaṭṭhaṃ karonto sammā viharati nāma. esa
nayo sesamaggaṭṭhesu. sotāpattimaggaṭṭhāya āradhavi-passako attano paḍaṇaṃ
kammaṭṭhānaṃ kathetvā aññampi sotāpattimaggaṭṭhāya āradhavi-passakaṃ karonto
sammā viharati nāma. esa nayo sesamaggaṭṭhāya āradhavi-passakesu. idaṃ
sandhāyāha- "sammā vihareyyun"ti.

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(d) PTS Ps ii, 151 SHB Ps ii, 126 [1.3.4]

majjhimanikāya atthakathā (papañcasūdanī), rathavinītasuttavaṇṇanā, cārikādivaṇṇanā
aparehi atthahi kāraṇehi buddhā bhagavanto cārikaṃ caranti – sotāpattimaggam
adhigamissantīti vā, sotāpattiphalam ...pe... arahattaphalam sacchikarissantīti vāti. ayam
aturitacārikā, sā idha adhippetā.

(e) PTS M iii, 255, BJT M iii, 524 [3.4.12]

majjhimanikāya, uparipaṇṇāsaka, vibhaṅgavagga, dakkhiṇāvibhaṅgasutta

... sotāpattiphalasacchikiriyāya paṭipanne dānam datvā asaṅkheyyā appameyyā dakkhiṇā
pāṭikaṅkhitabbā. ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyāya
paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphalasacchikiriyāya
paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphalasacchikiriyāya paṭipanne,
ko pana vādo tathāgatasāvake arahante, ko pana vādo paccekabuddhe, ko pana vādo
tathāgate arahante sammāsambuddheti.

(f) PTS Ud, 6, BJT Ud, 142 [1.10]

udāna, bodhivagga

bāhiyasuttaṃ

1. *evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme.*

*tena kho pana samayena bāhiye dārucīriye suppārake paṭivasati samuddatīre sakkato
garukato mānito pūjito apacito, lābhī civarapiṇḍapātasenāsana
gilānapaccayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa
paṭisallīnassa evaṃ cetaso parivītakko udapādi: ' ye ca kho keci loke arahanto vā
arahattamaggaṃ vā samāpannā, ahaṃ tesamaññataro 'ti.*

*atha kho bāhiyassa dārucīriyassa purāṇasālalohitā devatā anukampikā atthakāmā bāhiyassa
dārucīriyassa cetasā cetoparivītakkaṃ māññāya, yena bāhiyo dārucīriye tenupasaṅkami.
upasaṅkamitvā bāhiyaṃ dārucīriyaṃ etadavoca: ' ne va kho tvaṃ bāhiya arahā. nāpi
arahattamaggaṃ vā samāpanno. sāpi te paṭipadā natthi yāya vā tvaṃ arahā assa,
arahattamaggaṃ vā samāpanno 'ti. ' atha ko carahi sadevake loke arahanto vā,
arahattamaggaṃ vā samāpanno? 'Ti. ' atthi bāhiya uttaresu janapadesu sāvatthi nāma
nagaraṃ. tattha so bhagavā etarahi viharati araham sammāsambuddho. so hi bāhiya
bhagavā arahā ceva, arahattāya ca dhammaṃ deseti 'ti*

*atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva suppārakā pakkāmi sabbattha
ekarattiparivāsena. yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo tenupasaṅkami. tena
kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo
yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: ' kahannu kho bhante
etarahi so bhagavā viharati araham sammāsambuddho? dassanakāmamhā mayaṃ taṃ
bhagavantaṃ arahantaṃ sammāsambuddha 'nti. antaragharaṃ pavīṭṭho kho bāhiya, bhagavā
piṇḍāyā 'ti*

2. *atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvatthiṃ pavisitvā
addasa bhagavantaṃ sāvatthiyaṃ piṇḍāya carantaṃ pāsādikaṃ pasādanīyaṃ santidriyaṃ
santamānasaṃ uttamadamathasamathanupattaṃ dantaṃ guttaṃ yatinduriyaṃ nāgaṃ.
disvāna yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavato pāde sirasā nipatitvā
bhagavantaṃ etadavoca: ' desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ,
yaṃ mamassa dīgharattaṃ hitāya sukhāyā 'ti.*

*evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ' akālo kho tāva bāhiya. antaragharaṃ
pavīṭṭhamhā piṇḍāyā 'ti.*

footnote continued from previous page

dutiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: "dujjānam kho panetaṃ bhante bhagavato vā jīvitantarāyānam, mayhaṃ vā jīvitantarāyānam. desetu me bhantebhagavā dhammaṃ, desetu sugato dhammaṃ, yā mamassa dīgharattaṃ hitāya sukhāyā"ti.

dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: " akālo kho tāva bāhiya. antaragharaṃ pavitṭhamhā piṇḍāyā"ti.

tatiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: " dujjānam kho panetaṃ bhante, bhagavato vā jīvitantarāyānam, mayhaṃ vā jīvitantarāyānam desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā"ti.

tasmātiha te bāhiya, evaṃ sikkhitabbaṃ: "diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati"ti. evaṃ hi te bāhiya, sikkhitabbaṃ.

yato kho te bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati viññāte viññātamattaṃ bhavissati, tato tvaṃ bāhiya na tena. yato tvaṃ bāhiya na tena, tato tvaṃ bāhiya na tattha. yato tvaṃ bāhiya na tattha, tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantare¹. esevanto dukkhassā"ti,

3. atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi.

atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gavī taruṇavacchā adhipātetvā jīvitā voropesi.

atha kho bhagavā sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmantesi: " gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karotha. sabrahmacārī vo bhikkhave kālakato"ti.

"evaṃ bhante"ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañcassa karitvā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhu bhagavantam etadavocum: " daḍḍham bhante bāhiyassa dārucīriyassa sarīraṃ. thupo cassa kato tassa kā gati? ko abhisamparāyo?"ti.

"paṇḍito bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ. na ca maṃ dhammādhikaraṇam vihesesi. parinibbūto bhikkhave bāhiyo dārucīriyo"ti.

atha kho bhagavā etamattham veditvā tāyaṃ velāyaṃ imaṃ udānam udānesi:

"yattha āpoca paṭhavī tejo vāyo na gādhati.

na tattha sukkā jotanti ādicco nappakāsati,

na tattha candimā bhāti tamo tattha na vijjati.

yadā ca attanā vedī muni monena brāhmaṇo,

atha rūpā arūpā ca sukhadukkhā pamuccatī"ti.

ayampi udāno vutto bhagavatā iti me sutanti.

Not all the commentaries, however, hold the view that the First Path cannot be developed. The Alagaddūparna Sutta mentions the consummate one, the non-returner, the once-returner, the Stream-Entrant, the Dhamma-Striver, and the Faith-Striver. In this Sutta, too, the difference between the Stream-Entrants (the first fruit-attainers) and the Dhamma-Striver and the Faith-Striver (the two kinds of first path-attainers) is stated. The former are assured of going through to Enlightenment, while the latter are merely stated to be going through to Enlightenment. The assurance (*niyata*) comes only with the First Fruit-attainment. Further it makes mention of those who are endowed with Faith only (*saddhāmatta*) and affection only (*pemamatta*) for, the Blessed One. They are assured of rebirth in heaven. The commentary to this Sutta states that these latter "are as it were taken by hand and placed in heaven". It continues to state that "ancient elders speak of such a bhikkhu as a Lesser Stream-Entrant (*cūlasotāpanna*)".

Here we have (1) the Lesser Stream-Entrant who is bound for rebirth in heaven, (2) the First Path-Attainer who goes through to Enlightenment, and (3) the First Fruit-Attainer who is assured of going through to Enlightenment. The last two have reached the plane of the Noble Ones (*ariyabhūmi*) while the first is still in the plane of the Commoner (*puṭhujjanabhūmi*). Concerning the Dhamma and Faith Striver the commentary says: "There the Dhamma-Striver and the Faith-Striver-these two who are established in the Path of Stream-Entrance (*sotāpattimaggaṭṭha*). As it is said (in the Puggala Paññatti): Which person is Dhamma-Striver? The Controlling Faculty of Wisdom of the person practising for the realisation of the Fruit of Stream-Entrance is very great (*adhimatta*); [23]

¹ PTS Ps ii, 120, SHB Ps ii, 99 [1.3.2]

majjhimanikāya aṭṭhakathā (papañcasūdanī), alagaddasuttavaṇṇanā
yesaṃ mayi saddhāmattaṃ pemamattanti iminā yesaṃ añño ariyadhammo natthi,
tathāgate pana saddhāmattaṃ pemamattameva hoti. te vipassakapuggalā adhippetā.
vipassakabhikkhūnañhi evaṃ vipassanaṃ paṭṭhapetvā nisinnānaṃ dasabale ekā saddhā
ekaṃ pemaṃ uppajjati. tāya saddhāya tena pemena hatthe gahetvā sagge ṭhapitā viya
honti, niyatagatikā kira ete. porāṇakattherā pana evarūpaṃ bhikkhuṃ cūlasotāpannoti
vadanti.

Wisdom-carried (paññāvāhī), preceded by Wisdom (paññāpubbaṅgamaṃ), he develops (bhāveti) the Noble Path (ariyamagga); this person is called Dhamma-Striver. The person practising for the realisation of the fruit of Stream-Entrance is Dhamma-Striver: when established in the Fruit this person is called Won to View (ditṭhippatta). Which person is Faith-Striver? The Controlling Faculty of Faith of the person practising for the realisation of the Fruit of Stream-Entrance is very great (adhimatta); Faith-carried (saddhāvāhī), preceded by Faith (saddhāpubbaṅgamaṃ), he develops (bhāveti) the Noble Path (ariyamagga); this person is called Faith-Striver. The person practising for the realisation of the Fruit of Stream entrance is Faith-Striver; when established in the Fruit this person is called Faith-freed (saddhāvimutta)" ¹ [24]

¹ PTS M i, 141, BJT M i, 352 [1.3.2]

majjhimanikāya, uparipañṇāsaka, vibhaṅgavagga, alagaddūpamasutta

evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā, vaṭṭaṃ tesam natthi paññāpanāya. evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, yesam bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni, sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, yesam bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokam āgantvā dukkhassantaṃ karissanti.

evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, yesam bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni sabbe te sotāpannā avinipātadhammā niyatā sambodhiparāyanā.

evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṇe vivaṇe pakāsīte chinnapilotike, yesam mayi saddhāmatam pemamattam sabbe te saggaparāyanāti.

(b) PTS Pug, 15, BJT Pug, 271

puggalapaññattippakaraṇa, ekaka niddesa

tattha dhammānusārino, saddhānusārino ti ime dve sotāpattimagatthā honti. yath' āha: katamo ca puggalo dhammānusārī: yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa paññīndiyaṃ adhimattam hoti paññāvāhi paññāpubbaṅgamaṃ ariyamaggaṃ bhāveti. ayaṃ vuccati puggalo dhammānusārī. Sotāpattiphalasacchikiriyāya paṭipanno puggalo dhammānusārī. phale ṭhito ditṭhappatto.

katamo ca puggalo saddhānusārī: yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa saddhindriyaṃ adhimattam hoti saddhāvāhi saddhāpubbaṅgamaṃ ariyamaggaṃ bhāveti. ayaṃ vuccati puggalo saddhānusārī, sotāpattiphala sacchikiriyāya paṭipanno puggalo saddhānusārī, phale ṭhito saddhāvimutto

From the foregoing it will be seen that the Abhidharmma treatise, the Puggala-Paññatti, and the present commentary in quoting from it do not deviate from the sutta teaching that the First Noble Path (ariyamagga) is developed (bhāveti), though some of the commentaries do. The Dhamma-Striver and the Faith-Striver, who are First Path-Attainers, develop that Path, and practise for the realisation of the Fruit of Stream-Entrance; and when they realise the Fruit they are called Won to View and Faith-freed respectively. There is, therefore a time interval between the First Path attainment and its Fruit-Attainment.

Perhaps it may be of interest to note here that the words 'pursues, develops, and cultivates' (āsevati bhāveti bhāuḷīkaroti) are also used in connection with Meditation (jhāna). Using the simile of the mountain cow, the first portion of which appears on page 17 [page 7 in printed text] above, the Buddha says: "Just as the wise, skilled, and pasture-knowing mountain cow . . . so is it when aloof from sense-desires, aloof from evil states of mind, a monk who is wise, skilled, and knowing the soil (for good deeds), attains to, and abides in the First Meditation (jhāna) which is with initial and sustained application of thought, joy and ease born of detachment; he pursues, develops, and cultivates that sign (nimitta), fixing it well".

This is repeated in regard to the Second, the Third, the Fourth, Meditation, and so on up to the Sphere of Neither Perception nor [25]

¹ PTS Ps ii, 363 – 4, SHB Ps ii, 302 [1.5.4]

majjhimanikāya aṭṭhakathā (papañcasūdanī), cūḷavedallasuttavaṇṇanā

[Please see Appendix for full text of aṭṭhakathā](#)

PTS Ps ii, 404, SHB Ps ii, 335 [1.5.8]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kosambakasuttavaṇṇanā

[Please see Appendix for full text of aṭṭhakathā](#)

Non-perception.¹ According to the Visuddhimagga the duration of the first meditation is also one thought-moment, thus: "But that absorption is only of a single conscious moment. For there are seven instances in which the normal extent (of the cognitive series) does not apply. They are in the cases of the First Absorption, the mundane kinds of direct Knowledge, the Four Paths, fruition next after the Path . . .".² From the foregoing it will be seen that, (1) according to one commentary (the visuddhimagga) the supramundane Paths and Fruits, as well as the first meditation (jhāna) are one thought-moment in duration; (2) according to another³ the First Supramundane Path, since it is onethought-moment in duration, cannot be pursued, developed, and cultivated; (3) yet another,⁴ by being silent on the subject, does not deny the possibility of pursuing, developing, and cultivating the First Mundane Meditation (jhāna); (4) the suttas always state that the First Supramundane Path and the Mundane Meditations (jhāna) are pursued, developed, and cultivated, for further progress. Here it should be noted that the progress of the seven learners is different from that of the Commoner who develops meditation. [26]

¹ PTS A iv, 419-21, BJT A iv, 482 [9. 1. 4. 4]

aṅguttaranikāya, navakanipāta paṭhama paṇṇāsaka, mahāvagga, gāvīupamāsutta tathā hi sā bhikkhave gāvī pabbateyyā paṇḍitā vyattā khettaññu kusalā visame pabbate carituṃ. evameva kho bhikkhave idhekacco bhikkhu paṇḍito byatto khettaññu kusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṃ adhiṭṭhāti. tassa evaṃ hoti: . . . dutiyaṃ jhānaṃ upasampajja vihareyyanti . . . tatiyaṃ jhānaṃ upasampajja . . . catutthaṃ jhānaṃ upasampajja vihareyyanti . . . ākāṇāsañcāyatanam upasampajja vihareyyanti . . . viññāṇañcāyatanam upasampajja vihareyyanti . . . ākiñcaññāyatanam upasampajja vihareyyanti. So ākiñcaññāyatanam anabhihiṃsamāno sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja vihareyyanti . . . nevasaññānāsaññāyatanam upasampajja vihareyyanti. tassa evaṃ hoti: ' yannūnāhaṃ sabbaso nevasaññānāsaññāyatanam samatikkamma saññā vedayitanirodham upasampajja vihareyyanti. so saññāvedayitanirodham anabhihiṃsamāno sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati.

PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803
aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), navakanipātavaṇṇanā taṃ nimittanti taṃ pathamajjhānasamkhātaṃ nimittaṃ
[Please see Appendix for full text of sutta & aṭṭhakathā](#)

² PTS Vis Mag, 138, SHB Vis Mag, 102

visuddhimagga, paṭhavikasiṇaniddesa
sāca pana ekactakkhaṇikāyeva. sattasu hi thānesu addhāna paricchedo nāma natthi: paṭhamappaṇāya, lokiyābhiññāsu, catusu maggesu, maggānantaraphale, . . .
(The Venerable Nānamoli Thera's translation. He translates jhāna with 'absorption.')

³ PTS Mp iii, 143, SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571

aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), catukkanipātavaṇṇanā, paṭipadāvagga
[\(See Page 29 \[22\] above\)](#)

⁴ PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803

aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), navakanipātavaṇṇanā, paṭhama paṇṇāsaka, mahāvagga, gāvīupamāsuttavaṇṇanā
[Please see Appendix for full text of aṭṭhakathā](#)

The learner progresses towards enlightenment and does not retrogress at any time; but it takes seven lives, for instance, in the case of the Stream Entrant to do this in the normal course of events. It is possible, and the Buddha stressed that it is very desirable, to hasten this process. These two kinds of Stream-Entrant, the one who hastens, and the one who does not do so, both of them progress towards Enlightenment by pursuing, developing, and cultivating the path. They are called those who practise for the realisation of the Fruit. This holds good for each Path. The progress of the commoner who is a First Meditation-attainer depends on how much he pursues, develops, and cultivates that Meditation. When he gains mastery in it he proceeds to develop the second and so on. Unlike the Learner who is free to progress, the commoner is hemmed in on every side by threat of retrogression, which he has to stay by constant effort. The commoner undertakes the first essential steps of putting down the Hindrances temporarily, but is still unsure of his ground; the Learner is on sure ground, and so is able to subdue the hindrances with greater firmness; the Consummate One utterly destroys the Five Hindrances with the Five Aggregates of Virtue, Concentration, Wisdom, Freedom, and the Knowledge and Vision of that freedom.

Closely linked to this teaching of the one-thought-moment-path (*ekacittakkhaṇḍikamagga*) is the other teaching concerning the second attribute of the Dhamma, immediate (*akālika*). This word is interpreted in the *visuddhimagga* to mean that the Path is immediately followed by its fruit. (*samanantaraphalattā*). But there are a number of suttas which do not allow this interpretation. Once the venerable Upavāna Thera asked the Buddha what was the meaning of the following attributes of the Dhamma: "visible here and now, immediate, (*akālika*), inviting to come and see, leading on, to be experienced individually by the wise". The Buddha in reply said: "Here, Upavāna, a monk seeing a form with the eye experiences form, experiences lust for form. And of that lust for forms which is within him, he knows: 'within me is lust for [27]

forms'. Whichever monk seeing a form with the eye experiences forms, and experiences lust for forms, and when there is lust for forms within, knows: 'Within me is lust for forms', even this indeed is the teaching visible here and now, immediate, (akālika) inviting to come and see, leading on, to be experienced individually by the wise"¹ This is so with regard to the other sense-bases too. Now the commentary to this sutta² merely refers the reader to the visuddhimagga for the interpretation of 'visible here and now (sandiṭṭhika)' and the other attributes of the Dhamma.

And this is what the visuddhimagga says: "(Not delayed:) it has no delay (lit, takes no time-kāla) in the matter of giving its own fruit, thus it is 'without delay (akāla)'. 'Without delay' is the same as 'not delayed (akālika)'. What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence.

'Or alternatively, what is delayed ((kālika) -lit. What takes time) is what needs some distant time to be reached before it can give its fruit. What is that? It is the mundane law of profitable (kamma). This, however, is undelayed (na kālika) because its fruit comes immediately next to it, so it is 'not delayed (akālika)'.

"This is said in reference to the path"³ [28]

¹ PTS S iv, 41, BJT S iv, 92 [1. 7. 8]

saṃyuttanikāya, saḷāyatanasaṃyutta, migajālavagga, upavāṇasutta
idhūpavāṇa bhikkhu cakkhunā rūpaṃ disvā rūpapaṭisaṃvedī ca hoti rūparāgapaṭisaṃvedī
ca. santañca ajjhataṃ rūpesu rāgaṃ atthi me ajjhataṃ rūpesu rāgoti pajānāti, yantaṃ
upavāṇa bhikkhu cakkhunā rūpaṃ disvā rūpapaṭisaṃvedī ca hoti, rūparāgapaṭisaṃvedī ca
santañca ajjhataṃ rūpesu rāgaṃ atthi me ajjhataṃ rūpesu rāgoti pajānāti. evampi kho
upavāṇa, sandiṭṭhiko dhammo hoti akālika ehipassiko opanayiko paccattaṃ veditabbo
viññūhi.

² PTS Spk / SA ii, 368, SHB Spk / SA iii, 11 [34. 2. 8]

saṃyuttanikāya aṭṭhakathā (sāratthappakāsini), migajālavagga
sandiṭṭhikoti-ādīni visuddhimagge vuttatthāneva.

³ PTS Vis Mag, 216, SHB Vis Mag, 159

visuddhimagga, chaanussatiniddesa, dhammānussati vitthārakathā
attano phaladānaṃ sandhāya nāssa kāloti akālo, akālo yeva akālika. Na
pañcāhasattāhādibhedam kālaṃ khepetvā phalaṃ deti, attano pana pavattisamanantameva
phaladoti vuttaṃ hoti.

athavā: - attano phalappadāne pakatṭho kālo patto assāti kālika. ko so? lokiyo
kusaladhammo, ayaṃ pana samanantaraphalattā na kālikoti akālika, idaṃ maggameva
sandhāya vuttaṃ.

(The venerable Ñānamoli Thera's translation. The Path of Purification, Page 234)

Here, in explaining the term 'immediate' as applied to the path, the visuddhimagga does not resort to its usual practice of citing appropriate authority, often a sutta passage, in support of the position it takes up when important questions such as this are examined. But it merely sets forth its own interpretation, which does not enjoy the sanction of the sutta just considered, nor of the following.

(1) "The lustful man because of lust thinks thoughts hurtful to himself, thinks thoughts hurtful to others, thinks thoughts hurtful both to himself and others. Lust abandoned, he does not think thoughts hurtful to himself, nor to others, nor to both himself and others; thus these are visible (akālika), inviting to come and see, leading on, to be experienced individually by the wise"¹ [29]

¹ (a) PTS S iv, 339, BJT S iv, 608 [8. 1. 12]

saṃyuttanikāya, gāmaṇisaṃyutta, gāmaṇivagga, rāsiyasutta

yaṃ ratto rāgādhikaraṇaṃ attavyābādhāyapi ceteti, paravyābādhāyapi ceteti, ubhayavyābādhāyapi ceteti, rāge pahīne neva attavyābādhāyapi ceteti, na paravyābādhāyapi ceteti, na ubhayavyābādhāyapi ceteti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhi.

(b) PTS A ii, 197-98, BJT A ii, 380 [4. 4. 5. 5.]

aṅguttaranikāya, catukkanipāta, mahāvagga, vappasutta

taṃ kiṃ maññasi vappa, ye kāyasamārambhapaccayā uppajjanti āsavā vighātāpariḷāhā kāyasamārambhā paṭiviratassa evaṃsa te āsavā vighātāpariḷāhā na honti. so navañca kammaṃ na karoti. purāñca kammaṃ phussa phussa byantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhīti.

(c) PTS A iii, 357-58, BJT A iii, 126 [6. 1. 5. 6.]

aṅguttaranikāya, chakka nipāta, paṭhama paṇṇāsaka, dhammikavagga, dutiyasandiṭṭikasutta

*atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:
'sandiṭṭhiko dhammo sandiṭṭhiko dhammo'ti bho gotama vuccati. kittāvatā nu kho bho gotama sandiṭṭhiko dhammo hoti, akāliko ehipassiko opanayiko paccattaṃ vetitabbo viññūhīti?*

tena hi brāhmaṇa taññevettha paṭipucchissāmi. yathā te khameyya tathā naṃ vyākarosi. taṃ kiṃ maññasi brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ "atthi me ajjhattaṃ rāgoti" pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ "nanthi me ajjhattaṃ rāgoti" pajānāsi. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ rāgaṃ "atthi me ajjhattaṃ rāgoti" pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ "natthi me ajjhattaṃ rāgoti" pajānāsi. evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattaṃ veditabbo viññūhīti. taṃ kiṃ maññasi brāhmaṇa santaṃ vā ajjhattaṃ dosaṃ "atthi me ajjhattaṃ dosoti" pajānāsi, asantaṃ vā ajjhattaṃ dosaṃ "natthi me ajjhattaṃ dosoti" pajānāsi. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ dosaṃ "atthi me ajjhattaṃ dosoti" pajānāsi, asantaṃ vā ajjhattaṃ dosaṃ "natthi me ajjhattaṃ dosoti" pajānāsi. evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattaṃ veditabbo viññūhīti. taṃ kiṃ maññasi brāhmaṇa santaṃ vā ajjhattaṃ moham "atthi me ajjhattaṃ mohoti" pajānāsi, asantaṃ vā ajjhattaṃ moham "natthi me ajjhattaṃ mohoti" pajānāsi. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ moham "atthi me ajjhattaṃ mohoti" pajānāsi, asantaṃ vā ajjhattaṃ moham "natthi me ajjhattaṃ mohoti" pajānāsi. evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattaṃ veditabbo viññūhīti. taṃ kiṃ maññasi brāhmaṇa santaṃ vā ajjhattaṃ kāyasandosaṃ "atthi me ajjhattaṃ

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kāyasandosoti" pajānāsi, asantaṃ vā ajjhattaṃ kāyasandosam " natthi me ajjhattaṃ kāyasandosoti" pajānāsiti. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ kāyasandosam "atthi me ajjhattaṃ kāyasandosoti" pajānāsi, asantaṃ vā ajjhattaṃ kāyasandosam "natthi me ajjhattaṃ kāyasandosoti" pajānāsi. evaṃ pi kho brāhmaṇa sandiṭṭhiko dhammo hoti ākāliko ehi passiko opanayiko paccattaṃ veditabbo viññuhīti. taṃ kiṃ maññasi brāhmaṇa santaṃ vā ajjhattaṃ vacīsandosaṃ "atthi me ajjhattaṃ vacīsandosaṃ" pajānāsi, asantaṃ vā ajjhattaṃ vacīsandosaṃ "natthi me ajjhattaṃ vacīsandosaṃ" pajānāsiti. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ vacīsandosaṃ " atthi me ajjhattaṃ vacīsandosaṃ" pajānāsi, asantaṃ vā ajjhattaṃ vacīsandosaṃ " natthi me ajjhattaṃ vacīsandosaṃ" pajānāsi. evaṃ kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhīti. taṃ kiṃ maññasi brāhmaṇa santaṃ vā ajjhattaṃ manosandosam "atthi me ajjhattaṃ manosandosoti" pajānāsi, asantaṃ vā ajjhattaṃ manosandosam " natthi me ajjhattaṃ manosandosoti" pajānāsiti. evaṃ bho. yaṃ kho tvaṃ brāhmaṇa santaṃ vā ajjhattaṃ manosandosam " atthi me ajjhattaṃ manosandosoti" pajānāsi, asantaṃ vā ajjhattaṃ manosandosam " natthi me ajjhattaṃ manosandosoti" pajānāsi. evaṃ kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhīti. abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchantaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya" andhakāre vā telapajjotaṃ dhāreyya, " cakkhumanto rūpānidakkhintī"ti, evameva bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃti.

(d) PTS A i, 158-159, BJT A i, 286 [3. 2. 1. 5.]

aṅguttaranikāya, tika nipāta, Dutiyo paṇṇāsako, brāhmaṇavagga, dutiyasandiṭṭikasutta
atha kho jāṇussoṇī brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamtivā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇī brāhmaṇo bhagavantaṃ etadavoca: 'sandiṭṭhikaṃ nibbānaṃ sandiṭṭhikaṃ nibbānanti' bho gotama vuccati. kittāvatā nu kho bho gotama sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opanayikaṃ paccattaṃ veditabbaṃ viññuhīti?

ratto kho brāhmaṇa rāgena abhibhūto pariyādinnaṃ attavyābādhāyapi ceteti, paravyābādhāyapi ceteti, ubhayavyābādhāyapi ceteti. cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. rāge pahīṇe nevattavyābādhāyapi ceteti, na paravyābādhāyapi ceteti, na ubhayavyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. evaṃ kho* brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti.

duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinnaṃ attavyābādhāyapi ceteti, paravyābādhāyapi ceteti, ubhayavyābādhāyapi ceteti. cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. dose pahīṇe nevattavyābādhāyapi ceteti, na paravyābādhāyapi ceteti, na ubhayavyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. evaṃ kho* brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti.

mūlho kho brāhmaṇa mohena abhibhūto pariyādinnaṃ attavyābādhāyapi ceteti, paravyābādhāyapi ceteti, ubhayavyābādhāyapi ceteti. cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. mohe pahīṇe nevattavyābādhāyapi ceteti, na paravyābādhāyapi ceteti, na ubhayavyābādhāyapi ceteti. na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. evaṃ kho brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti.

yato ca kho ayaṃ brāhmaṇa anavasesaṃ rāgakkhayaṃ paṭisaṃvedeti, anavasesaṃ

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dosakkhayaṃ paṭisaṃvedeti, anavasesaṃ mohakkhayaṃ paṭisaṃvedeti. evaṃ kho brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opanayikaṃ paccattaṃ veditabbaṃ viññūhīti.

abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhinti'ti. evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhagavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammaṅca bhikkhusaṅghaṅca. upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

(e) PTS A iii, 356-57, BJT A iii, 124 [6. 1. 5. 5]

aṅguttaranikāya, chakka nipāta, paṭhama paṇṇāsaka, dhammikavagga, paṭhamasandiṭṭhika sutta

atha kho moliyasīvako paribbājako yena bhagavā tenupasaṅkama. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vit̐sāretvā ekamantaṃ nisīdi.

ekamantaṃ nisinno kho moliyasīvako paribbājako bhagavantaṃ etadavoca:

"sandiṭṭhiko dhammo, sandiṭṭhiko dhammo, ti bhante vuccati. kittāvatā nu kho bhante sandiṭṭhiko dhammo hoti, akālika ehipassiko opanayiko paccattaṃ veditabbo viññūhīti? tena hi sīvaka taññevetha paṭipucchissāmi. yathā te khameyya tathā naṃ vyākareyyāsi.

taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ lobhaṃ " atthi me ajjhattaṃ lobhoti" pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ " natthi me ajjhattaṃ lobhoti" pajānāsīti. evaṃ bhante. yaṃ kho tvaṃ sīvaka santaṃ vā ajjhattaṃ lobhaṃ " atthi me ajjhattaṃ lobhoti" pajānāsi. asantaṃ vā ajjhattaṃ lobhaṃ "natthi me ajjhattaṃ lobhoti"pajānāsi. evaṃ kho sīvaka sandiṭṭhiko dhammo hoti akālika ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ dosaṃ " atthi me ajjhattaṃ dosoti" pajānāsi, asantaṃ vā ajjhattaṃ dosaṃ " natthi me ajjhattaṃ dosoti" pajānāsīti. evaṃ bhante. yaṃ kho tvaṃ sīvaka santaṃ vā ajjhattaṃ doso " atthi me ajjhattaṃ dosoti" pajānāsi. asantaṃ vā ajjhattaṃ doso "natthi me ajjhattaṃ dosoti"pajānāsi. evaṃ kho sīvaka sandiṭṭhiko dhammo hoti akālika ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ mohamaṃ " atthi me ajjhattaṃ mohoti" pajānāsi, asantaṃ vā ajjhattaṃ mohamaṃ " natthi me ajjhattaṃ mohoti" pajānāsīti. evaṃ bhante. yaṃ kho tvaṃ sīvaka santaṃ vā ajjhattaṃ mohamaṃ " atthi me ajjhattaṃ mohoti" pajānāsi. asantaṃ vā ajjhattaṃ mohamaṃ "natthi me ajjhattaṃ mohoti"pajānāsi. evaṃ kho sīvaka sandiṭṭhiko dhammo hoti akālika ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ lobhadhammaṃ "atthi me ajjhattaṃ lobhadhammoti" pajānāsi, asantaṃ vā ajjhattaṃ lobhadhammaṃ, " natthi me ajjhattaṃ lobhadhammoti" pajānāsi. evaṃ bhante. yaṃ kho tvaṃ sīvaka santaṃ vā ajjhattaṃ lobhadhammaṃ " atthi me ajjhattaṃ lobhadhammoti pajānāsi, asantaṃ vā ajjhattaṃ lobhadhammaṃ "natthi me ajjhattaṃ lobhadhammoti" pajānāsi. evaṃ kho sīvaka sandiṭṭhiko dhammo hoti akālika ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ dosadhammaṃ "atthi me ajjhattaṃ dosadhammoti" pajānāsi, asantaṃ vā ajjhattaṃ dosadhammaṃ, " natthi me ajjhattaṃ dosadhammoti" pajānāsi. evaṃ bhante. yaṃ kho tvaṃ sīvaka santaṃ vā ajjhattaṃ

(2) "Should there be any cankers distressing and painful that arise by reason of bodily activity, to him who abstains from bodily activity, the cankers which are thus with distress and pain exist not. [30]

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dosadhammaṃ "atthi me ajjhattaṃ dosadhammoti pajānāsi, asantaṃ vā ajjhattaṃ dosadhammaṃ "natthi me ajjhattaṃ dosadhammoti" pajānāsi. evaṃ kho sivaka sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhīti. taṃ kiṃ maññasi sīvaka santaṃ vā ajjhattaṃ mohadhammaṃ "atthi me ajjhattaṃ mohadhammoti" pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ, " natthi me ajjhattaṃ mohadhammoti" pajānāsi. evaṃ bhante. yaṃ kho tvaṃ sivaka santaṃ vā ajjhattaṃ mohadhammaṃ " atthi me ajjhattaṃ mohadhammoti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ "natthi me ajjhattaṃ mohaddhammoti" pajānāsi. evaṃ kho sivaka sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhīti.

abhikkantaṃ bho gotama abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkajjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, " cakkhumanto rūpāni dakkhinti'ti, evamevabhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhavantaṃ gotamaṃsaraṇaṃ gacchāmi dhammañca bhikkhu saṅghañca. upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

"He does not do any new action. Repeatedly contacting the old action, he wears it out visible here and now, immediate (*akālika*), inviting to come and see, leading on, to be experienced individually by the wise" So also with regard to verbal and mental activity.

These two Sutta passages too teach the immediacy of each of these living experiences; it does not take time to know that the defilements are abandoned when they are abandoned; they are known at once. Similarly, if the Path (*magga*) is attained, that [31]

attainment is known without any delay (akālika). If the Fruit (phala) is attained, that also is known without any delay (akālika).

The following passage contrasts that which is subject to time with that which is immediate (akālika): "Then Māra, the Evil One, created the form of a brahmin with a great topknot, wearing a cheetah skin (consisting of one whole skin, with claws and hair, and split in the middle), frail, crooked as a rafter, breathing heavily, and gripping a walking-stick made of fig-wood, approached those monks. Having approached he said this: 'Sirs, young, with very, very black hair, and with auspicious youth, you have gone forth, not having yet enjoyed in youth sensual pleasures to the full. Enjoy, sirs, the pleasures that are human. Do not forsake the visible here and now, and pursue things subject to time.' 'We have not, brahmin, pursuing things subject to time, forsaken the visible here and now. Things subject to time (kālika), the Blessed One has said, are sense-desires, and abound in ill, abound in despair; the danger herein is more. This Dhamma is visible here and now, immediate (akālika), inviting to come and see, leading on, to be experienced individually by the wise', replied the monks.¹

Things subject to time take time to bear fruit; the Dhamma bears fruit immediately in that when one abandons evil, he knows that he has done so; the wearing out of the old evil kamma and [32]

¹ PTS S i,117, BJT S i, 214 [4. 3. 1]

saṃyuttanikāya, gāmaṇisaṃyutta, gāmaṇivagga, rāsiyasutta

*atha kho māro pāpimā brāhmaṇavaṇṇaṃ abhinimminivā mahantena jaṭaṇḍuvena
ajinakkhipanivattho jiṇṇo gopānasivaṅko ghurughurupassāsī udumbaradaṇḍaṃ gahetvā
yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: daharā bhavanto
pabbajitā susukālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino
kāmesu, bhuñjantu bhonto mānusake kāme, mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvithāti.*

*na kho mayaṃ brāhmaṇa sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma, kālikañca kho mayaṃ
brāhmaṇa hitvā sandiṭṭhikaṃ anudhāvāma. kālikā hi brāhmaṇa kāmā vuttā bhagavatā
bahudukkhā bahūpāyāsā ādīnava ettha bhiyyo. sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko
opanyiko paccattaṃ veditabbo viññūhīti.*

doing no new ones is called visible here and now, immediate (akālika), and so forth.

Further, the following Sutta, Which teaches how the Path-attainer becomes Fruit-attainer, does not support the view that the Path is immediately followed by its Fruit. According to this Sutta,¹ the two persons established in the Path of Stream-Entrance, that is to say, the Dhamma-Striver and the Faith-Striver, are incapable of passing away without realising the Fruit of Stream-Entrance. This does not mean that the Fruit immediately follows the Path. Had it been so this would have been a most appropriate occasion for the Buddha to have said it; further, considered in the light of this Sutta, death would be the proximate cause of immediate Fruit-attainment. But we know of numbers of Stream-Entrants (sotāpannā) who have lived on for sometime after attaining the Fruit of Stream-Entrance, notable among whom is the venerable Ānanda Thera.

Now this is what the commentary to this Sutta says, "With this arisen Path there is no danger to the Fruit, Hence it is said: 'When this person is working for the realisation of the Fruit of Stream-Entrance, and it happens to be the time for the burning up of the aeon, the aeon does not burn up so long as this person does not realise the Fruit of Stream-Entrance. He is called holder up of the aeon'² Here the commentary has quoted from the Puggala-Paññatti.

The above shows that there is more of a gap in time between the occurrence of the path and that of the fruit, rather than an [33]

¹ PTS S iii, 225, BJT S iii,442 [4. 1. 1]

saṃyuttanikāya, okkantisaṃyutta, cakkhuvagga, cakkhusutta

sāvattthiyaṃ:

cakkhuṃ bhikkhave, aniccaṃ viparināmī- aññathābhāvi, sotaṃ aniccaṃ viparināmī aññathābhāvi, ghānaṃ aniccaṃ viparināmī aññathābhāvi, jivhā aniccaṃ viparināmī aññathābhāvi, kāyo anicco viparināmī aññathābhāvi, mano anicco viparināmī aññathābhāvi. yo bhikkhave, ime dhamme evaṃ saddahati addivuccati, ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhumīṃ okkanto vītivatto puthujjanabhumīṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṃ vā pettivisayaṃ vā upapajjeyya. abhabbo va- tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti. yassa kho bhikkhave, ime dhamme evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati dhammānusārī okkanto sammattaniyāmaṃ sappurisabhumīṃ okkanto vītivatto puthujjanabhumīṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṃ vā pettivisayaṃ vā upapajjeyya. abhabbo va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

yo bhikkhave, ime dhamme evaṃ jānāti- evaṃ passati. ayaṃ vuccati sotāpanno avinipātadhammo niyato sambodhiparāyanoti.

² PTS Spk ii, 346, SHB Spk ii,

saṃyuttanikāya aṭṭhakathā (sāratthappakāsini), okkantisaṃyutta, cakkhusuttādivaṇṇanā abhabbo ca tāva kālaṃ kātunti iminā uppanne magge phalassa anantarāyataṃ dīpeti. uppannasmīhi magge phalassa antarāyakaṛaṇaṃ nāma natthi. tenevāha- "ayañca puggalo sotāpattiphalaṃ sacchikiriyāya paṭipanno assa, kappassa ca uḍḍayhanavelā assa, neva tāva kappo uḍḍayheyya, yāvāyaṃ puggalo na sotāpattiphalaṃ sacchikaroti, ayaṃ vuccati puggalo ṭhitakappi" ti (pu. pa. 17).

PTS Pug, 13, BJT Pug, 266

puggalapaññattippakaraṇa, ekaka niddesa

katamo ca puggalo ṭhitakappi: ayaṃ ca puggalo sotāpattiphalaṃ sacchikiriyāya paṭipanno assa, kappassa ca uḍḍayhanavelā assa. neva tāva kappo uḍḍayheyya, yāvāyaṃ puggalo na sotāpattiphalaṃ sacchikaroti. ayaṃ vuccati puggalo ṭhitakappi sabbeṃ maggasaṃgino puggalā ṭhitakappino.

immediate occurrence of the Fruit following the Path. It is to reduce this gap, and so to hasten Fruit-attainment that the Buddha exhorts the Learners (*sekhā*), included among whom are the Dhamma-Striver and the Faith-Striver being the two kinds of First-Path-attainers, and who are likened to a baby calf just born, to act with diligence (*appamāddena karanīyaṃ*). Failure to do so would mean delaying till death to reach the Fruit. But the Buddha does not favour this delay.

The Buddha illustrated the magnitude of the Stream-Entrant's achievement with a simile. He says that just as the bit of soil he had placed on his nail is very small in comparison with the great earth, so the ill (*dukkha*) that the Stream-Entrant has destroyed is as vast as the earth; and what remains to be endured during the maximum of seven births left to him is comparable to the little bit of soil on the Buddha's nail,¹ He has also extolled this achievement in the Dhammapada: "Better than sole kingship of the earth, better than going to heaven, better than supreme rulership of all the worlds, is the Fruit of Stream-Entrance". Yet, as we have already seen, he exhorts all the Noble Ones, except the Consummate One, to act with diligence and to hasten the attainment of realising. They are freed from birth in the four evil states of [34]

¹ PTS S ii, 133, BJT S ii, 212 [1. 10. 1]

saṃyuttanikāya, abhisamayasaṃyutta, abhisamayavagga, nakhasikhāsutta
etadeva bhante, bahutaraṃ yadidaṃ mahāpaṭhavi, appamattako nakhasikhāyaṃ bhagavatā
paritto paṃsu āropito neva satimaṃ kalam upeti, na sahasimaṃ kalam upeti, na
satasahassimaṃ kalam upeti, mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāya
paṃsu āropito'ti.

evameva kho bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino
etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ, appamattakaṃ
avasiṭṭhaṃ. neva satimaṃ kalam upeti, na sahasimaṃ kalam upeti, na satasahassimaṃ
kalam upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ
sattakkhattūṃ paramatā.

evaṃ mahatthiyo kho bhikkhave, dhammābhisamayo, evaṃ mahatthiyo
dhammacakkhupaṭilābho'ti.

² PTS Dh, 27 [178], BJT Dh, 70 [178]

dhammapadapāḷi, lokavagga

12. *pathavyā ekarajjena saggassa gamanena vā [178]*
sabbalokādhipaccena sotāpattiphalaṃ varaṃ.

existence too. The following statement of the Buddha perhaps partly indicates the reason for his insistence on diligence. He says: "Monks, just as a little bit of faeces is foul smelling, even so do I not praise existence, not even for so brief a time as is needed for a finger-snap".¹ Again he says: "Cross over this place of torment".²

It is, therefore not surprising to find these last words of the Buddha recorded in the Mahā-parinibbāna Sutta: "The least of these five hundred monks, Ānanda, is a Stream-Entrant, not liable to be born in evil states of existence, and is assured of attaining enlightenment". Then the Blessed One addressed the monks: "Transient are component things; finish with diligence"³ Since this instruction does not apply to the Consummate One, and since there were no newly born Stream-Entrant Path-attainers, viz., the Dhamma-Striver and the Faith-Striver, present, these last words were meant for the six Learners beginning with the Stream-Entrant (sotāpanna). When the teaching of diligence (appanāda) is so important to those who are bound for Enlightenment and are on safe ground, how much more should it be to those still struggling in the plane of the commoner (puṭhujjanabhūmi) yearning for the deathless (amata)? And here one is reminded of the Dhammapada stanza:

"The path to deathlessness is diligence,
And what to death leads on is negligence. [35]

¹ PTS A i, 34, BJT A i, 70 [1. 16. 3. 13.]

aṅguttaranikāya, ekakanipāta, amatavagga, ekadhammapāḷi
seyyathāpi bhikkhave appamattakopi gūtho duggandho hoti, evameva kho ahaṃ bhikkhave
appamattakampi bhavaṃ na vaṇṇemi, antamaso accharāsaṅghātamattampīti

² PTS Sn, 137 [3, 11 [706d]], BJT Sn, 220 [3, 11 [709b]]

suttanipāta, mahāvagga, nālakasutta
tareyya narakam imam.

³ PTS D ii, 155-56 [16], BJT D ii, 244 [16]

dīghanikāya, mahāvagga, mahāparinibbānasutta, tathāgatassa pacchimā vācā
imesaṃ hi ānanda pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu so sotāpanno
avinipātadhammo niyato sambodhiparāyaṇo'ti.
atha kho bhagavā bhikkhū āmantesi: "handā'dāni bhikkhave āmantayāmi vo, vayadhammā
saṅkhārā appamādena sampādeṭhā"ti. ayaṃ tathāgatassa pacchimā vācā.

The men who diligent are never die;
The negligent ones are, as it were, dead".¹ *

That the Path-attainer engages himself in many activities before he attains to the corresponding Fruit is stated in many Suttas. The following are some instances:

(1) The Buddha says that monks desirous of material gain praise one another in the presence of laymen clad in white thus: "Such and such a monk is Freed in Both Ways; such and such a monk is Wisdom-Freed; such and such a monk is a Body-Witness; such and such a monk Won-to-View; such and such a monk is Faith-Freed; such and such a monk is a Dhamma-Striver; and such and such a monk is a Faith-Striver".²

(2) The Buddha asks the venerable Bhaddāli Thera what he thinks would be the attitude of a monk Freed in Both Ways if the Buddha told him: "Come here, monk, be a plank on the mud for me to pass over"; what would he do he asks: "Would he make a plank of himself, or would he writhe his body in another direction, or would he say, 'No'?. To which the venerable Bhaddāli Thera replies, "No, indeed, venerable sir". Then the Buddha puts the same question to him regarding the Wisdom-Freed the Body-Witness, him who has Won-to-View, the Faith-Freed, the Dhamma-Striver, and the Faith-Striver. The reply of the Venerable Bhaddāli Thera again in each case is "No, indeed [36]

¹ PTS Dh, 4 [21], BJT Dh, 30 [21]

dhammapadapāḷi, appamādavagga

1. *appamādo amatapadaṃ pamādo maccuno padaṃ [21]
appamattā na mīyanti ye pamattā yathā matā.*

* *Soma Thera's Translation.*

² PTS A i, 73, BJT A i, 142 [2. 1. 5. 7.]

aṅguttaranikāya, dukanipāta, paṭhama paṇṇāsaka, parisavaggo, ekadhammapāḷi

48. *dvemā bhikkhave parisā. katamā dve: āmisagaru parisā no saddhammagaru, saddhammagaru parisā no āmisagaru.*

katamā ca bhikkhave āmisagaru parisā no saddhammagaru: idha bhikkhave yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavasanānaṃ sammukhā aññamaññassa vaṇṇaṃ bhāsanti, asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhi, asuko ditṭhappatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammoti. te tena lābhaṃ labhanti. te taṃ lābhaṃ labhitvā gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti. ayaṃ vuccati bhikkhave āmisagaru parisā no saddhammagaru.

katamā ca bhikkhave saddhammagaru parisā no āmisagaru: idha bhikkhave yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavasanānaṃ sammukhā na aññamaññassa vaṇṇaṃ bhāsanti, asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhi, asuko ditṭhappatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammoti. te tena lābhaṃ labhanti. taṃ lābhampi labhitvā agathitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā paribhuñjanti. ayaṃ vuccati bhikkhave saddhammagaru parisā no āmisagaru. imā kho bhikkhave dve parisā. etadaggaṃ bhikkhave imāsaṃ dvinnaṃ parisānaṃ yadidaṃ saddhammagaru parisā no āmisagarūti.

venerable sir".¹

(3) The Non-Returner Uḡga, the householder of Hatthigārna, tells a certain monk that when he invites the Saṃgha to a meal devas come to him and tell him: "Such and such a monk is Freed in Both Ways; such and such and such a monk is Wisdom-Freed; such and such a monk is a Body-Witness; such and such a monk is Won-to-View; such and such a monk is Faith-Freed; such and such a monk is a Dhamma-Striver; such and such a monk is a Faith-Striver; such and such a monk is a virtuous one, of good conduct; such and such a monk is a bad character, of evil habits". But he says that when he serves alms to the Saṃgha no thoughts, such as: "Let me give to him a little, to him plenty", arise in him. He further says: "But, venerable sir, I give with an equal mind".²

Here the Dhamma-Striver and the Faith-Striver who are attainers of the First-Path, along with the others, are either pointed out, or are asked to do something, or are partaking of a meal; and to do any one of these things necessarily takes time, more than one thought-moment. They are appropriately called those who work. The most important work they do is for the realisation of the Fruit of Stream-Entrance. Similarly the other Path-Attainers work for [37]

¹ PTS M i, 439-40 [65], BJT M i, 176 [2.2.5]

majjhimanikāya, mūlapaṇṇāsaka, bhikkhuvagga, bhaddālisutta

taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: 'idhassa bhikkhu pañṇāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu kāyasakkhī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu diṭṭhappatto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu saddhāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu dhammānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: idhassa bhikkhu saddhānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā añṇena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. No hetamaṃ bhante. taṃ kiṃ mañṇasi bhaddāli: 'api nu tvaṃ bhaddāli tasmīṃ samaye ubhato bhāgavimutto vā hosi, pañṇāvimutto cā kāyasakkhī vā diṭṭhappatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vāti. no hetamaṃ bhante.

² PTS A iv, 215, BJT A iv, 110 [8. 1. 3. 2]

aṅguttaranikāya, atṭhakanipāta, paṭhamapaṇṇāsaka, gahapativagga, hatthigāmauggasutta

6. *anacchariyaṃ kho pana me bhante, saṅghe nimantite devatā upasaṅkamtivā ārocanti: asuko gahapati, bhikkhu ubhatobhāgavimutto, asuko pañṇāvimutto, asuko kāyasakkhī, asuko diṭṭhappatto asuko saddhāvimutto, asuko saddhānusārī, asuko dhammānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammoti. saṃghaṃ kho panāhaṃ bhante, parivisanto nābhijānāmi. evaṃ cittaṃ uppādetā: imassa vā thokaṃ demi imassa vā bahukanti. athakhvāhaṃ bhante, samacittova demi.*

the realisation of their respective Fruits as stated earlier. It also occurs in the following Sutta: " Just as, Pahārāda, the great ocean is the abode of huge beings . . . so is this doctrine and discipline the abode of great beings. They are: (1) the Stream-Entrant, (2) he who practises for the realisation of the Fruit of Stream-Entrance, (3) the Once-Returner, (4) he who practises for the realisation of the Fruit of Once-Return, (5) the Non-Returner, (6) he who practises for the realisation of the Fruit of Non-Return, (7) the Consummate One, (8) he who practises for (the realisation of) the Consummate State ".¹

More light is shed on the subject by the following Sutta and its commentary.

"Monks, those monks, recently gone forth, new corners to this doctrine and discipline, should be spurred on to, advised, and made firm, in the development of the Four Foundations of Mindfulness. Which four and how? (Thus) Come brothers, (a) ardent, fully aware, single-minded (ekodi-bhūtā), with thought quite purified (vip̄pasannacittā), concentrated (samāhitā) and unified of mind (ekagga-cittā), dwell practising body-contemplation on the body for (the purpose of attaining to) the knowledge of the body as it really is; (b) ardent, . . . , dwell practising feeling-contemplation on feelings for (the purpose of attaining to) the knowledge of feelings as they are; (c) ardent, . . . , dwell practising mind-contemplation on the mind for (the purpose of attaining to) the [38]

¹ (a) PTS A iv, 203-4, BJT A iv, 90 [8. 1. 2. 9.]

aṅguttaranikāya, aṭṭhakanipāta, paṭhamapaṇṇāsaka, mahāvagga, pahārādasutta
seyyathāpi pahārāda mahā samuddo mahataṃ bhūtānaṃ āvāso, tatirame bhūtā: timi
timinṅgalā timirapinṅgalā asurā nāgā gandhabbā, santi mahā samudde yojanasatikāpi
attabhāvā dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi
attabhāvā, pañcayojanasatikāpi attabhāvā.
evameva kho pahārāda, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso tatirame bhūtā:
sotāpanto, sotāpatti phalasadchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmī
phalasadchikiriyāya paṭipanno, anāgāmī, anāgāmī phalasadchikiriyāya paṭipanno, arahā,
arahattāya paṭipanno. yampi pahārāda, ayaṃ dhammavinaye mahataṃ bhūtānaṃ āvāso,
tatirame bhūtā, sotāpanno, sotāpatti phalasadchikiriyāya paṭipanno, sakadāgāmī,
sakadāgāmī phalasadchikiriyāya paṭipanno, anāgāmī, anāgāmī phalasadchikiriyāya
paṭipanno, arahā, arahattāya paṭipanno, ayaṃ pahārāda imasmiṃ dhammavinaye aṭṭhamo
acchariyo abbhuto dhammo yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

(b) PTS A i, 44, BJT A i, 90 [1. 16. 7. 25. - 1. 16. 7. 28.]

aṅguttaranikāya, ekakanipāta, kāyagatāsativagga

1. 16. 7. 25.

ekadhammo bhikkhave bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṃ kho bhikkhave ekadhammo bhāvito bahulīkato
sotāpattiphalasacchikiriyāya saṃvattati.

1. 16. 7. 26.

ekadhammo bhikkhave bhāvito bahulīkato sakadāgāmī phalasadchikiriyāya saṃvattati,
katamo ekadhammo: kāyagatā sati. ayaṃ kho bhikkhave ekadhammo bhāvito bahulīkato
sakadāgāmī phalasadchikiriyāya saṃvattati.

1. 16. 7. 27.

ekadhammo bhikkhave bhāvito bahulīkato anāgāmī phalasadchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṃ kho bhikkhave ekadhammo bhāvito bahulīkato
anāgāmī phalasadchikiriyāya saṃvattati.

1. 16. 7. 28.

ekadhammo bhikkhave bhāvito bahulīkato arahattaphalasacchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṃ kho bhikkhave ekadhammo bhāvito bahulīkato
arahattaphalasacchikiriyāya saṃvattati.

knowledge of the mind as it really is; (d) ardent, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to the knowledge of phenomena as they really are.

"Monks, those who are Learners (*sekha*), who with non-negligent minds, and aspiring for the peerless freedom from all bonds, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body for (the purpose of attaining to) full knowledge of the body; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind dwell practising feeling-contemplation on feelings for (the purpose of attaining to) full knowledge of feelings; (c) ardent fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) full knowledge of the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) full knowledge of phenomena.

"Monks, those who are Consummate Ones, who have destroyed the cankers, perfected, who have done what had to be done, who have laid down the burden, who have won to the goal, who have destroyed the fetters of the states of existence, and are freed by uttermost knowledge, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind, dwell practising body-contemplation on the body detached from the world as regards the body; (b) ardent, . . . , dwell practising feeling-contemplation on feelings detached from the world as regards feelings; (c) ardent, . . . , dwell practising mind-contemplation on the mind detached from the world as regards the mind; (d) ardent, . . . , dwell practising [39]

phenomenon-contemplation on phenomena detached from the world as regards phenomena"¹

It is well known that only Path-Attainis are capable of becoming Fruit-Attainers; and that the seven Learners (sekhā) are the four Path-Attainers and the first three Fruit-Attainers. According to the Sutta cited above all Learners too develop the Four Foundations of Mindfulness "for (the purpose of attaining to) full knowledge" of body, feelings mind, and phenomena respectively. And the development of each Foundation of Mindfulness is preceded by the following qualification as well: "ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind". All this activity, the development of the Four Foundations of Mindfulness together with the qualification that has to precede this development, it will be noted, necessarily takes [40]

¹ PTS S v, 144-45, BJT S v, 266 [3. 1. 4.]

saṃyuttanikāya, satipaṭṭhānasamṃyutta, ambapālivagga, sālāsutta

1182. *evaṃ me sutaṃ. ekaṃ samayaṃ bhagavā kosalesu viharati sālāyaṃ brāhmaṇagāme. tatra kho bhagavā bhikkhū āmantesi. ye te bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā, nivesetabbā patipaṭṭhāpetabbā.*

katamesaṃ catunnaṃ: etha tumhe āvuso, kāye kāyānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṃ ñāṇāya. vedanāsu vedanānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanānaṃ yathābhūtaṃ ñāṇāya. citta cittānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittassa yathābhūtaṃ ñāṇāya. dhammesu dhammānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammānaṃ yathābhūtaṃ ñāṇāya.

ye'pi te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. te'pi kāye kāyānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyassa pariññāya. vedanāsu vedanānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanānaṃ pariññāya. citta cittānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittassa pariññāya. dhammesu dhammānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammānaṃ pariññāya.

ye'pi te bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamṃyojanā sammadaññāvimuttā. te'pi kāye kāyānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyena viṣaṃyuttā. vedanāsu vedanānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanāhi viṣaṃyuttā. citta cittānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittena viṣaṃyuttā. dhammesu dhammānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammehi viṣaṃyuttā.

ye'pi te bhikkhave, bhikkhu navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānaṃ bhāvanāya samādapetabbā nivesetabbā patipaṭṭhāpetabbāti.

time, its duration varying according to the capacity of the individual Learner (*sekha*) concerned. This being so Path-attainment cannot be immediately followed by Fruit-attainment.

The relationship between the Path-Attainer and the Fruit-Attainer is stated here: the Fruit-Attainer and he who realises the Fruit. In other words: the Stream Entrant who is the Fruit-Attainer on the one hand, and the Path-Attainer, who is either the Dhamma-Striver or the Faith-Striver, practising for the realisation of that Fruit on the other; the Once-Returner who is Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other; the Non-Returner who is the Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other; and the Consummate One who is the Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other. Therefore it is clear that Path-attainment is not immediately followed by Fruit-attainment, except possibly where imminent death of the newly arisen Path-attainer intervenes, when, of course, Fruit-attainment taking precedence over death, according to the Sutta quoted earlier would immediately follow Path-attainment. This is the only instance one can think of where the Path is immediately followed by its Fruit, Fruit-attainment precipitated by impending death.

From the foregoing we have seen:

- (1) that the Dhamma-Striver and the Faith-Striver are those who, transcending the plane of the Commoner, have entered the right path, entered the plane of the Worthy,
- (2) that they are endowed with the Five Controlling Faculties which only the Noble Ones possess, unshared by the Commoner;
- (3) that they are endowed with the Path of Stream-Entrance (*sotāpattimaggasamangino*);
- (4) that they are established in the Path of Stream-Entrance (*sotāpattimaggat̐tha*); [41]

(5) that they are incapable of passing away without realising the Fruit of Stream-Entrance;

(6) that there are Four Persons who are practising the same four things each for the realisation of the four Fruits. These Four Persons are identified in the Puggala-Paññatti (page 73) as the Four Path-Attainers thus: [see Human Types 103]

"Here who are the Four Persons who are Path-endowed, and who the Four Persons who are Fruit-endowed?

The Stream-Entrant, and he who practises for the realisation of the Fruit of Stream-Entrance; the Once-Returner, and he who practises for the realisation of the Fruit of Once-Return; the Non-Returner, and he who practises for the realisation of the Fruit of Non-Return; and the Consummate One, and he who practises for the realisation of the Fruit of the Consummate State. These Four Persons are Path-endowed, and these four are Fruit-endowed".¹

It will be noted that these are the Four Pairs of Persons, the Eight kinds of Individuals (*cattāri purisayugāni aṭṭhapurisapuggalā*) often mentioned in the Suttas.

Path-and Fruit-attainment is a two-way process, i.e., an abandonment and a development, as in the case of Meditation (*jhāna*) attainment. What was stated so far is the way of development. One aspect of the way of abandonment is stated in the following passage from the Puggala-Paññatti (pages 17 - 18) [see Human Types 26-27] [42]

¹ PTS Pug, 73, BJT Pug, 404 [8]

puggalapaññattippakaraṇa, aṭṭhakaniddesa

*1. tattha katame cattāro maggasamaṅgino, cattāro phalasamaṅgino puggalā:
sotāpanno, sotāpattiphalasacchikiriyāya pariṭipanno sakadāgāmī,
sakadāgāmiphelasacchikiriyāya paṭipanno, anāgāmī, anāgāmiphelasacchikiriyāya
paṭipanno, arahā, arahattaphelasacchikiriyāya paṭipanno.
ime cattāro maggakasamaṅgino, cattāro phalasamaṅgino puggalā.*

The person practising for the abandonment of the Three Fetters is the person practising for the realisation of the Fruit of Stream-Entrance; the person whose Fetters are abandoned is called Stream-Entrant.¹

The person practising for the decrease of lust and ill will is the person practising for the realisation of the Fruit of Once-Return; the person whose lust and ill will have been decreased is called Once-Returner.

The person practising for the complete abandonment of lust for rebirth in the form and formless worlds, of pride, agitation, and ignorance is the person practising for the realisation of the Fruit of the Consummate State; the person whose lust for rebirth in the form and formless worlds, pride, agitation, and ignorance are abandoned completely is called the Consummate One.

Another fact that is clearly stated here and which is in conformity with the Suttas cited earlier (pages [14], [19], [23]) is that it is the Fruit-Attainer who abandons the Fetters. The Path-Attainer works for that end with the attainment of which he becomes Fruit-Attainer. Thus the Path-Attainer has much to do which occupies much more than one thought-moment of his time, for it takes all the Path-Attainer's time to mature into Fruit-Attainer before he passes away from that life.

The facts so far considered leave no room for the view that the Path is immediately followed by its Fruit, since the Four Path-Attainers have to work with diligence just as much as the three Fruit-Attainers. The Buddha has declared that the Seven Learners are not exempt from this requirement. Only the Consummate One is not bound by it. The Path-Attainer does not automati-[43]

¹ PTS Pug,17f, BJT Pug, 276

puggalapaññattippakaraṇa, ekaka niddesa

47. *tiṇṇaṃ saṃyojanānaṃ pahānāya paṭipanno puggalo sotāpattiphalaśacchikiriyāya paṭipanno, yassa puggalassa tīṇi saṃyojanāni pahīnāni. ayaṃ vuccati puggalo sotāpanno.*

-cally attain to the Fruit immediately just by virtue of his Path-Attainment. According to the Suttas one of two things make Fruit-Attainment possible: (1) diligent work, or (2) the crisis of approaching death: diligent work spread over a period, whether long or short, which will hasten the attainment, or failing that the crisis of impending death which provides the necessary impetus to attainment.

In this matter the Buddha's instructions are clear as set forth in the following Sutta.

"Here, monks, a monk may say thus: 'Face to face with the Blessed One, friend, have I heard, face to face have I received this. This is the Dhamma, this is the Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by the monk'. Monks, understand this as the first Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a community of monks with an elder, a leader. Face to face with that community of monks have I heard, face to face have I received it. This is the Dhamma, this is the Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not [44]

fit in with the Sutta nor accord with the Vinaya you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that community of monks.'

Monks, understand this as the second Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence live many elder monks, of great knowledge, who have mastered the tradition (āgama), Dhamma-bearers, Vinaya-bearers, Tabulated Summary-bearers. Face to face with these elders have I heard, face to face have I received it. 'This is the Dhamma, this is the Vinaya this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by those elders'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by those elders'.

Monks, understand this as the third Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a monk, an elder, of great knowledge, who has mastered the tradition, a Dhamma-bearer, a Vinaya-bearer, a Tabulated Summary-bearer. Face to face with this elder have I heard, face to face with him have I received it. This is the Dhamma, this is Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be [45]

well studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed one, and has been wrongly grasped by that elder'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed one and has been rightly grasped by that elder'.
Monks, understand this as the fourth Great or Principal appeal to Authority.¹ [46]

¹ PTS D ii, 124 – 26, BJT D ii, 192 [16]

dīghanikāya, mahāvagga, mahāparinibbānasutta, cattāro mahāpadesā

PTS A ii, 168-70, BJT A ii, 326 [4. 4. 3. 10.]

aṅguttaranikāya, catukkanipāta, catuttha paṇṇāsaka, sañcetaniyavagga, mahāpadesadesanāsutta

tatra kho bhagavā bhikkhū āmantesi: "cattāro' me bhikkhave mahāpadesa desissāmi. taṃ suṇātha sādhukaṃ manasi karotha, bhāssissāmi"ti. "evambhante"ti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

idha bhikkhave bhikkhū evaṃ vadeyya: "sammukhā metaṃ āvuso bhagavato suttaṃ, sammukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti" tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuvaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ. imassa ca bhikkhuno duggahitanti. iti hevaṃ bhikkhave chaḍḍeyyātha. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ tassa bhagavato vacanaṃ. imassa ca bhikkhuno suggahita'nti.

imaṃ bhikkhave paṭhamaṃ mahāpadesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: amukasmim nāma āvāse saṅgho viharati sathero sapāmokkho. tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ 'ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana'nti tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuvaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ na ceva tassa bhagavato vacanaṃ, tassa ca saṅghassa duggahita'nti. iti hevaṃ bhikkhave chaḍḍeyyātha. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ, tassa ca saṅghassa suggahita'nti. idaṃ bhikkhave dutiyaṃ mahāpadesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: amukasmim nāma āvāse sambahulā therā bhikkhu viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā. tesam me therānaṃ sammukhā suttaṃ sammukhā paṭiggahitaṃ 'ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana'nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuvaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

[47]

footnote continued from previous page

"addhā idaṃ na ceva tassa bhagavato vacanaṃ, tesañca therānaṃ duggahita'nti. iti hetam bhikkhave chaḍḍeyyātha tāni ce sutte otārīyamānāni vinaye sandassīyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ tassa bhagavato vacanaṃ, tesañca therānaṃ suggahita'nti. idaṃ bhikkhave tatiyaṃ mahāpadesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: 'amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. tassa me therassa sammukhā sutam sammukhā paṭiggahitam 'ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana'nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otārīyamānāni vinaye sandassīyamānāni na ceva sutte otaranti na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ na ceva tassa bhagavato vacanaṃ, tassa ca therassa duggahita'nti. iti hetam bhikkhave chaḍḍeyyātha. tāni ce sutte otārīyamānāni vinaye sandassīyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ, tassa ca therassa suggahita'nti. Idaṃ bhikkhave catutthaṃ mahāpadesaṃ dhāreyyātha.

ime kho bhikkhave cattāro mahāpadesa dhāreyyāthā"ti.

N I B B Ā N A

(What it is not)

It is a widely held view that everything, including nibbāna, is not-self (anattā). And if this in fact is so, then nibbāna is reducible to something mundane, something conditioned. But nibbāna is unique. It stands alone and does not share its qualities with anything else. It alone is unconditioned. If it is happiness, it is not of the mundane kind which is felt. Nibbāna's happiness, being the happiness of relief, is not felt.¹ It is supreme happiness.² If it is lasting, it is so not in the sense of a self or a soul, but because this attainment, that is to say, the destruction of rebirth³ and the cessation of ill is irreversible.

What precisely is not-self, why is a thing not-self, and what results when a thing is not-self, are clearly explained by the Buddha in the following sutta passages. (1) "Form, monks, is impermanent; what is impermanent, that is ill: what is ill, that is not-self; what is not-self, that is not mine, that am I not, that is not my self."⁴ So also are the other four aggregates. If nibbāna is not-self, then it follows that nibbāna is impermanent, and is therefore subject to ill, just as the five aggregates are. [48]

¹ PTS A iv, 415, BJT A iv, 476 [9. 1. 4. 3]

navakanipāta, paṭhama paṇṇāsaka, mahāvagga, nibbānasukhasutta

āyasmā sārīputto etadavoca: sukhamidaṃ āvuso nibbānaṃ sukhamidaṃ āvuso, nibbānanti. evaṃ vutte āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca: kiṃ panettha āvuso sārīputta sukhaṃ yadettha natthi vedayitanti?

etadeva khottha āvuso sukhaṃ, yadettha natthi vedayitaṃ.

² PTS Dh, 30, BJT Dh, 76 [204]

dhammapadapāli, sukhavagga

8. *ārogyaparamā lābhā santuṭṭhiparamaṃ dhanaṃ [204]*

vīssāsaparamā ñātī nibbāṇaparamaṃ sukhaṃ.

³ PTS Thag, 86 [948], BJT Thag, 222 [948]

theragāthāpāli, vīsatinipāta, pārāsariyattheragāthā.

948. *idaṃ vatvā sālavane samaṇo bhāvitindriyo,*

brāhmaṇo parinibbāyī isi khīṇapunabbhavo'ti.

⁴ PTS S iii, 22, BJT S iii, 38 [1. 1. 2. 4.]

saṃyuttanikāya, khandhakavagga, mūlapaṇṇāsaka, aniccavagga, yadaniccassutta

15. *sāvattthiyaṃ - rūpaṃ bhikkhave, aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ*

tadanantā, yadanattā taṃ "nettaṃ mama neso'hamasmi, na me so attā"ti evametaṃ

yathābhūtaṃ sammappaññāya datṭhabbaṃ. evaṃ passaṃ bhikkhave, sutavā ariyasāvako

rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. saṃkhāresupi

nibbindati, viññāṇasmimpi nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ

vimuttamīti ñānaṃ hoti: khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ

itthattāyāti pajānātīti.

[Please see Appendix for full text of sutta](#)

(2) "Form, monks, is impermanent, feeling is impermanent, perception is impermanent, formations are impermanent, and consciousness is impermanent. Form, monks, is not-self, feeling is not-self, perception is not-self. All formations are impermanent (*sabbe saṅkhārā aniccā*), all things are not-self (*sabbe dhammā anattā*)."¹ Here the Buddha views the five aggregates in two ways, namely, as formations (*saṅkhārā*) which are impermanent, and as things (*dhammā*) which are not-self 'All' (*sabbe*) qualifying 'formations' and 'things' cover the five aggregates only. Thus the Buddha confines not-self (*anattā*) to the mundane, leaving the unconditioned *nibbāna* uncontaminated with anything mundane. Arising, decay, and change, which are bound up with not-self, are not found in the unconditioned *nibbāna*. They are only found in the mundane.² This is why 'saṅkhārā' is substituted with 'dhammā' in the *Dhammapada*, and not for the purpose of giving *nibbāna* a mundane attribute, namely, not-self. And the *Dhammapada* states:

'All things are not-self and when one sees this with wisdom, he wearies of ill. This is the path to purity'³

The commentary in accordance with the abovementioned Sutta passages, and a host of others besides, rightly says: "There all things (*sabbe dhammā*) means the five aggregates only"⁴ [49]

¹ PTS M i, 229, BJT M i, 546 [1.4.5.]

majjhimanikāya, mūlapaṇṇāsaka, mahāyamakavagga, cūlasaccakasutta

evaṃ kho ahaṃ aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsānī bahulā pavattati: rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññānaṃ aniccaṃ. rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññānaṃ anattaṃ. sabbe saṅkhārā aniccā, sabbe dhammā anattāti. evaṃ kho ahaṃ aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsānī bahulā pavattatī.

² PTS A i, 152, BJT A i, 274 [3. 1. 5. 8. & 3. 1. 5. 7.]

aṅguttaranikāya, tikanipāta, paṭhama paṇṇāsaka, cūlavagga

3. 1. 5. 8.

48. *tīṇi'māni bhikkhave asaṅkhatassa asaṅkhatalakkhaṇāni.*

katamāni tīṇi: na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati.

imāni kho bhikkhave tīṇi asaṅkhatassa asaṅkhatalakkhaṇāni'ti

3. 1. 5. 7.

47. *tīṇi'māni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni.*

katamāni tīṇi: uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

imāni kho bhikkhave tīṇi saṅkhatassa saṅkhatalakkhaṇāni'ti.

³ PTS Dh, 40 [278], BJT Dh, 94 [277]

dhammapadapāḷi, maggavagga

7. *sabbe dhammā anattā'ti yadā paññāya passati [277]*

atha nibbindati dukkhe esa maggo visuddhiyā.

⁴ PTS DhA iii, 406, SHB DhA ii, 540 [20.4.]

dhammapaṭṭhakathā, anattalakkhaṇavatthu

tattha sabbe dhammāti pañcakkhandhā va adhippetā.

(4) "Monks, those recluses and brahmins, who consider self in various ways, consider it as the five aggregates of grasping, or any one of them. "1 Here those recluses and brāhmiṇs asserted that there was a self in the five aggregates of grasping, or in any one of them, and the Buddha denied it, just there where they asserted it was. A concept without a referent in regard to the mundane was posited by these recluses and brahmins, and the Buddha pointed out that it had no basis in fact, that it is but a mere concept without a referent. It is like a man speaking of flowers that grew in the sky, or of the horns of a hare, and someone should tell him that these are mere concepts; that no flowers grew in the sky, and that hares do not have horns. The Buddha did not go further than deny self (atta) in the mundane sphere.

(5) "Monks, form is not-self. If form, monks, were the self, form would not tend to disease; and one could say of form: 'Let my form be thus, let it not be thus' monks, because form is not-self, therefore form tends to disease; and one could not say of form: 'Let my form be thus, let it not be thus' "2 The Sutta goes on to say the same thing with regard to the other four aggregates too.

Now if one claims that nibbāna is not-self (anattā), then one also claims that nibbāna tends to disease as much as the five aggregates. This is to drag nibbāna down to the level of the mundane. But nibbāna is the complete transcendence of the mundane with its concept of a self and of its denial. The seeing of the mundane as [50]

¹ PTS S iii, 46, BJT S iii, 82 [1. 1. 5. 5]

saṃyuttanikāya, khandhakavagga, mūlapañṇāsaka, attadīpavagga, samanupassanāsutta
ye hi keci bhikkhave, samanāvā brahmaṇā vā anekavihitaṃ attānaṃ samanupassamānā
samanupassanti, sabbe te pañcupādānakkhandhe samanupassanti, etesaṃ vā aññatarāṃ.
[Please see Appendix for full text of sutta](#)

² PTS S iii, 66-7, BJT S iii, 114 [1. 2. 1. 7.]

saṃyuttanikāya, khandhakavagga, mūlapañṇāsaka, upayavagga, pañcavaggiya sutta
rūpaṃ bhikkhave, anattā, rūpaṅca hidaṃ bhikkhave, attā abhaviṣṣa nayidaṃ rūpaṃ
ābādhāya saṃvatteyya, labbhetha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.
yasmā ca kho bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. na ca labbhati
rūpe "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti. vedanā bhikkhave, anattā . . . pe .
. . . saññā bhikkhave, anattā . . . pe . . . saṅkhārā bhikkhave, anattā . . . pe . . .
viññāṇaṃ bhikkhave, anattā, viññāṇaṅca hidaṃ bhikkhave, attā abhaviṣṣa nayidaṃ
viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me
viññāṇaṃ mā ahoṣī'ti. yasmā ca kho bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya
saṃvattati. na ca labbhati viññāṇe "evamme viññāṇaṃ hotu, evamme viññāṇaṃ mā ahoṣī'ti.

taṃ kimmaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā aniccaṃ vā'ti? aniccaṃ bhante.
yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ bhante. yaṃ panāniccaṃ,
dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso'hamasmi,
eso me attā'ti? no hetāṃ bhante. taṃ kimmaññatha bhikkhave, vedanā . . . pe . . .
saññā . . . pe . . . saṅkhārā . . . pe . . . taṃ kimmaññatha bhikkhave, viññāṇaṃ
niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ bhante. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ
samanupassituṃ, 'etaṃ mama, eso'hamasmi, eso me attā'ti? no hetāṃ bhante.

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tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ, netamaṃ mama, nesohamasmi. na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

... pe ... yā kāci vedanā ... pe ... yā kāci saññā ... pe ... ye keci saṃkhārā ... pe ... yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ viññānaṃ 'netamaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ bhikkhave sutvā ariyasāvako rūpasmimpi nibbindati. Vedanāyapi nibbindati, saññāya'pi nibbindati, saṃkhāresu'pi nibbindati, viññāṇasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccatī, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti'ti.

Idamavoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimāsūti.

[Please see Appendix for full text of sutta](#)

not-self is the path to purity but not purity itself which is the unconditioned (asankhata), or the deathless (amata), nibbāna, notwithstanding the visuddhimagga statement: "Empty of self is the deathless state"¹

(6) The Buddha explains clearly in the following Sutta what 'empty of self' means. Here the anatta teaching is expressed in a different way, thus: "Monks, because the world is empty of a self, or anything belonging to a self, therefore it is said, 'The world is empty' What Ānanda is empty of a self, or anything belonging to a self? Eye Ānanda, is empty of a self, or anything belonging to a self and eye-consciousness is empty of a self, or anything belonging to a self..."² This is repeated with regard to ear, sounds, and ear-consciousness, and so on.

On another occasion the Buddha, teaching the practice that is helpful, or conducive to, nibbāna. (nibbānasappāya) says, that one views eye, forms, eye-consciousness, and eye-contact as impermanent (anicca). Whatever is experienced, whether happiness, ill or neither happiness nor ill arises dependent on eye-contact, one views that too as impermanent (anicca). So also with regard to ear and sounds etc., nose and smells etc., tongue etc., all of them he views as impermanent (anicca). In the next Sutta these same things are viewed as ill followed by the next Sutta in which these same things are viewed as not-self (anatta).

Now when viewing of things as not-self is helpful for, or conducive to, nibbāna, nibbāna itself cannot be not-self (anatta). [51]

¹ PTS Vis Mag ii, 513, SHB Vis Mag, 383 [16]
visuddhimagga, indriyasaccaniddesa, suññataviniccaya
atta suññani amatapadani.

[*dhūva subha sukhattasuññaṃ purimadvayam attasuññamamatapadaṃ,*
dhūva sukha attavirahito maggo iti suññatā tesu.]

² PTS S iv, 54, BJT S iv, 120 [1. 9. 2.]
saṃyuttanikāya, salāyatanasaṃyutta, channaavagga, suññalokasutta
85. *ekamantaṃ nisinnō kho āyasmā ānando bhagavantaṃ etadavoca:*
suñño loko suñño lokoti bhante vuccati, kittāvatā nukho bhante suñño lokoti vuccatīti? yasmā
ca kho ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccati.

kiñca ānanda, suññaṃ attena vā attaniyena vā:
cakkhuṃ kho ānanda, suññaṃ attena vā attaniyena vā, rūpā suññā attena vā attaniyena vā,
cakkhaviññāṇaṃ suññaṃ attena vā attaniyena vā, cakkhusamphasso suñño attena vā
attaniyena vā yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.
sotaṃ suññaṃ attena vā attaniyena vā, saddā suññā attena vā attaniyena vā, sotaviññāṇaṃ
suññaṃ attena vā attaniyena vā, sotasamphasso suñño attena vā attaniyena vā yampidaṃ
sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tampi suññaṃ attena va attaniyena vā.
ghānaṃ suññaṃ attena vā attaniyena vā, gandhā suññā attena vā attaniyena vā,
ghānaviññāṇaṃ suññaṃ attena vā attaniyena vā, ghānasamphasso suñño attena vā
attaniyena vā yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.
jivhā suññā attena vā attaniyena vā, rasā suññā attena vā attaniyena vā, jivhāviññāṇaṃ

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suññaṃ attena vā attaniyena vā, jivhāsamphasso suñño attena vā attaniyena vā yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

kāyo suñño attena vā attaniyena vā, phoṭṭhabbā suññā attena vā attaniyena vā, kāyaviññāṇaṃ suññaṃ attena vā attaniyena vā, kāyasamphasso suñño attena vā attaniyena vā yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

mano suñño attena vā attaniyena vā, dhammā suññā attena vā attaniyena vā, manoviññāṇaṃ suññaṃ attena vā attaniyena vā, manosamphasso suñño attena vā attaniyena vā yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

yasmā ca kho ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatīti.

While the Suttas cited above limit themselves to the consideration of the personality and therefore to the animate, this Sutta, since it considers the world (loka), surveys a wider field which includes the six sense-bases that embrace the inanimate as well. This is as far as it can go, and it is the whole range of the mundane. If the doctrine of not self (anattā) were to penetrate further afield beyond the mundane into the unconditioned, then nibbāna, which to the earnest follower of the Dhamma is the thought of his day and the dream of his night, will cease to be the unconditioned any more. And the uttermost freedom from all fetters human and divine, which is the cessation of ill, would be impossibility. Here too, as before, the Sutta of the Four Great or Principal Authorities applies.

[mahāpadadesanāsutta](#)

That nibbāna, the unconditioned, should not be considered as not-self (anatta) but as happiness (sukha), is stated in the following Sutta:

"Here, monks, a certain person dwells contemplating ill (dukkhānupassī) in all formations (sabbasaṅkhāresu), not-self (anattā) in all things (sabbesu dhammesu); he dwells contemplating happiness in nibbāna (nibbāne sukhānupassī), perceiving happiness therein (sukhasaññī), experiencing happiness (sukhapatṣaṃvedī), continually, uninterruptedly, inclined towards it in mind, and penetrating it with wisdom. Having destroyed the cankers, he abides cankerless here and now, Mind-freed and Wisdom-freed. Monks, this is the first person who is worthy of offerings . . . the world's peerless field of merit.¹ [52]

¹ PTS S iv, 133-35, BJT S iv, 268 [1. 15. 2. - 1. 15. 4.]

salāyatanasaṃyutta, tatiyo paṇṇāsako, navapurāṇavagga, sappāyasutta, dutiyasappāyasutta & tatiyasappāyasutta
sappāyasutta

147. nibbānasappāyaṃ vo bhikkhave paṭipadaṃ desissāmi. taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmīti.

katamā ca sā bhikkhave nibbānasappāyā paṭipadā:

idha bhikkhave bhikkhu cakkhuṃ aniccanti passati, rūpā aniccāti passati, cakkhaviññāṇaṃ aniccanti passati, cakkhusamphasso aniccoti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati. sotaṃ aniccanti passati, saddā aniccāti passati, sotaviññāṇaṃ aniccanti passati, sotasamphasso aniccoti passati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati.

jivhā aniccāti passati, rasā aniccāti passati, jivhāviññāṇaṃ aniccanti passati, jivhāsamphasso aniccoti passati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati.

kāyo aniccoti passati, phoṭṭhabbā aniccāti passati, kāyaviññāṇaṃ aniccanti passati, kāyasamphasso aniccoti passati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati.

mano aniccoti passati, dhammā aniccāti passati, manoviññāṇaṃ aniccanti passati, manosamphasso aniccoti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati.

ayaṃ kho sā bhikkhave nibbānasappāyā paṭipadāti.

dutiyasappāyasutta

148. nibbānasappāyaṃ vo bhikkhave paṭipadaṃ desissāmi. taṃ suṇātha sādhukaṃ manasi karotha, bhāsissāmīti.

katamā ca sā bhikkhave nibbānasappāyā paṭipadā:

idha bhikkhave bhikkhu cakkhuṃ dukkhanti passati, rūpā dukkhanti passati,

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cakkhaviññāṇaṃ dukkhanti passati, cakkhusamphasso dukkhoti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

idha bhikkhave sotaṃ dukkhanti passati, saddā dukkhanti passati, sotaviññāṇaṃ dukkhanti passati, sotasamphasso dukkhoti passati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

idha bhikkhave ghānaṃ dukkhanti passati, gandhā dukkhanti passati, ghānaviññāṇaṃ dukkhanti passati, ghānasamphasso dukkhoti passati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

jivhā dukkhāti passati, rasā dukkhāti passati, jivhāviññāṇaṃ dukkhanti passati, jivhāsamphasso dukkhoti passati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

kāyo dukkhoti passati, phoṭṭhabbā dukkhāti passati, kāyaviññāṇaṃ dukkhanti passati, kāyasamphasso dukkhoti passati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

mano dukkhoti passati, dhammā dukkhāti passati, manoviññāṇaṃ dukkhanti passati, manosamphasso dukkhoti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

ayaṃ kho sā bhikkhave nibbānasappāyā paṭipadāti.

tatiyasappāyasutta

149. nibbānasappāyaṃ vo bhikkhave paṭipadaṃ desissāmi. taṃ suṇātha, sādhukaṃ manasi karotha, bhāsisāmīti.

katamā ca sā bhikkhave nibbānasappāyā paṭipadā:

idha bhikkhave bhikkhu cakkhuṃ anattāti passati, rūpā anattāti passati, cakkhaviññāṇaṃ anattāti passati, cakkhusamphasso anattāti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.

sotaṃ anattāti passati, saddā anattāti passati, sotaviññāṇaṃ anattāti passati, sotasamphasso anattāti passati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.

jivhā anattāti passati, rasā anattāti passati, jivhāviññāṇaṃ anattāti passati, jivhāsamphasso anattāti passati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.

kāyo anattāti passati, phoṭṭhabbā anattāti passati, kāyaviññāṇaṃ anattāti passati, kāyasamphasso anattāti passati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.

mano anattāti passati, dhammā anattāti passati, manoviññāṇaṃ anattāti passati, manosamphasso anattāti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.

ayaṃ kho sā bhikkhave nibbānasappāyā paṭipadāti.

PTS Spk / SA ii, 402, SHB Spk / SA ii, 32 [34. 5. 2]

saṃyuttanikāya aṭṭhakathā (sāratthappakāsinī), aniccanibbānasappāyasuttādivaṇṇanā

Dutiye nibbānasappāyanti nibbānassa sappāyaṃ upakārapaṭipadaṃ.

Tatiyādisupi eseva nayo. Paṭipāṭiyā pana catūsipi etesu suttesu saha

vipassanāya cattāro maggā kathitā.

When a person grows weary of all conditioned things, whether they are called formations or things, which are stamped with the three characteristics of impermanence, ill, and not-self, he loosens the fetters that bind him, and proceeds towards the freedom and happiness of nibbāna, says the Sutta.

The eye, monks, is impermanent (anicca); what is impermanent that is ill (dukkha); what is ill that is not-self (anatta); what is not-self is not mine, that am I not, that is not my self. Thus it should be seen with clear understanding as it truly is . . . mind is impermanent. . . . Thus seeing, the learned disciple of the noble is weary of eye . . . weary of mind. Wearied, he is estranged; estranged, he is freed; in being freed he knows that he is free. Destroyed is birth, lived is the life of purity, done what had to be done, and after this present life there is no beyond.¹

Thus seeing "the instructed disciple of the noble one is disenchanted as regard eye is disenchanted as regards mind; being disenchanted he unstains and when he has unstained his mind is released; when it has been released he has the knowledge, it has been released and he understands, "Birth has been exhausted; the celebrate life has been lived; what ought to be done has been done and there is nothing of this to be again" (Soma Thera's translation). [53]

¹ PTS A iv, 14, BJT A iv, [7. 1. 2. 6. - 7. 1. 2. 9.]

aṅguttaranikāya, sattakanipāta, paṭhama paṇṇāsaka, anusayavagga, aniccānupassīsutta, dukkhānupassīsutta, anattānupassīsutta, sukhānupassīsutta

aniccānupassī suttam

(sāvattihinidānam)

16. sattime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaram puññakkhettaṃ lokassa.

katame satta:

(1) idha bhikkhave, ekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. ayaṃ bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

(2) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. tassa apubbaṃ acarimaṃ āsavapariyādānaṃ ca hoti jīvitapariyādānaṃ. ayaṃ bhikkhave, dutiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

(3) Puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā antarāparinibbāyī hoti. ayaṃ bhikkhave, tatiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

(4) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā upahaccaparinibbāyī hoti. ayaṃ bhikkhave, catuttho puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

(5) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, pañcama puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

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¹ *footnote continued from previous page*

(6) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, chaṭṭhamaṃ puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(7) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno aññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā uddhamsoto hoti akaniṭṭhagāmī. ayaṃ bhikkhave, sattamaṃ puggalo āhuneyyo, pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

ime kho bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti.

7. 1. 2. 7

dukkhānupassī suttaṃ

(sāvattihinidānaṃ)

17. sattime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

katame satta:

(1) *Idha bhikkhave, ekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. ayaṃ bhikkhave, paṭhamaṃ puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(2) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. tassa apubbaṃ acarimaṃ āsavapariyādānañca hoti jīvitapariyādānañca. ayaṃ bhikkhave, dutiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(3) *Puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā antarāparinibbāyī hoti. ayaṃ bhikkhave, tatiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(4) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā upahaccaparinibbāyī hoti. ayaṃ bhikkhave, catuttho puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(5) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, pañcamaṃ puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.*

(6) *puna ca paraṃ bhikkhave, idhekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati*
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dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, chaṭṭhāmo puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(7) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbasaṅkhāresu dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā uddhamsoṭo hoti akaniṭṭhagāmī. ayaṃ bhikkhave, sattāmo puṅgalō āhuneyyo, pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

ime kho bhikkhave, satta puṅgalā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassasāti.

7. 1. 2. 8

anattānupassī suttaṃ

(sāvattihinidānaṃ)

18. sattime bhikkhave, puṅgalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

katame satta:

(1) idha bhikkhave, ekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati. Ime kho bhikkhave, satta puṅgalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti.

(2) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. tassa apubbaṃ acarimaṃ āsavapariyādānaṃ ca hoti jīvitapariyādānaṃ ca. ayaṃ bhikkhave, duttiyo puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(3) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā antarāparinibbāyī hoti. ayaṃ bhikkhave, tatiyo puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(4) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā upahaccaparinibbāyī hoti. ayaṃ bhikkhave, catuttho puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(5) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, pañcāmo puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(6) puna ca paraṃ bhikkhave, idhekacco puṅgalō sabbadhammesu anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, chaṭṭhāmo puṅgalō āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

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(7) puna ca paraṃ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaññī anattaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā uddhaṃsoto hoti akanitṭhagāmī. ayaṃ bhikkhave, sattamo puggalo āhuneyyo, pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

ime kho bhikkhave, satta puggalā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassasāti.

7. 1. 2. 9

sukhānupassī suttaṃ

(sāvattihinidānaṃ)

19. sattime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.

katame satta:

(1) idha bhikkhave, ekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. ayaṃ bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(2) puna ca paraṃ bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. tassa apubbaṃ acarimaṃ āsavapariyādānaṃca hoti jīvitapariyādānaṃca. ayaṃ bhikkhave, dutiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(3) puna ca paraṃ bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā antarāparinibbāyī hoti ayaṃ bhikkhave, tatiyo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(4) puna ca paraṃ bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā upahaccaparinibbāyī hoti. ayaṃ bhikkhave, catuttho puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(5) puna ca paraṃ bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, pañcamaṃ puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(6) puna ca paraṃ bhikkhave idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. ayaṃ bhikkhave, chaṭṭhamaṃ puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

(7) puna ca paraṃ bhikkhave idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno. so pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā uddhaṃsoto ¹

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hoti akaniṭṭhagāmī. ayaṃ bhikkhave, sattamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

ime kho bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassāti.

PTS A iv, 46, BJT A iv, 350 [7. 1. 5. 5.]

sattakanipāta, paṭhama paṇṇāsaka, mahāyaññā vagga, saṅkhittasattasaññāsutta
(*sāvattihinidānaṃ*)

48. sattimā bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā.

katamā satta:

asubhasaññā, maraṇasaññā, āhāre paṭikkūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.

imā kho bhikkhave, sattasaññā bhāvitā bahulīkatā mahappphalā honti mahānisaṃsā amatogadhā amatapariyosānā, ti.

[Please see Appendix for full description of the seven perceptions and the results of developing those seven perceptions in the vitthatasattasaññāsutta](#)

In another Sutta the Buddha teaches the perception of impermanence (aniccasaññā), the perception of ill in impermanence (anicce dukkhasaññā) and the perception of not-self in ill (dukkhe anattasaññā) which, when developed and cultivated are great in result, great in advantage plunging into the deathless, ending in the deathless.¹

These Suttas show clearly that not-self (anatta) cannot be considered apart from impermanence (anicca) and ill (dukkha) since they are linked together. Not-self (anatta) does not stand by itself, for it proceeds from these two conditions, impermanence and ill. One condition flows into the other. Nibbāna is not ill (dukkha) but is happiness (sukha) and has to be regarded as such if one ever hopes to attain it. Thus it cannot be considered in the same way as everything else has to be considered. Even the happiness of nibbāna is different from every other kind of happiness. Nibbāna's happiness is the happiness of relief, while all the other kinds of happiness are bound up with feeling (vedanā). The happiness of nibbāna does not change, while every other kind of happiness changes. Therefore the Buddha says: Monks, should a monk regard nibbāna as ill, it is impossible for him to be endowed with adaptive patience; it is impossible for him to enter the right path; without entering the right path it is impossible for him to realise the Fruit of Stream-Entrance, . . . , and the Consummate State. [54]

¹ PTS S iv, 1-2, BJT S iv, 2-4 [1. 1. 1.]

saṃyuttanikāya, saḷāyatanasaṃyutta, aniccavaggo, ajjhattāniccasutta

1. evaṃ me suttaṃ, ekaṃ samayaṃ bhagavā sāvatthīyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

tatra kho bhagavā bhikkhū āmantesi "bhikkhavo" ti. "bhadante" ti te bhikkhū bhagavato paccassosum.

bhagavā etadavoca:

cakkhum bhikkhave aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā taṃ nettaṃ mama, neso'hamasmi, na me'so attā, ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

sotaṃ aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā yadanattā taṃ nettaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. ghānaṃ aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā taṃ nettaṃ mama, ne so'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

jivhā aniccā, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā taṃ nettaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

kāyo anicco, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā taṃ nettaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

mano anicco, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā taṃ nettaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

evaṃ passaṃ bhikkhave sutavā ariyasāvako cakkhusmīpi nibbindati, sotasmīpi nibbindati, ghānasmīpi nibbindati, jivhāyapi nibbindati, kāyasmīpi nibbindati, manasmīpi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.

Monks, should a monk regard nibbāna as happiness it is then possible for him to be endowed with adaptive patience; being thus endowed it is possible for him to enter the right path; having entered the right path, it is possible for him to realise Fruit of Stream-Entrance, . . . , and the Consummate State.¹

Because the conditioned is the sphere where not-self (anatta) which is inseparable from impermanence (anicca) and ill (dukkha), holds sway, the disciple of the noble is wearied of, and estranged, and therefore freed, from the conditioned; and he knows that he is freed. This is nibbāna. Now if nibbāna, too, is not-self (anatta), has not then one to be wearied of, estranged, and freed, from nibbāna as well? How then can one attain nibbāna? Is it possible for one to be wearied of, estranged, and freed, from a thing and at the same time attain it? When one says that nibbāna is not-self (anatta) one also says that nibbāna has to be given up. And if that happens one continues to remain securely bound to saṃsāra, and has not moved a step away from it. But the exhortation of the Buddha is to aspire to attain it:

Abandon everything that keeps thee bound;
In thine own self, thy own protection find.
As one should act whose turban is ablaze,
Act then aspiring for the deathless state.² [55]

¹ PTS A iii, 442-43, BJT A iii, 252 [6. 2. 5. 3. - 6. 2. 5. 6.]

aṅguttaranikāya, chakkanipāta, dūtiyo paṇṇāsako, ānisamsa vagga, nibbāna sutta
(sāvattihinidānaṃ)

47. so vata bhikkhave bhikkhū nibbānaṃ dukkhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti netam thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netam thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti netam thānaṃ vijjati.

so vata bhikkhave bhikkhū nibbānaṃ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti netam thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netam thānaṃ vijjati. Sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti netam thānaṃ vijjati.

[Please see Appendix for pāubhāvasutta, ānisamsasutta, aniccassutta, dukkhasutta, anattasutta, anavattitasutta, ukkhittāsikasutta, atammayasutta of the ānisamsa vagga](#)

² PTS S iii, 143, BJT S iii, 244 [1. 2. 5. 3]

saṃyuttanikāya, khandhakavagga, majjhimaṇṇāsaka, pupphavagga, pheṇasutta

1. pheṇaṇḍūpamaṃ rūpaṃ vedanā bubbulupamā

maricikupamā saññā saṃkhārā kadalūpamā,

māyūpamañca viññānaṃ dīpitādiccabandhunā.

2. yathā yathā naṃ ū nijjhāyati - yoniso upaparikkhati,

rittakaṃ tucchakaṃ hoti yo naṃ passati yoniso

3. yo imaṃ kāyaṃ gārayhaṃ - bhuripaññena desitaṃ,

pahānaṃ tiṇṇaṃ dhammānaṃ rūpaṃ passetha - chaddhitaṃ.

4. āyu usmā ca viññānaṃ yadā kāyaṃ jahantimaṃ

apaviddho tadā seti parabhattaṃ acetanaṃ.

5. etādisāyaṃ santāno māyāyaṃ bālalāpinī,

vadhako eso akkhāto sāro ettha na vijjati.

6. evaṃ khandhe avekkheyya bhikkhu āradhāvīriyo,

divā vā yadi vā ratti sampajāno patissato.

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*7. pajāhe - sabbasaṃyogaṃ kareyya saraṇattano,
careyyādittasīsova paṭṭhayaṃ accutaṃ padanti.*

Soma Thera's translation

SOME PARALLEL SUTTA PASSAGES

(1) Having cut off hair and beard, donning the orange robe, one goes from home to homelessness. Thus having gone forth, he puts away the Five Hindrances which weaken wisdom, is well established in the Four Foundations of Mindfulness, and having cultivated in their real essence the Seven Factors of Wisdom, attains nibbana which has nothing to do with either good or bad.¹

(2) Monks, should one call these Five Hindrances a heap of demerit, he would be saying so rightly. Monks, a whole heap of demerit is the Five Hindrances.

Monks, should one call the Four Foundations of Mindfulness a heap of merit, he would be saying so rightly. Monks, a whole heap of merit are the Four Foundations of mindfulness.²

(3) Monks, those monks who are novices recently gone forth, newly come to this doctrine and discipline, - those monks should [56]

¹ PTS A iii, 387, BJT A iii, 168 [6. 2. 1. 3.]

aṅguttaranikāya, chakkanipāta, dutiyo paṇṇāsako, mahāvagga, chaḷābhijātisutta
kathaṃ cānanda sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati:
idhānanda ekacco puggalo ucce kule paccājāto hoti: khattīya mahāsārakule vā
brāhmaṇamahāsāra kule vā gahapatimahāsārakule vā aḍḍhe mahaddhane mahābhoge
pahūtajātarūparajate pahūtavittupakaraṇe pahūtadhanadhaññe.
so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī
annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. so
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā āgārasmā anagāriyaṃ pabbajati. so
evaṃ pabbajito samāno pañcanivarane pahāya cetaso upakkilese paññāya dubbalīkaraṇe,
catusu satipaṭṭānesu supatiṭṭhitacitto sattabojjhaṅge yathābhūtaṃ bhāvetvā akaṇhaṃ
asukkaṃ nibbānaṃ abhijāyati.
evaṃ kho ānanda sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

² PTS S v, 146, BJT S v, 266 [3. 1. 5.]

saṃyuttanikāya, satipaṭṭhānasamyutta, ambapālivagga, kusalarāsisutta
 1183. *akusalarāsīti bhikkhave, vadamāno pañcanīvaraṇe sammā vadamāno vadeyya.*
kevaloha'yaṃ bhikkhave, akusalarāsī yadidaṃ pañca nīvaraṇā. katame pañca:
kāmacchandanivaraṇaṃ byāpādanīvaraṇaṃ thīnamiddhanivaraṇaṃ
uddhaccakukkucanīvaraṇaṃ vicikicchānīvaraṇaṃ. akusalarāsīti bhikkhave, vadamāno ime
pañcanīvaraṇe sammā vadamāno vadeyya. kevaloha'yaṃ bhikkhave, akusalarāsī yadidaṃ
pañca nīvaraṇā.
kusalarāsīti bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.
kevaloha'yaṃ bhikkhave, kusalarāsī yadidaṃ cattāro satipaṭṭhānā. katame cattāro: idha
bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiññādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya
loke abhiññādomanassaṃ. kusalarāsīti bhikkhave, vadamāno ime cattāro satipaṭṭhāne
sammā vadamāno vadeyya. kevaloha'yaṃ bhikkhave, kusalarāsī yadidaṃ cattāro
satipaṭṭhānāti.

be roused to the practice of, and fixed and established in, the Four Foundations of Mindfulness. ¹

(4) (The venerable Anuruddha Thera to the venerable Sāriputta Thera:) Friend, one who has partially cultivated the Four Foundations of Mindfulness is a Learner (sekha)
Friend, one who has completely cultivated the Four Foundations of Mindfulness is a Learning-Ender (asekha). ²

(5) Here, monks, in a monk living diligent, ardent, resolute, there arises the Controlling Faculty of Pain (dukkh-indriya). It is with attributes, cause, essential properties, and conditions. That the Controlling Faculty of Pain should arise without attributes, cause, essential properties, and conditions, is certainly not possible. He knows well the Controlling Faculty of Pain, he knows well its arising, and he knows well its cessation. And he also knows well where arising it ceases without remainder. How does the arisen Controlling Faculty of Pain cease without remainder? Here, monks, aloof from sense-desires, aloof from evil states of mind, a monk attains the First Meditation (jhāna) which is with initial and sustained application of thought, joy and ease born of detachment. There the arisen Controlling Faculty of Pain ceases without remainder. Monks, this is called a monk who knows the cessation of the Controlling Faculty of Pain, who has concentrated his mind for the state of being so.
(The Controlling Faculty of Grief ceases without remainder with the attainment of the Second Meditation; the Controlling Faculty of Ease ceases without remainder with the attainment of [57])

¹ PTS S v, 145, BJT S v, 264 [3. 1. 4.]

saṃyuttanikāya, satipaṭṭhānasamyutta, ambapālivagga, sālāsutta

. . . ye te bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā, nivesetabbā patipaṭṭhāpetabbā. . . . ye'pi te bhikkhave, bhikkhu navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbāti.

[Please see Appendix for full text of sutta](#)

² PTS S v, 175, BJT S v, 312 [3.3.6.]

saṃyuttanikāya, satipaṭṭhānasamyutta, sīlatṭhitavaggo, padesasutta

1204. ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahā moggallāno āyasmā ca anuruddho sākete viharanti, kaṇṭakīvane. atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamimsu. upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodiṃsu. sammodaṇīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca: "sekho sekhoti āvuso anuruddha, vuccati, kittāvatā nu āvuso sekho hotī"ti.
catunnaṃ kho āvuso satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hoti. katamesaṃ catunnaṃ: idhāvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiṃjhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiṃjhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiṃjhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiṃjhādomanassaṃ. imesaṃ kho āvuso catunnaṃ satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hotīti.

saṃyuttanikāya, satipaṭṭhānasamyutta, sīlatṭhitavaggo, samattasutta

1205. kaṇṭakīvane: asekho asekhoti āvuso anuruddha vuccati, kittāvatā nu kho āvuso, asekho hotīti: catunnaṃ kho āvuso, satipaṭṭhānānaṃ samattaṃ bhāvitattā asekho hoti. katamesaṃ

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catunnaṃ:

*idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke
 abhiññhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke
 abhiññhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke
 abhiññhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya
 loke abhiññhādomanassaṃ. imesaṃ kho āvuso, catunnaṃ satipaṭṭhānānaṃ samattaṃ
 bhāvitattā asekho hotīti.*

the Third Meditation, the Controlling Faculty of Pleasure ceases without remainder with the attainment of the Fourth Meditation, and the Controlling Faculty of Neither Pleasure nor Pain ceases without remainder with the attainment of the Cessation of Perception and Feeling) ¹

(6) What, monks, is the power of contemplation (bhāvanābala)? Here, monks, a monk aloof from sense desires, aloof from evil states of mind, attains the first meditation which is with initial and sustained application of thought joy and ease born of detachment ... attains the fourth meditation and abides therein ²

(7) Monks, there are these five controlling faculties, which five? The Controlling Faculties of Faith, Energy, Mindfulness, Concentration, and Wisdom. Monks, these are the Five Controlling [58]

¹ PTS S v, 213, BJT S v, 378 [4. 4. 10.]

saṃyuttanikāya, mahāvagga, indriyaṣaṃyutta, sukhindriyavagga, uppāṭīkasutta
1724. pañcimāni bhikkhave, indriyāni.

katamāni pañca:

dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ upekkhindriyaṃ.
idha bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati
dukkhindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ dukkhindriyaṃ, tañca kho
sanimittaṃ sanidānaṃ asaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ
asaṅkhāraṃ appaccayaṃ dukkhindriyaṃ uppajjissati"ti neṭaṃ ṭhānaṃ vijjati so
dukkhindriyañca pajānāti. dukkhindriyaṇirodhañca pajānāti. yattha cuppannaṃ
dukkhindriyaṃ aparisesaṃ nirujjhati. tañca pajānāti. kattha cuppannaṃ dukkhindriyaṃ
aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. ettha
cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi
dukkhindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

idha bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato . . . uppajjati
domanassindriyaṃ. . . idha bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati. . . uppajjati sukhindriyaṃ. . . idha bhikkhave,
bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena
paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavīhārīti tatiyaṃ jhānaṃ
upasaṃpajja viharati. ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati. . . uppajjati
somanassindriyaṃ. . . idha bhikkhave, bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā
pubbeva somanassa domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ
catutthajjhānaṃ upasaṃpajja viharati. ettha cuppannaṃ somanassindriyaṃ aparisesaṃ
nirujjhati. . . uppajjati upekkhindriyaṃ. . . idha bhikkhave, bhikkhu sabbaso
neva saññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasaṃpajja viharati.
ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati.

[Please see Appendix for full text of sutta](#)

² PTS A i, 53, BJT A i, 104 [2. 1. 2. 2.]

aṅguttaranikāya, dukanipāta, paṭhama pañṇāsaka, adhikaraṇavagga
katamañca bhikkhave bhāvanābalaṃ: idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti,
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīnāmiṃ. dhammavicayasambojj-
-haṅgaṃ bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīnāmiṃ.
viriyasambojjhaṅgaṃ bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-

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-parināmiṃ. pītisambojjhaṅgaṃ bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. passaddhisambojjhaṅgaṃ bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. samādhisambojjhaṅgaṃ bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. idaṃ vuccati bhikkhave bhāvanābalaṃ imāni kho bhikkhave dve balānīti.

Faculties. By the accomplishment and fulfilment of these Controlling Faculties one is a Consummate One: when they are weaker than that, one is a Non-Returner; when they are weaker than that, one is a Once-Returner; when they are weaker than that, one is a Stream-Entrant; when they are weaker than that, one is Dhamma-Striver; and when they are weaker than that, one is a Faith-Striver.

Thus indeed, monks, there is a difference of Controlling Faculties, there is a difference of fruits, there is a difference of powers, and there is a difference of persons. ¹

(8) (The Venerable LomasavaṅgīsaThera:) Friend, Mahānāma, those are Leamer-monks, who have not attained perfection, who aspiring to the peerless freedom from bondage, live having put away the Five Hindrances . . .

Friend, Mahānāma, those monks who are Consummate Ones, who have destroyed the cankers, reached perfection, done what had to be done, laid down the burden, won to the goal, destroyed the fetters of the states of existence, and are freed by utmost knowledge, - in them these Five Hindrances are abandoned, uprooted, pulled out of the ground like a palmyra palm, eradicated, and not liable to come into existence again. ² [59]

¹ PTS S v, 200, BJT S v, 356 [4. 2. 3.]

saṃyuttanikāya, mahāvagga, indriyasamṃyutta, mudutaravagga, dutiya saṅkhittasuttaṃ
1697. pañcimāni bhikkhave, indriyāni.

katamāni pañca:

saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ.

imāni kho bhikkhave, pañcindriyāni. imesaṃ kho bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahaṃ hoti. tato mudutarehi anāgāmī hoti. tato mudutarehi sakadāgāmī hoti.

tato mudutarehi sotāpanno hoti. tato mudutarehi dhammānusārī hoti. tato mudutarehi

sadadhānusārī hoti. iti kho bhikkhave, indriyavematattā phalavematattā hoti, phalavematattā
puggalavematattāti.

² PTS S v, 327, BJT S v, 114 [10. 2. 2.]

saṃyuttanikāya, mahāvagga, ānāpānasamṃyutta, ānanda vagga, kaṅkheyyasutta

3760. ekaṃ samayaṃ āyasmā lomasavaṅgīso sakkesu viharati kapilavatthusmiṃ
nigrodhārāme. atha kho mahānāmo sakko yenāyasmā lomasavaṅgīso tenupasaṅkami.

upasaṅkamitvā āyasmantaṃ lomasavaṅgīsaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho mahānāmo sakko āyasmantaṃ lomasavaṅgīsaṃ etadavoca.

so eva nu kho bhante, sekho vihāro so tathāgatavihāro, udāhu añño va sekho vihāro. añño
tathāgatavihāroti.

na kho āvuso mahānāma, sveva sekho vihāro, so tathāgatavihāro. añño kho āvuso

mahānāma, sekho vihāro añño tathāgatavihāro. ye te āvuso mahānāma bhikkhū sekhā

appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te pañca nīvaraṇe pahāya
viharanti. katame pañca: kāmaccandañīvaraṇaṃ pahāya viharanti. vyāpādanīvaraṇaṃ

pahāya viharanti. thīnamiddhanīvaraṇaṃ pahāya viharanti. uddhaccakukkuccanīvaraṇaṃ

pahāya viharanti. vicikicchāñīvaraṇaṃ pahāya viharanti. ye te āvuso mahānāma, bhikkhū

sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. te ime paññāca
nīvaraṇe pahāya viharanti.

ye ca te kho āvuso mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā

ohitabhārā anuppattasadatthā parikkhīṇabhavasamṃyojanā sammadaññāvimuttā, tesam

pañca nīvaraṇaṃ pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim

anuppādadhammā. katame pañca: kāmaccandañīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ

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tālāvattthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ, vyāpādanīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ, thīnamiddhanīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ, uddhaccakukkucanīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ. vicikicchā nīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ. ye te āvuso mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā. tesam ime pañca nīvaraṇā pahīnā. ucchinnamūlā tālāvattthukatā anabhāvakatā āyatim anuppādadhammā. tadamināpetam āvuso mahānāma, pariyāyena veditabbaṃ yathā añño sekho vihāro, añño tathāgatavihāro.

ekamidaṃ āvuso mahānāma, samayaṃ bhagavā icchānaṅgale viharati icchānaṅgala-vanasaṅde. tatra kho āvuso, bhagavā bhikkhū āmantesi: "icchāmaṃ bhikkhave, temāsaṃ paṭisallīyituṃ, namhi kenaci upasaṅkamitabbo aññatra ekena piṇḍapātānīhāraṅkē"ti. "evaṃ bhante"ti kho āvuso, te bhikkhū bhagavato paṭisasutvā nāssu koci bhagavantaṃ upasaṅkamati aññatra ekena piṇḍapātānīhāraṅkē.

atha kho āvuso, bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi: sace vo bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ: "katamenāvuso, vihārena samaṇo gotamo vassāvasaṃ bahulaṃ vihāsī"ti. evaṃ puṭṭhā tumhe bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha, "ānāpānasatisamādhinā kho āvuso, bhagavā vassāvāsaṃ bahulaṃ vihāsī"ti. idhāmaṃ bhikkhave, sato assasāmi, sato passasāmi. dīghaṃ vā assasanto dīghaṃ assasāmi pajānāmi. dīghaṃ vā passasanto dīghaṃ passasāmi pajānāmi. rassaṃ vā assasanto rassaṃ assasāmi pajānāmi. rassaṃ vā passasanto rassaṃ passasāmi pajānāmi. sabbakāyapaṭisaṃvedī assasissāmi pajānāmi. sabbakāyapaṭisaṃvedī passasissāmi pajānāmi. passambhayaṃ kāyasaṅkhāraṃ assasissāmi pajānāmi. passambhayaṃ kāyasaṅkhāraṃ passasissāmi pajānāmi. pītipaṭisaṃvedī assasissāmi pajānāmi. pītipaṭisaṃvedī passasissāmi pajānāmi. sukhapaṭisaṃvedī assasissāmi pajānāmi. sukhapaṭisaṃvedī passasissāmi pajānāmi. cittasaṅkhārapaṭisaṃvedī assasissāmi pajānāmi. cittasaṅkhārapaṭisaṃvedī passasissāmi pajānāmi. passambhayaṃ cittasaṅkhāraṃ assasissāmi pajānāmi. passambhayaṃ cittasaṅkhāraṃ passasissāmi pajānāmi. cittapaṭisaṃvedī assasissāmi pajānāmi. cittapaṭisaṃvedī passasissāmi pajānāmi. abhippamodayaṃ cittaṃ assasissāmi pajānāmi. abhippamodayaṃ cittaṃ passasissāmi pajānāmi. samādahaṃ cittaṃ assasissāmi pajānāmi. samādahaṃ cittaṃ passasissāmi pajānāmi. vimocayaṃ cittaṃ assasissāmi pajānāmi. vimocayaṃ cittaṃ passasissāmi pajānāmi. aniccānupassī assasissāmi pajānāmi. aniccānupassī passasissāmi pajānāmi. virāgānupassī assasissāmi pajānāmi. virāgānupassī passasissāmi pajānāmi. nirodhānupassī assasissāmi pajānāmi. nirodhānupassī passasissāmi pajānāmi. paṇinissaggānupassī assasissāmi pajānāmi. paṇinissaggānupassī passasissāmi pajānāmi. yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi. ānāpānasatisamādhiṃ sammā vadamāno vadeyya, ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.

ye te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tesam ānāpānasatisamādhi bhāvito bahulīkato āsavānaṃ khayāya saṃvattati. ye ca kho te bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesam ānāpānasatisamādhi bhāvito bahulīkato ditṭhadhammasukhavihārāya ceva saṃvattati

Again, monks, the monk who is a Learner (sekha) knows well the Five Controlling Faculties: Faith, Energy, Mindfulness, Concentration, and Wisdom. Yet he neither lives experiencing with the body, nor penetrates with wisdom, what they lead to, their excellence, their fruit, and their end. Monks, this is indeed the way according to which the Learner-monk, standing in the plane of the learner, knows: 'I am a learner'

What is the way according to which the Learning-ender (asekha) standing in the plane of the Learning-ender, knows: 'I am a learning-ender'? Here a monk who is a Learning-ender knows well the five controlling faculties: faith . . . and wisdom. He lives experiencing with the body, and penetrates with wisdom, what they lead to, their excellence, their fruit, and their end. This is indeed the way, monks, according to which the Learning-ender, standing in the plane of the Learning - ender, knows: 'I am a learning-ender' ¹

Few are those beings who, passing away as humans, are reborn as humans; at the same time greater in number are those beings who, passing away as humans, are reborn in the animal world, the world of the manes, and in places of torment and torture.

Few are those beings who, passing away as devas, are reborn as devas; at the same time greater in number are those who passing away as devas, are reborn in hell, in the animal world, and in the world of the manes. [60]

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satisampajaññāya ca

yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi, ānāpānasatisamādhiṃ sammā vadamāno vadeyya ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipīti.

iminā kho etaṃ āvuso mahānāma, pariyāyena veditabbaṃ yathā añño sekho vihāro, añño tathāgatavihāroti.

¹ **PTS S v, 230, BJT S v, 402 [4. 6. 3.]**

saṃyuttanikāya, mahāvagga, indriyaṃyutta, sūkarakhatavagga, sekhasutta

1737. ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. tatra kho bhagavā bhikkhū āmantesi: atthi nu kho bhikkhave, pariyāyo: yaṃ pariyāya āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekho'smīti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito asekho'smīti pajāneyyā'ti.

bhagavammūlakā no bhante, dhammā bhagavaṃ paṭisaraṇā. bhagavato sutvā bhikkhū dhāressantīti.

atthi bhikkhave, pariyāyo: yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekhosmī'ti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito asekhosmī'ti pajāneyya, katamo ca bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekhosmī'ti pajānāti?

idha bhikkhave, sekho bhikkhu idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti.

ayampi kho bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekhosmī'ti pajānāti.

punacaparaṃ bhikkhave, sekho bhikkhu iti paṭisañcikkhati: atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathā dhammaṃ deseti, yathā bhagavā'ti.

so evaṃ pajānāti: natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathā dhammaṃ deseti, yathā bhagavā'ti. ayampi kho bhikkhave, pariyāyo: yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekhosmī'ti pajānāti.

punacaparaṃ bhikkhave, sekho bhikkhu pañcindriyāni pajānāti: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ, yaṃgatikāni yaṃparamāni

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yaṃbalāni yaṃpariyosānāni, naheva kho kāyena phusitvā viharati, paññāya ca ativijjha passati. ayampi kho bhikkhave: pariyāyo: yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito sekhosmī'ti pajānāti.

katamo ca bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito asekhosmīti pajānāti? idha bhikkhave, asekho bhikkhu pañcindriyāni pajānāti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ yaṃgatatikāni yaṃparamāni yaṃbalāni yaṃpariyosānāti. kāyena ca phusitvā viharati, paññāya ca ativijjha passati. ayampi kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito asekhosmīti pajānāti.

punacaparaṃ bhikkhave, asekho bhikkhu cha indriyāni pajānāti. cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ, imāni cha indriyāni sabbena sabbaṃ sabbathā sabbaṃ aparisesaṃ nirujjhanti. aAññāni cha indriyāni na kuhiñci kismiñci uppajjissantīti pajānāti. ayampi kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito asekhosmīti pajānātīti.

Few are those beings who, passing away as devas, are reborn as humans; at the same time greater in number are those beings who, passing away as devas, are reborn in hell, in the animal world, and in the world of the manes.

What is the reason? Not seeing, monks, the Four Noble Truths: the Noble Truth of Ill, the noble truth of the Arising of Ill, the Noble Truth of the Cessation of Ill and Noble Truth of the Path leading to the cessation of Ill ¹

Monks, should anyone say: 'Without understanding the Noble Truth of Ill in its real essence, . . . and the Noble Truth of the Path leading to the Cessation of Ill, I will thoroughly make an end of Ill', - for him no such possibility exists.

Monks, it is as if someone should say: 'Without erecting the lower part of a house I will erect its peaked roof'. Just so, monks, is he who says: "Without understanding the Noble Truth of Ill . . . for him no such possibility exists ²

Thus, indeed, monks, the completion of association with the unworthy completes the hearing of the not-good dhamma; the completion of the hearing of the not-good dhamma completes disbelief, the completion of disbelief completes unwise attention; the completion of unwise attention completes lack of mindfulness and clear comprehension; lack of mindfulness and clear [61]

¹ PTS S v, 474-77, BJT S v, 350 [12.11.1.]

saṃyuttanikāya, mahāvagga, saccasaṃyutta, pañcagatipeyyālavagga, manussacutisutta
 . . . *appakā te sattā ye manussā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā*
ye manussā cutā niraye paccājāyanti.

taṃ kissa hetu? aditthattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayaassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

[Please see Appendix for full text of sutta](#)

² PTS S v, 452, BJT S v, 314 [12.5.4.]

saṃyuttanikāya, mahāvagga, saccasaṃyutta, papāta vaggo, kūṭāgārasutta

3886. *yo hi bhikkhave, evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ*
anabhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca
dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhagāminī
paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī'ti
netam thānaṃ vijjati.

seyyathāpi bhikkhave, yo evaṃ vadeyya: "ahaṃ kūṭāgārassa heṭṭhimaṃ gharaṃ akaritvā
uparimaṃ gharaṃ āropessāmī'ti netam thānaṃ vijjati.

evameva kho bhikkhave, yo evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ
anabhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca
dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca dukkhanirodhagāminī
paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī'ti
netam thānaṃ vijjati.

yo ca kho bhikkhave, evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca
dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhaṃ

comprehension completes non-restraint of the senses; the completion of non-restraint of the senses completes the three evil ways of conduct; the completion of the three evil ways of conduct completes the five hindrances; the completion of the Five Hindrances completes Ignorance. ¹ [62]

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ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhagāminīpaṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmī"ti. thānametaṃ vijjati.

seyyathāpi bhikkhave, yo evaṃ vadeyya "ahaṃ kūtāgārassa heṭṭhimaṃ gharaṃ, karitvā uparimaṃ gharaṃ āropessāmī"ti thānametaṃ vijjati.

evameva kho bhikkhave, yo evaṃ vadeyya: "ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca dukkhanirodhagāminīpaṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmīti thānametaṃ vijjati. tasmātiha bhikkhave, "idaṃ dukkhanti yogo karaṇīyo "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

¹ **PTS A v, 113-14, BJT A v, 204 [10. 2. 2. 1]**

aṅguttaranikāya, dasakanipāta, dutiyo paṇṇāsako, yamakavagga, avijjāsutta (sāvatti)

purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi, atha pacchā sambhavī' ti. evametaṃ bhikkhave vuccati, atha ca pana paññāyati 'idappaccayā avijjā' ti.

avijjampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro avijjāya: pañca nīvaraṇā tissa vacanīyaṃ.

pañcapahaṃ bhikkhave nīvaraṇe sāhāre vadāmi no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ:

tīṇi duccharitānītissa vacanīyaṃ.

tīṇipahaṃ bhikkhave duccharitāni sāhārāni vadāmi no anāhārāni ko cāhāro tiṇṇannaṃ duccharitānaṃ:

indriyāsaṃvaro tissa vacanīyaṃ.

indriyāsaṃvarampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro indriyāsaṃvarassa:

asatāsampajañjantissa vacanīyaṃ.

asatāsampajañchampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro asatāsampajaññaṃ:

ayoniso manasikārotissa vacanīyaṃ.

ayoniso manasikārapahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro ayoniso manasikārassa:

assaddhiyantissa vacanīyaṃ.

assaddhiyampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro assaddhiyassa: asaddhammasavaṇantissa vacanīyaṃ.

asaddhammasavaṇampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro asaddhammasavaṇassa:

asappurisasamsevotissa vacanīyaṃ.

iti kho bhikkhave asappurisasamsevo paripuro asaddhammasavaṇaṃ paripūreti.

asaddhammasavaṇaṃ paripūraṃ assaddhiyaṃ paripūreti. assaddhiyaṃ paripūraṃ

ayonisomanasikāraṃ paripūreti. ayoniso manasikāro paripūro asatāsampajaññaṃ

paripūreti. asatāsampajaññaṃ paripūraṃ indriyāsaṃvaraṃ paripūreti. indriyāsaṃvaro

paripūro tīṇi duccharitāni paripūreti. tīṇi duccharitāni paripūrāni pañca nīvaraṇe paripūrenti. pañca nīvaraṇā paripūrā avijjaṃ paripūrenti. evametissā avijjāya āhāro hoti. evañca pāripūri.

seyyathāpi bhikkhave upari pabbate phullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākha paripūrā kussūbbhe paripūrenti, kussubbhā paripūrā mahāsobhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti. evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.

evameva kho bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayoniso manasikāro paripūro asatā'sampajaññaṃ paripūreti, asatā'sampajaññaṃ paripūraṃ indriyā'samvaraṃ paripūreti, indriyā'samvaro paripūro tīṇi duccharitāni paripūreti. tīṇi duccharitāni paripūrāni pañcanīvaraṇe paripūrenti, pañcanīvaraṇā paripūrā avijjaṃ paripūrenti. evametissā avijjāya āhāro hoti. evañca pāripūri.

*vijjāvimmuttimpahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro vijjāvimmuttiyā:
''sattabojjhaṅgā'' tissa vacanīyaṃ.*

sattapahaṃ bhikkhave bojjhaṅge sāhāre vadāmi no anāhāre. ko cāhāro sattannaṃ bojjhaṅgānaṃ:

''cattāro satipaṭṭhānā'' tissa vacanīyaṃ.

cattāropahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi no anāhāre. ko cāhāro catunnaṃ satipaṭṭhānānaṃ:

''tīṇi sucharitāni'' tissa vacanīyaṃ.

tīṇipahaṃ bhikkhave sucharitāni sāhārāni vadāmi no anāhārāni. ko cāhāro tiṇṇannaṃ sucharitānaṃ:

''indriyasaṃvaro'' tissa vacanīyaṃ.

indriyasaṃvarampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ ko cāhāro indriyasaṃvarassa:

''satisampajaññantissa'' vacanīyaṃ.

satisampajaññampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro satisampajaññassa:

''yonisomanasikāro'' tissa vacanīyaṃ,

yonisomanasikārampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro yonisomanasikārassa:

''saddhā'' tissa vacanīyaṃ.

saddhampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro saddhāya:

''saddhammasavanantissa'' vacanīyaṃ.

saddhammasavanampahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. ko cāhāro saddhammasavanassa:

''sappurisasamsevo'' tissa vacanīyaṃ.

iti kho bhikkhave sappurisasamsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucharitāni paripūreti,

tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā sattabojjhaṅge paripūrenti, sattabojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti. evametissā vijjāvimuttiyā āhāro hoti. evañca pāripūrī.

seyyathāpi bhikkhave upari pabbate phullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathā ninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākha paripūrā kussubbhe paripūrenti, kussubbhā paripūrā mahāsobhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti. evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūrī.

evameva kho bhikkhave sappurisasamsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaraṃ paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni paripūrenti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā sattabojjhaṅge paripūrenti, sattabojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti. evametissā vijjāvimuttiyā āhāro hoti. evañca pāripūrī.

A p p e n d i x

arahattappattisutta
nirodhasamāpattiñāṇaniddesa
mahāsaccakasutta
sudinnabhāṇavāra
gāvīupamāsutta
gāvīupamāsuttavaṇṇanā
mahāvedallasutta
kīṭāgirisutta
cūlavedallasuttavaṇṇanā
kosambakasuttavaṇṇanā
yadaniccasutta
samanupassanāsutta
pañcavaggiyasutta
vitthatasattasaññāsutta
ānisamsavagga
sālāsutta
uppāṭikasutta
pañcagatipeyyālavaggo

arahattappattisutta**PTS A ii, 157 , BJT A ii, 304 [4. 4. 2. 10]*****aṅguttaranikāya, catukkanipāta, catuttha paṇṇāsaka, paṭipadāvagga, arahattappattisutta****20. ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.**tatra kho āyasmā ānando bhikkhū āmantesi; āvuso bhikkhavoti.**āvusoti kho te bhikkhū āyasmato ānandassa paccassosum.**āyasmā ānando etadavoca:**yo hi ko ci āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ vyākaroti. sabbo so catūhi maggehi, etesaṃ vā aññatarena.**katamehi catūhi?**idha āvuso bhikkhu **samathapubbaṅgamaṃ vipassanaṃ** bhāveti. tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanā pahīyanti. anusayā vyantīhonti.**puna ca paraṃ āvuso bhikkhu **vipassanāpubbaṅgamaṃ samathaṃ** bhāveti, tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanā pahīyanti. anusayā vyantīhonti.**puna ca paraṃ āvuso bhikkhu **samathavipassanaṃ yuganaddhaṃ** bhāveti. tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanā pahīyanti. anusayā vyantīhonti.**puna ca paraṃ āvuso bhikkhuno **dhammuddhaccaviggahītaṃ mānaṃ** hoti. so āvuso samayo yantaṃ cittaṃ ajjhantaṃyeva santiṭṭhati sannisīdati ekodihoti samādhiyati. tassa maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanā pahīyanti. anusayā vyantīhonti.**yo hi ko vi āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ vyākaroti, sabbo so imehi catūhi maggehi, etesaṃ vā aññatarenāti.*

nirodhasamāpattiñāṇaniddesa

PTS Pts i, 97, BJT Pts i, 186 [34]

paṭisambhidāmagga, nirodhasamāpattiñāṇaniddesa

nirodhasamāpattiñāṇaṃ

*kathaṃ dvīhi balehi samannāgatattā tayoca saṅkhārānaṃ paṭippassaddhiyā solasahi
ñāṇacariyāhi navahi samādhicariyāhi vasībhāvataṃ paññā nirodhasamāpattiyā ñāṇaṃ:*

dvīhi balehiti dve balāni: samathabalaṃ, vipassanābalaṃ.

*kathaṃ samathabalaṃ: nekkhamavasena cittassekaggatā avikkhepo samathabalaṃ,
avyāpādasena cittassekaggatā avikkhepo samathabalaṃ, alokaññāvasena
cittassekaggatā avikkhepo samathabalaṃ, -pe- paṭinissaggānupassī assāsavasena
cittassekaggatā avikkhepo samathabalaṃ, paṭinissaggānupassī passāsavasena
cittassekaggatā avikkhepo samathabalaṃ.*

samathabalanti kenatthena samathabalaṃ:

*paṭhamena jhānena nīvaraṇe na kampaṭṭi samathabalaṃ, dutiyena jhānena vitakkavicāre na
kampaṭṭi samathabalaṃ, tatiyena jhānena pīṭiyā na kampaṭṭi samathabalaṃ, catutthena
jhānena sukhadukkhe na kampaṭṭi samathabalaṃ, ākisānañcāyatanasamāpattiyā
rūpasāññāya paṭiḡhasāññāya nānattasāññāya na kampaṭṭi samathabalaṃ,
viññāṇañcāyatanasamāpattiyā ākāsānañcāyatanasāññāya na kampaṭṭi samathabalaṃ,
ākīñcaññāyatanasamāpattiyā viññāṇañcāyatanasāññāya na kampaṭṭi samathabalaṃ,
nevasāññānāsāññāyatanasamāpattiyā ākīñcaññāyatanasāññāya na kampaṭṭi samathabalaṃ,
uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampaṭṭi, na calati, na vedhatṭi
samathabalaṃ. idaṃ samathabalaṃ.*

katamaṃ vipassanābalaṃ:

*aniccānupassanā vipassanābalaṃ, dukkhānupassanā vipassanābalaṃ, anattānussanā
vipassanābalaṃ, nibbidānupassanā vipassanābalaṃ, virāgānupassanā vipassanābalaṃ,
nirodhānupassanā vipassanābalaṃ, paṭinissaggānupassanā vipassanābalaṃ.
rūpe aniccānupassanā vipassanābalaṃ, rūpe dukkhānupassanā vipassanābalaṃ rūpe
anattānussanā vipassanābalaṃ vipassanābalaṃ rūpe nibbidānupassanā vipassanābalaṃ
rūpe virāgānupassanā vipassanābalaṃ rūpe nirodhānupassanā vipassanābalaṃ rūpe
paṭinissaggānupassanā vipassanābalaṃ,
vedanāya aniccānupassanā vipassanābalaṃ, vedanāya dukkhānupassanā vipassanābalaṃ
vedanāya anattānussanā vipassanābalaṃ vedanāya nibbidānupassanā vipassanābalaṃ
vedanāya virāgānupassanā vipassanābalaṃ vedanāya nirodhānupassanā vipassanābalaṃ
vedanāya paṭinissaggānupassanā vipassanābalaṃ,
saññāya aniccānupassanā vipassanābalaṃ, saññāya dukkhānupassanā vipassanābalaṃ
saññāya anattānussanā vipassanābalaṃ saññāya nibbidānupassanā vipassanābalaṃ
saññāya virāgānupassanā vipassanābalaṃ saññāya nirodhānupassanā vipassanābalaṃ
saññāya paṭinissaggānupassanā vipassanābalaṃ,
saṅkhāresu aniccānupassanā vipassanābalaṃ, saṅkhāresu dukkhānupassanā
vipassanābalaṃ saṅkhāresu anattānussanā vipassanābalaṃ saṅkhāresu nibbidānupassanā
vipassanābalaṃ saṅkhāresu virāgānupassanā vipassanābalaṃ saṅkhāresu
nirodhānupassanā vipassanābalaṃ saṅkhāresu paṭinissaggānupassanā vipassanābalaṃ,
viññāṇe aniccānupassanā vipassanābalaṃ, viññāṇe dukkhānupassanā vipassanābalaṃ
viññāṇe anattānussanā vipassanābalaṃ viññāṇe nibbidānupassanā vipassanābalaṃ viññāṇe
virāgānupassanā vipassanābalaṃ viññāṇe nirodhānupassanā vipassanābalaṃ viññāṇe*

*paṭinissaggānupassanā vipassanābalaṃ,
cakkhusmiṃ -pe- jarāmaṇe paṭinissaggānupassanā vipassanābalaṃ.*

Vipassanābalanti kenatthēna vipassanābalaṃ: aniccānupassanāya niccāsaññāya na kampaṭīti vipassanābalaṃ, dukkhanupassanāya sukhasaññāya na kampaṭīti vipassanābalaṃ, anattānupassanāya attasaññāya na kampaṭīti vipassanābalaṃ, nibbidānupassanāya nandiyā na kampaṭīti vipassanābalaṃ, virāgānupassanāya rāge na kampaṭīti vipassanābalaṃ, nirodhānupassanāya samudaye na kampaṭīti vipassanābalaṃ, paṭinissaggānupassanāya ādāne na kampaṭīti vipassanābalaṃ, avijjāsahagatākilese ca khandhe ca na kampaṭīti, na calati, na vedhatīti vipassanābalaṃ. Idaṃ vuccati vipassanābalaṃ.

*tayo ca saṅkhārānaṃ paṭippassaddhiyāti katamesaṃ tiṇṇannaṃ saṅkhārānaṃ paṭippassaddhiyā:
dutiyaṃ jhānaṃ samāpānassa vitakkavicārā vacīsaṅkhārā paṭippassaddhā honti,
catutthajjhānaṃ samāpānassa assāsapassāsā kāyasaṅkhārā paṭippassaddhā honti,
saññāvedayitanirodhaṃ samāpānassa saññā ca vedanā ca cittasaṅkhārā paṭippassaddhā honti,*

*imesaṃ tiṇṇannaṃ saṅkhārānaṃ paṭippassaddhiyā.
soḷasahi ñāṇacariyāhīti katamehi soḷasahi ñāṇacariyāhi: aniccānupassanā ñāṇacariyā,
dukkhānupassanā ñāṇacariyā, anattānupassanā ñāṇacariyā, nibbidānupassanā ñāṇacariyā,
virāgānupassanā ñāṇacariyā, Nirodhānupassanā ñāṇacariyā, paṭinissaggānupassanā ñāṇacariyā,
vivattānupassanā ñāṇacariyā, sotāpattimaggo ñāṇacariyā,
sotāpattiphalasamāpatti ñāṇacariyā, sakadāgāmimaggo ñāṇacariyā,
sakadāgāmiphalasamāpatti ñāṇacariyā, anāgāmimaggo ñāṇacariyā,
anāgāmimaggophalasalasamāpatti ñāṇacariyā, arahattamaggo ñāṇacariyā.
arahattamaggophalasalasamāpatti ñāṇacariyā. Imehā soḷasahi ñāṇacariyāhi.*

*navahi samādhicariyāhīti katamehi navahi samādhicariyāhi: paṭhamaṃ jhānaṃ samādhicariyā,
dutiyaṃ jhānaṃ samādhicariyā, tatiyaṃ jhānaṃ samādhicariyā, catutthaṃ jhānaṃ samādhicariyā,
ākāsaññācāyatanasamāpatti samādhicariyā
viññāññācāyatanasamāpatti samādhicariyā ākiñcaññācāyatanasamāpatti samādhicariyā
nevasaññānāsaññācāyatanasamāpatti samādhicariyā, paṭhamaṃ jhānaṃ paṭilābhatthāya
vitakko ca vicāro ca pīti ca sukhaṃ ca cittekaggatā ca -pe-
nevasaññānāsaññācāyatanasamāpattiṃ paṭilābhatthāya vitakko ca vicāro ca pīti ca sukhaṃ ca
citttekaggatā ca. Imāhi navahi samādhicariyāhi.*

vasīti pañca vasiyo:

āvajjana vasī, samāpajjanavasī, adhiṭṭhānavasī, vuṭṭhānavasī, paccavekkhana vasī.

paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati, āvajjanāya dandhāyitattaṃ natthīti āvajjanavasī, paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjati, samāpajjanāya dandhāyitattaṃ natthīti samāpajjanavasī, paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ adhiṭṭhāti. adhiṭṭhāne dandhāyitattaṃ natthīti adhiṭṭhānā vasītha paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ vuṭṭhāti, vuṭṭhāne dandhāyitattaṃ natthīti vuṭṭhānavasī, paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ paccavekkhati, paccavekkhanāya dandhāyitattaṃ natthīti paccavekkhanavasī.

dutiyaṃ jhānaṃ -pe- nevasaññānāsaññācāyatanasamāpattiṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati, āvajjanāya datvāyitattaṃ natthi āvajjanavasī,

*nevasaññānāsaññāyatanasamāpattiṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ
samāpajjati -pe- adhiṭṭhāti -pe- vuṭṭhāti -pepaccavekkhati. paccavekkhanāya dandhāyitattaṃ
natthi paccavekkhanavasī. imā pañca vasiyo.*

*taṃ ñāteṭṭhena ñāṇaṃ, pajānanatṭhena paññā tena vuccati: dvīhi balehi samannāgattā tayo
ca saṅkhārānaṃ paṭippassaddhiyā soḷasahi ñāṇacariyāhi navahi samādhicariyāhi
vasibhāvatā paññā nirodha samāpattiyā ñāṇaṃ'*

nirodhasamāpattiñāṇaniddeso.

mahāsaccakasutta**PTS M i, 237 ff , BJT M i, 559 [1. 4. 6.]****mūlapañāsaka, mahāyamakavagga, mahāsaccakasutta**

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgarasālayaṃ. tena kho pana yamayena bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya vesāliṃ piṇḍāya pavisitukāmo hoti. atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ kūṭāgarasālā tenupasaṅkami. addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantaṃ. disvāna bhagavantaṃ etadavoca: " ayaṃ bhante saccako nigaṇṭhaputto āgacchati bhassappavādiko paṇḍitavādo sādhusammato bahujanassa. eso kho bhante avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. sādhu bhante bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā"ti. nisīdi bhagavā paññatte āsane. atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

2. *santi bho gotama eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti. no citta bhāvanāya phusanti hi te bho gotama sārīrikaṃ dukkhaṃ vedanaṃ. bhūtapubbaṃ bho gotama sārīrikāya dukkhāya vedanāya puṭṭhassa sato ūrukkhambhopi nāma bhavissati. hadayampi nāma phālissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati citta kkepaṃ. tassa kho etaṃ bho gotama kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati. taṃ kissa hetu? abhāvitattā cittaṃ. Santi pana bho gotama eke samaṇabrāhmaṇā citta bhāvanānuyogamanuyuttā viharanti, no kāyabhāvanāya phusanti hi te bho gotama cetasaṅkhaṃ dukkhaṃ vedanaṃ. bhūtapubbaṃ bho gotama cetasaṅkāya dukkhāya vedanāya puṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phālissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati citta kkepaṃ. tassa kho eso bho gotama cittaṃ vayo kāyo hoti, cittaṃ vasena vattati. taṃ kissa hetu? abhāvitattā kāyassa. tassa mayhaṃ bho gotama evaṃ hoti: addhā bho gotamassa sāvaka citta bhāvanānuyogamanuyuttā viharanti, no kāyabhāvananti.*

3. *kinti pana te aggivessana kāyabhāvanā sutāti?*

"seyyathīdaṃ: nando vaccho, kiso saṃkicco makkhali gosālo - ete hi bho gotama acelakā muttācārā hatthāpalekhanā, na ehi bhadantikā, na tiṭṭha bhadantikā, na abhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādīyanti. te na kumbhimukhā patigaṇhanti, na kaḷopimukhā patigaṇhanti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvīnaṃ bhuñjamaṇānaṃ, na gabbhīniyā, na pāyamaṇāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upatṭhito hoti, na yattha makkhikā saṇḍacārīni, na macchaṃ, na maṃsaṃ. na suraṃ na merayaṃ na thusodakaṃ pivanti. te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti, sattāhipi dattīhi yāpenti. ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti, sattāhikampi āhāraṃ āhārenti. iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānu yogamanuyuttā viharanti"ti.

4. *kiṃ pana te aggivessana tāvatakeneva yāpentīti?*

"no hidāṃ bho gotama. appekadā bho gotama uḷārāni uḷārāni khādanīyāni khādāni. uḷārāni uḷārāni bhojanīyāni bhuñjanti. uḷārāni uḷārāni sāyaniyāni sāyanti. uḷārāni uḷārāni pānāni pivanti. te imaṃ kāyaṃ gāhenti nāma, brūhenti nāma, medenti nāmā"ti.

yaṃ kho te aggivessana purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti.

5. kinni pana te aggivessana cittabhāvanā sutāti? cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

6. atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca: yāpi kho te esā aggivessana purimā kāyabhāvanā bhāsītā, sāpi ariyassa vinaye no dhammikā kāyabhāvanā. kāyabhāvanam hi kho tvaṃ aggivessana na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi? api ca aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsissāmīti. evaṃ bho'ti kho saccako nigaṇṭhaputto bhagavato paccassosi. bhagavā etadavoca:

7. kathaṅca aggivessana abhāvitakāyo ca hoti abhāvitacitto ca? idha aggivessana assutavato puthujjanassa uppajjati sukhā vedanā. so sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti, sukhasārāgitaṅca āpajjati. tassa sā sukhā vedanā nirujjhati. sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. so dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kantati, sammohaṃ āpajjati. tassa kho esā aggivessana uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa. uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaṃ. yassa kassaci aggivessana evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaṃ, evaṃ kho aggivessana abhāvitakāyo ca hoti abhāvitacitto ca.

8. kathaṅca aggivessana abhāvitakāyo ca hoti abhāvitacitto ca? idha aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā. so sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitaṅca āpajjati. tassa sā sukhā vedanā nirujjhati. sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. so dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāliṃ kantati, na sammohaṃ āpajjati. tassa kho esā aggivessana uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa. uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ. yassa kassaci aggivessana evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā [PTS Page 240] [Nq 240/] cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ, evaṃ kho aggivessana bhāvitakāyo ca hoti bhāvitacitto cāti.

9. " evaṃ pasanno ahaṃ bhoto gotamassa: bhavaṃ hi gotamo bhāvitakāyo ca bhāvitacitto cā"ti. addhā kho te ayaṃ aggivessana āsajja upanīya vācā bhāsītā. api ca te ahaṃ byākarissāmi: yato kho ahaṃ aggivessana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netam kho ṭhānaṃI vijjatīti. " nahanūna bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya, nahanūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā, yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyāti". kiṃ hi no siyā aggivessana?

10. idha me aggivessana pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi: sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṃkhalikhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajeyyanti. So kho ahaṃ aggivessana aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ

assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajīṃ.

11. *so evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamaṃ. upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ: icchāmahaṃ āvuso kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritunti. evaṃ vutte aggivessana āḷāro kālāmo maṃ etadavoca: 'viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. so kho ahaṃ aggivessana nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. so kho ahaṃ aggivessana tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavādañca vadāmi, theravādañca. 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.*

12. *tassa mayhaṃ aggivessana etadahosi: na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti. addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatīti. ati khvāhaṃ aggivessana yena āḷāro kālāmo tenupasaṅkamaṃ. upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ: kittāvatā no āvuso kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesīti? evaṃ vutte aggivessana āḷāro kālāmo ākiñcaññāyatanāṃ pavedesi:*

13. *tassa mayhaṃ aggivessana etadahosi: "na kho āḷārasse va kālāmassa atthi saddhā, mayhampatthi saddhā, na kho āḷārasse va kālāmassa atthi viriyaṃ, mayhampatthi viriyaṃ, na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati, na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi, na kho āḷārasse va kālāmassa atthi paññā, mayhampatthi paññā. yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyyanti," so kho ahaṃ aggivessana na cirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.*

14. *atha khvāhaṃ aggivessana yena āḷāro kālāmo tenupasaṅkamaṃ. upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ: ettāvatā no āvuso kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesīti. "ettāvatā kho ahaṃ āvuso imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi"ti. "ahampi kho āvuso ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī"ti.*

15. *"lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma: iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. iti yāhaṃ dhammaṃ jānāmi, taṃ tvaṃ dhammaṃ jānāsi. yaṃ tvaṃ dhammaṃ jānāsi, tamahaṃ dhammaṃ jānāmi. iti yādiso ahaṃ, tādiso tvaṃ. yādiso tvaṃ, tādiso ahaṃ. ehidāni āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā"ti.*

16. *iti kho aggivessana āḷāro kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attano samasamaṃ ṭhapesi. ulārāya ca maṃ pūjāya pūjesi. tassa mayhaṃ aggivessana etadahosi: nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanuppattiyāti. so kho ahaṃ aggivessana taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamaṃ.*

17. *so kho ahaṃ aggivessana kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena uddako rāmaputto tenupasaṅkamaṃ. upasaṅkamtivā uddakaṃ rāmaputtaṃ etadavocaṃ:*

icchāmahaṃ āvuso imasmiṃ dhammavinaye brahmacariyaṃ caritunti. evaṃ vutte aggivessana uddako rāmaputto maṃ etadavoca: " viharatāyasmā. tādiso ayaṃ dhammo yattha viññū puriso na cirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā"ti. so kho ahaṃ aggivessana na cirasseva khippameva taṃ dhammaṃ pariyāpunim. so kho ahaṃ aggivessana tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavādañca vadāmi theravādañca. 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

18. tassa mayhaṃ aggivessana etadahosi: na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi. addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsīti. atha khvāhaṃ aggivessana yena uddako rāmaputto tenupasaṅkamim. upasaṅkamitvā uddakaṃ rāmaputtaṃ etadavocaṃ: kittāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesīti. evaṃ vutte aggivessana uddako rāmaputto nevasaññānāsaññāyatanāṃ pavedesi.

19. tassa mayhaṃ aggivessana etadahosi: na kho rāmasseva ahosi saddhā, mayhampatthi saddhā, na kho rāmasseva ahosi viriyaṃ, mayhampatthi viriyaṃ, na kho rāmasseva ahosi sati, mayhampatthi sati, na kho rāmasseva ahosi samādhi, mayhampatthi samādhi, na kho rāmasseva ahosi paññā, mayhampatthi paññā. yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyyanti. so kho ahaṃ aggivessana na cirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.

20. atha khvāhaṃ aggivessana yena uddako rāmaputto tenupasaṅkamim. upasaṅkamitvā uddakaṃ rāmaputtaṃ etadavocaṃ: ettāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesīti. "ettāvatā kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī"ti. ahampi kho āvuso ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti.

21. "lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma: iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi. iti yaṃ dhammaṃ rāmo aññāsi, taṃ tvaṃ dhammaṃ jānāsi. yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo aññāsi. iti yādiso rāmo ahosi, tādiso tvaṃ. yādiso tvaṃ, tādiso rāmo ahosi. ehidāni āvuso, tvaṃ imaṃ gaṇaṃ pariharā"ti. iti kho aggivessana uddako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. tassa mayhaṃ aggivessana etadahosi: nāyaṃ dhammā nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyāti. so kho ahaṃ aggivessana taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

22. so kho ahaṃ aggivessana kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senā-nigamo tadavasariṃ. tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. tassa mayhaṃ aggivessana etadahosi: ramaṇīyā vata bhūmibhāgo, pāsādiko ca vanasaṇḍo. nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyāti. so kho ahaṃ aggivessana tattheva nisīdim alamidaṃ padhānāyāti.

23. *apissu maṃ aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā: seyyathāpi aggivessana allam kaṭṭham sasneham udake nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya 'aggim abhinibbattessāmi, tejo pātu karissāmi'ti. tam kiṃ maññasi aggivessana, api nu so puriso amuṃ allam kaṭṭham sasneham udake nikkhittam uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātu kareyyāti? " no hidaṃ bho gotama." tam kissa hetu.? "aduṃ hi bho gotama allam kaṭṭham sasneham. tañca pana udake nikkhittam. yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā"ti.*

evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇḍā kāma pariḷāho, so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti. abhabbā'va te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

24. *aparāpi kho maṃ aggivessana dutiyā upamaṃ paṭibhāsi anacchariyā pubbe assutapubbā: seyyathāpi aggivessana allam kaṭṭham sasneham ārakā udakā thale nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya 'aggim abhinibbattessāmi, tejo pātu karissāmi'ti. tam kiṃ maññasi aggivessana, api nu so puriso amuṃ allam kaṭṭham sasneham ārakā udakā thale nikkhittam uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātu kareyyāti? " no hidaṃ bho gotama" tam kissa hetu? " aduṃ hi bho gotama allam kaṭṭham sasneham kiñcāpi ārakā udakā thale nikkhittam, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā"ti. evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena kho kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇḍā kāmapiṇḍāho so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti. abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.*

25. *aparāpi kho maṃ aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā: seyyathāpi aggivessana sukkham kaṭṭham koḷāpaṃ ārakā udakā thale nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya 'aggim abhinibbattessāmi, tejo pātu karissāmi'ti. tam kiṃ maññasi aggivessana, api nu so puriso amuṃ sukkham kaṭṭham koḷāpaṃ ārakā udakā thale nikkhittam uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātu kareyyāti? "evaṃ bho gotama" tam kissa hetu? "aduṃ hi bho gotama sukkham kaṭṭham koḷāpaṃ, tañca pana ārakā udakā thale nikkhittanti." evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇḍā kāma pariḷāho, so ca ajjhataṃ suppahīno hoti suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti. bhabbā'va te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.*

imā kho maṃ aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

26. *tassa mayham aggivessana etadahosi: yannūnāham dante'bhidantamādhāya jivhāya*

tāluṃ āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyanti. so kho ahaṃ aggivessana dante'bhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. tassa mayhaṃ aggivessana dante'bhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhayato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. seyyathāpi aggivessana balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evameva kho me aggivessana dante'bhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhayato abhinippīlayato abhisantāpayato kacchehi sedā muccanti, āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upaṭṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na paridāya tiṭṭhati.

27. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appānakaṃ jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upaṭṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho tene ca dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

28. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appānakaññeva jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāni ūhananti, seyyathāpi aggivessana balavā puriso tiṅhena sikharena muddhāni abhimantheyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāni ūhananti. āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upaṭṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho tene ca dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

29. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appānakaññeva jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. seyyathāpi aggivessana balavā puriso daḷhena varattakabandhanena sīse sīsavethaṃ dadeyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upaṭṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho tene ca dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

30. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appānakaññeva jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. seyyathāpi aggivessana dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā

kucchiṃ parikantanti. āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upatṭhitā sati asammūṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

31. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appānakaññeva jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ dāho hoti. seyyathāpi aggivessana, dve balavanto purisā dubbalataram purisaṃ nānābhāsu gahetvā aṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ. evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ dāho hoti. āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallīnaṃ. upatṭhitā sati asammūṭṭhā. sāraddho ca pana me kāyo hoti appaṭippassaddho tene va dukkhappadhānena padhānābhitunnassa sato. evarūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. apissu maṃ aggivessana devatā dīsvā evamāhaṃsu: kālakato samaṇo gotamoti. ekaccā devatā evamāhaṃsu: na kālakato samaṇo gotamo, apī ca kālaṃ karotī 'ti. ekaccā devatā evamāhaṃsu: 'na kālakato samaṇo gotamo, napi kālaṃ karoti. arahāṃ samaṇo gotamo. vihārotveveso arahato evarūpo hotī 'ti.

32. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ sabbaso āhārūpacchedāya paṭipajjeyyanti. atha kho maṃ aggivessana devatā upasaṅkamitvā etadavocuṃ: mā kho tvaṃ mārisa sabbaso āhārūpacchedāya paṭipajji, sace kho tvaṃ mārisa sabbaso āhārūpacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma tāva tvaṃ yāpessasīti. tassa mayhaṃ aggivessana etadahosi: ahañceva kho pana sabbaso ajaddhukā paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyūṃ, tāya cāhaṃ yāpeyyaṃ, taṃ mama assa musāti. so kho ahaṃ aggivessana tā devatā paccācikkhāmi, halanti vadāmi.

33. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ- yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. so kho ahaṃ aggivessana thokaṃ thokaṃ āhāraṃ āhāresīṃ pasataṃ pasataṃ - yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. tassa mayhaṃ aggivessana thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ- yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. seyyathāpināma āsītikapabbāni vā kālāpabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako unnatāvanato hoti, tāyevappāhāratāya. seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. -

seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. seyyathāpi nāma tittakālāpu āmakacchinno vātātapena sampuṭito hoti sammilāto, evamevassu me sīsacchavi sampuṭitā hoti sammilātā tāyevappāhāratāya.

34. so kho ahaṃ aggivessana udaracchaviṃ parāmasissāmīti piṭṭhikaṇṭakaṃyeva pariṅghāmi. piṭṭhikaṇṭakaṃ parāmasissāmīti udaracchaviññeva pariṅghāmi. yāvassu me aggivessana udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. so kho ahaṃ aggivessana vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. so kho ahaṃ aggivessana imameva kāyaṃ assāsento pāṇinā gattāni

anumajjāmi. tassa mayhaṃ aggivessana pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. apissu maṃ aggivessana manussā disvā evamāhaṃsu: kāḷo samaṇo gotamoti. ekacce manussā evamāhaṃsu: na kāḷo samaṇo gotamo, sāmo samaṇo gotamoti. ekacce manussā evamāhaṃsu: na kāḷo samaṇo gotamo napi sāmo, maṅguracchavī samaṇo gotamoti. yāvassu me aggivessana tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

35. *tassa mayhaṃ aggivessana etadahosi: " ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyiṃsu, etāvaparamaṃ, nayito bhīyyo. yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyissanti, etāvaparamaṃ, nayito bhīyyo. yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ, nayito bhīyyo. na kho paṇāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttarimanussadhammā alamariyañānadassanavisesaṃ. siyā nu kho añño maggo bodhāyā"ti.*

36. *tassa mayhaṃ aggivessana etadahosi: abhijānāmi kho paṇāhaṃ pitusakkassa kammante sūtāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. siyā nu kho eso maggo bodhāyāti. tassa mayhaṃ aggivessana satānusāriviññānaṃ ahosi: esova maggo bodhāyāti. - tassa mayhaṃ aggivessana etadahosi: kinnu kho ahaṃ tassa sukhasa bhāyāmi yantaṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehīti.*

37. *tassa mayhaṃ aggivessana etadahosi: na kho ahaṃ tassa sukhasa bhāyāmi yantaṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehīti. tassa mayhaṃ aggivessana etadahosi: na taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena, yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyya odanakummāsanti. so kho ahaṃ aggivessana oḷārikaṃ āhāraṃ āhāresim oدانakummāsaṃ. tena kho pana maṃ aggivessana samayena pañca bhikkhū paccupaṭṭhitā honti: " yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī "ti. yato kho ahaṃ aggivessana oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha kho te pañca bhikkhū nibbijja pakkamiṃsu: 'bāhuliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā'ti.*

38. *so kho ahaṃ aggivessana oḷārikaṃ āhāraṃ āhārito balaṃ gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.*

39. *vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.*

40. *pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno. sukhañca kāyena paṭisaṃvedesiṃ. yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihāriti tatiyaṃ jhānaṃ upasampajja vihāsim. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.*

41. *sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkaṃ asukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.*

42. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbe nivāsānussatiñāṇāya cittaṃ abhininnāmesim. so anekavihitam pubbenivāsam anussarāmi seyyathīdam:-

" ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, " amutrāsim evaṃnāmo evaṃvaṇṇo evamāhāro evaṃsukhadukkha paṭisaṃvedī evamāyupariyanto. so tato cuto amutra uppādim. tatrāpāsim evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti - iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarāmi. ayaṃ kho pana me aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

43. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. so dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi: cavamāne, uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā sugatiṃ saggam lokaṃ upapannā'ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne. hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ayaṃ kho pana me aggivessana rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

44. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. so idaṃ dukkhanti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim. ime āsavāti yathābhūtaṃ abbhaññāsim, ayaṃ āsavasamudayoti yathābhūtaṃ abbhaññāsim ayaṃ āsavanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim. tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha. bhavāsavāpi cittaṃ vimuccittha. avijjāsavāpi cittaṃ vimuccittha. vimuttasmiṃ vimuttamiti nāṇaṃ ahoṣi: 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā'ti abbhaññāsim. ayaṃ kho pana me aggivessana rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. evarūpāpi kho me aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

45. abhijānāmi kho panāhaṃ aggivessana anekasatāya parisāya dhammaṃ desetā. apissu maṃ ekameko evaṃ maññati: mameva ārabha samaṇo gotamo dhammaṃ desetīti. na kho panetaṃ aggivessana evaṃ daṭṭhabbaṃ. yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti. so kho ahaṃ aggivessana tassāyeva kathāya pariyosāne tasmīṃyeva purimasmīṃ samādhinimitte ajjhataṃeva cittaṃ saṅghapemi sannisīdāpemi ekodiṃ karomi

samādahāmi, yena sudaṃ niccakappaṃ viharāmiti.

46. *"okappaniyametaṃ bhoto gotamassa yathātaṃ arahato sammā sambuddhassa. abhijānāti pana bhavaṃ gotamo divā supitā"ti. abhijānāmaṃ aggivessana gimhānaṃ pacchime māse pacchābhataṃ piṇḍapātaṃ catugguṇaṃ saṅghātiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitāti. "etaṃ kho bho gotama eke samaṇabrahmaṇā sammohavīhārasmiṃ vadanti"ti. na kho aggivessana ettāvataṃ sammūlho vā hoti asammūlho vā. api ca aggivessana yathā ca sammūlho hoti asammūlho ca, taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmiti. evaṃ bho gotamāti kho saccako nigaṇṭhaputto bhagavato paccassosi. bhagavā etadavoca:*

47. *yassa kassaci aggivessana ye āsavā saṅkilesikā ponobhaviḥā sadaraṃ dukkhavipākā āyatiṃ jātijarāmarāṇīyā appahīnā, tamahaṃ sammūlhoti vadāmi. āsavānaṃ hi aggivessana appahānā sammūlho hoti. yassa kassaci aggivessana ye āsavā saṅkilesikā ponobhaviḥā sadaraṃ dukkhavipākā āyatiṃ jātijarāmarāṇīyā pahīnā, tamahaṃ asammūlhoti vadāmi. āsavānaṃ hi aggivessana pahānā asammūlho hoti. tathāgatassa kho aggivessana ye āsavā saṅkilesikā ponobhaviḥā sadaraṃ dukkhavipākā āyatiṃ jātijarāmarāṇīyā pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyati anuppādadhammā. seyyathāpi aggivessana tālo matthakacchinno abhabbo puna virūlhiyā, evameva kho aggivessana tathāgatassa ye āsavā saṅkilesikā ponobhaviḥā sadaraṃ dukkhavipākā āyatiṃ jāti jarāmarāṇīyā pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammāti.*

48. *evaṃ vutte saccako nigaṇṭhaputto bhagavantaṃ etadavoca: "acchariyaṃ bho gotama, abbhutaṃ bho gotama, yāvañcidaṃ bhoto gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammā sambuddhassa."*

49. *"abhijānāmaṃ bho gotama pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāradaddho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.*

50. *"abhijānāmaṃ bho gotama makkhalīṃ gosālaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāradaddho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.*

"abhijānāmaṃ bho gotama ajītaṃ kesakambalaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāradaddho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

"abhijānāmaṃ bho gotama pakudhaṃ kaccāyanaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāradaddho aññena aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva

pariyodāyati, mukhavaṇṇo ca vip̄pasīdati, yathā taṃ arahato sammāsambuddhassa.

"abhiḷānāmahaṃ bho gotama saṅḷayaṃ belatḷhiputtaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāraddho añṅena añṅaṃ paḷicari, bahiddhā kathaṃ apanāmesi, kopaṅca dosaṅca appaccayaṅca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vip̄pasīdati, yathā taṃ arahato sammāsambuddhassa.

"abhiḷānāmahaṃ bho gotama niḷaṅḷthaṃ nātaputtaṃ vādena vādaṃ samārabhitā. sopi mayā vādena vādaṃ samāraddho añṅena añṅaṃ paḷicari, bahiddhā kathaṃ apanāmesi, kopaṅca dosaṅca appaccayaṅca pātvākāsi. bhoto kho pana gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vip̄pasīdati, yathā taṃ arahato sammāsambuddhassa.

51. handa ca dāni mayāṃ bho gotama gacchāma, bahukiccā mayāṃ bahukaraṅḷyātī.

"yassadāni tvaṃ aggivessana kālaṃ maṅṅasi"ti.

atha kho saccako niḷaṅḷthaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utḷḷhāyāsanā pakkāmīti.

mahāsaccakasuttaṃ chaḷḷthaṃ.

sudinnabhāṇavāra**PTS V i, 20, BJT V i, 44*****pārājikakaṇḍa, paṭhamapārājikā, mūlapaññatti, sudinnabhāṇavāra***

27. *tattha nāma tvaṃ āvuso bhagavatā virāgāya dhamme desite sarāgāya cetessasi. viṣaṃyogāya dhamme desite saṃyogāya cetessasi. anupādānāya dhamme desite saupādānāya cetessasi.*

28. *nanu āvuso bhagavatā anekapariyāyena rāgavirāgāya dhammo desito? madanimmadanāya pipāsavinayāya ālayasamugghātāya vaṭṭupacchedāya taṇhakkhayāya virāgāya nirodhāya nibbāṇāya dhammo desito?*

29. *nanu āvuso bhagavatā aneka pariyaṇena kāmānaṃ pahāṇaṃ akkhātaṃ, kāmasaññānaṃ pariññā akkhātā. kāmapiṭāsānaṃ paṭivīnayo akkhāto, kāmavitakkānaṃ samugghāto akkhāto, kāmāparilāhānaṃ vūpasamo akkhāto?*

30. *netāṃ āvuso appasannānaṃ vā pasādāya pasannānaṃ vā bhīyyobhāvāya atha khvetāṃ āvuso appasannānañceva appasādāya pasannānañca ekaccānaṃ aññathattāyā"ti.*

31. *atha kho te bhikkhū āyasmantaṃ sudinnaṃ anekapariyāyena vīgārahitvā bhagavato etamatthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā āyasmantaṃ sudinnaṃ paṭipucchi: "saccaṃ kira tvaṃ sudinna, purāṇa dutiyikāya methunaṃ dhammaṃ patisevī" ti. "saccaṃ bhagavā. "vīgārahi buddho bhagavā:*

32. *"ananucchaviyaṃ moghapurisa, ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa, evaṃ svākkhāte dhammavinaye pabbajitvā na sakkhissasi yāvajīvaṃ parisuddhaṃ paripuṇṇaṃ brahmacariyaṃ carituṃ.*

33. *nanu mayā moghapurisa, anekapariyāyena virāgāya dhammo desito no sarāgāya? viṣaṃyogāya dhammo desito no saṃyogāya? anupādānāya dhammo desito no saupādānāya?*

34. *tattha nāma tvaṃ moghapurisa, mayā virāgāya dhamme desite sarāgāya cetessasi. viṣaṃyogāya dhamme desite saṃyogāya cetessasi. anupādānāya dhamme desite saupādānāya cetessasi.*

35. *nanu mayā moghapurisa, anekapariyāyena rāgavirāgāya dhammo desito? madanimmadanāya pipāsavinayāya ālayasamugghātāya vaṭṭupacchedāya taṇhakkhayāya virāgāya nirodhāya nibbāṇāya dhammo desito?*

36. *nanu mayā moghapurisa, anekapariyāyena kāmānaṃ pahāṇaṃ akkhātaṃ? kāmasaññānaṃ pariññā akkhātā? kāmapiṭāsānaṃ paṭivīnayo akkhāto? kāmavitakkānaṃ samugghāto akkhāto? kāmāparilāhānaṃ vūpasamo akkhāto?"*

37. *"varaṃ te moghapurisa āsīvisassa ghoravisassa mukhe aṅgajātaṃ pakkhittaṃ, na tveva mātugāmassa aṅgajāte aṅgajātaṃ pakkhittaṃ. varaṃ te moghapurisa kaṇhasappaṃ mukhe aṅgajātaṃ pakkhittaṃ, na tveva mātugāmassa aṅgajāte aṅgajātaṃ pakkhittaṃ. varaṃ te moghapurisa aṅgārakāsuyā ādittāya sampajjalitāya sajotibhūtāya aṅgajātaṃ pakkhittaṃ. na tveva mātugāmassa aṅgajāte aṅgajātaṃ pakkhittaṃ. taṃ kissa hetu? tato nidānaṃ hi moghapurisa maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. natveva tappaccayā*

kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. itonidānaṅca kho moghapurisa kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

38. *"tattha nāma tvaṃ moghapurisa, yaṃ tvaṃ asaddhammaṃ gāmadhammaṃ vasaladhammaṃ duṭṭhullaṃ odakantikaṃ rāhassaṃ dvayaṃdvayasamāpattiṃ samāpajjissasi, bahunnaṃ kho tvaṃ moghapurisa akusalānaṃ dhammānaṃ ādikattā pubbaṅgamo. netāṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhīyyobhāvā ya. atha khvetāṃ moghapurisa, appasannānaṅceva appasādāya, pasannānaṅca ekaccānaṃ aṅṅathattāyā"ti.*

39. *atha kho bhagavā āyasmantaṃ sudinnaṃ anekapariyāyena vigarahitvā dubharatāya dupposanāya mahicchatāya asantuṭṭhitāya. saṅgaṇikāya kosajjassa avaṇṇaṃ bhāsivā anekapariyāyena subharatāya supposatāya appicchassa santuṭṭhassa sallekhasa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇaṃ bhāsivā bhikkhunaṃ tadanucchavikaṃ tadanulomikaṃ dhammaṃ kathaṃ katvā bhikkhū āmantesi:*

40. *"tena hi bhikkhave bhikkhūnaṃ sikkhāpadaṃ paññāpessāmi dasa atthavase paṭicca: saṅghasutṭhutāya, saṅghaphāsutāya, dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya, diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasannānaṃ pasādāya, pasannānaṃ bhīyyobhāvāya, saddhammaṭṭhitiyā, vinayānuggahāya. evaṅca pana bhikkhave imaṃ sikkhāpadaṃ uddiseyyātha:*

"yo pana bhikkhu methunaṃ dhammaṃ patiseveyya, pārājiko hoti asaṃvāso"ti. evaṅcidaṃ bhagavatā bhikkhūnaṃ sikkhāpadaṃ paññattaṃ hoti.

*(mūlapaññatti)
sudinnabhāṇavāro niṭṭhito.*

gāvīupamāsutta**PTS A iv, 418, BJT A iv, 481 [9. 1. 4. 4.]****navakanipāt, paṭhama paṇṇāsaka, mahāvagga, gāvīupamāsutta**

seyyathāpi bhikkhave, gāvī pabbateyyā bālā abyattaṃ akhettaññū akusalā visame pabbate carituṃ, tassā evamassa: 'yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pānīyāni piveyyanti. sā purimaṃ pādaṃ na suppatiṭṭhitaṃ patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya, sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya. na ca apītapubbāni ca pānīyāni piveyya, yasmim̃ cassā padese ṭhitāya evamassa: yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, abāditapubbāni ceva tiṇāni khādeyyaṃ, apītapubbāni ce va pānīyāni pibeyyanti, tañca padesaṃ na sotthinā paccāgaccheyya. taṃ kissa hetu: tathā hi sā bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṃ. evameva kho bhikkhave idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati | so taṃ nimittaṃ na āsevati. na bhāveti, na bahulīkaroti, na svādiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyyanti. so na sakkoti vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharituṃ. tassevaṃ hoti; yannūnāhaṃ vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihareyyanti. So na sakkoti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharituṃ. ayaṃ vuccati bhikkhave, bhikkhu ubhato bhaṭṭho ubhato parihīno. seyyathāpi sā gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṃ.

seyyathāpi bhikkhave gāvī pabbateyyā paṇḍitā byattā khettaññū kusalā visame pabbate carituṃ. tassā evamassa: 'yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pānīyāni piveyyanti. sā purimaṃ pādaṃ suppatiṭṭhitaṃ patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya, sā agatapubbañceva disaṃ gaccheyya, akhāditapubbāni ceva tiṇāni khādeyya, apītapubbāni ca pānīyāni piveyya. yasmim̃ cassā padese ṭhitāya evamassa: yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ceva tiṇāni khādeyyaṃ apītapubbāni ceva pānīyāni piveyyanti' tañca padesaṃ sotthinā paccāgaccheyya. taṃ kissa hetu: tathā hi sā bhikkhave gāvī pabbateyyā paṇḍitā vyattā khettaññū kusalā visame pabbate carituṃ.

evameva kho bhikkhave idhekacco bhikkhu paṇḍito byatto khettaññū kusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādiṭṭhitaṃ adhiṭṭhāti. tassa evaṃ hoti: vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyyanti. so dutiyaṃ jhānaṃ anabhiṃsamāno vitakkavicārānaṃ vūpasamā dutiyaṃ jhānaṃ upasampajja viharati. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādiṭṭhitaṃ adhiṭṭhāti. tassa evaṃ hoti: "yannūnāhaṃ pītiyā ca virāgā upekkhako ca vihareyyaṃ, sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeyyaṃ, yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī 'ti tatiyaṃ jhānaṃ upasampajja vihareyyanti' so pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yantaṃ ariyā upekkhako satimā sukhavihārī tatiyaṃ jhānaṃ upasampajja viharati. so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ sukhasa ca pahānā dukkhasa ca pahānā pubbeva

somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyyanti. so catutthaṃ jhānaṃ anabhihiṃsamāno sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. so taṃ nimittaṃ āsevati, bhāveti, bahulīkaroti, svādhiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā' ananto ākāso 'ti ākānāsañcāyatanam upasampajja vihareyyanti. so ākāśānañcāyatanam anabhihiṃsamāno sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā' ananto ākāso 'ti ākāśānañcāyatanam upasampajja viharati. so taṃ nimittaṃ āsevati, bhāveti, bahulīkaroti, svādhiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ sabbaso ākāśānañcāyatanam samatikkamma' anantaṃ viññāṇanti' viññāṇañcāyatanam upasampajja vihareyyanti. so viññāṇañcāyatanam anabhihiṃsamāno sabbaso ākāśānañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati. so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja vihareyyanti. so ākiñcaññāyatanam anabhihiṃsamāno sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṃ adhiṭṭhāti.

tassa evaṃ hoti: 'yannūnāhaṃ sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja vihareyyanti. so nevasaññānāsaññāyatanam anabhihiṃsamāno sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svidhiṭṭhitaṃ dhiṭṭhāti. tassa evaṃ hoti: 'yannūnāhaṃ sabbaso nevasaññānāsaññāyatanam samatikkamma saññā vedayitanirodham upasampajja vihareyyanti. so saññāvedayitanirodham anabhihiṃsamāno sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati.

yato kho bhikkhave bhikkhu taṃ tadevasamāpattiṃ samāpajjatipi vuṭṭhāti pi. tassa muduṃ cittaṃ hoti kammaññaṃ, mudunā citte kammaññena appamāṇo samādhi hoti subhāvito. so appamāṇena samādhinā subhāvitena yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya. tatra tatreva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

so sace ākañkhati "anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ, ekopi hutvā bahudhā assaṃ bahudhāpi hutvā eko assaṃ āvibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ seyyathāpi ākāse, paṭhaviyā pi ummujjanimujjaṃ kareyyaṃ seyyathāpi udake, udake pi abhijjamāne gaccheyyaṃ seyyathāpi paṭhaviyaṃ, ākāse pi pallaṅkena kameyyaṃ seyyathāpi pakkhisakuṇo, imepi candimasuriye evaṃ mahiddhike mahānubhāve pāṇinā parimaseyyaṃ parimajjeyyaṃ, yāva brahmalokāpi kāyena vasaṃ vatteyya" nti. Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

So sace ākañkhati "dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ dibbe ca mānuse ca ye dūre ye santike cā"ti. Tatra tatreva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

So sace ākañkhati parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ, sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ, samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ, sañkhittaṃ vā cittaṃ sañkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ, mahaggataṃ vā cittaṃ mahaggataṃ

cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ, sauttaraṃ vā cittaṃ sauttaraṃ citatanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ, samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ, vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyanti. Tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

So sace ākaṅkhati " nekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathīdaṃ : ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe. Amutrāsīṃ evaṇṇāmo evaṇṇotto evaṇṇaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto. So tato cuto amutra upapādiṃ. Tatrāpāsīṃ evaṇṇāmo evaṇṇotto evaṇṇaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto. So tato cuto idhūpapanno ' ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya "nti tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

So sace ākaṅkhati dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. ' Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā. Te kāyassa bhedaṃ parammaraṇā sugatiṃ saggāṃ lokāṃ upapannā' ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya " nati tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

So sace ākaṅkhati " āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya "nti tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

gāvīupamāsuttavaṇṇanā

PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803

*aṅguttaranikāya aṭṭhakathā (manorathapūraṇī), navakanipātavaṇṇanā,**gāvīupamāsuttavaṇṇanā*

35. catutthe **pabbateyyā**ti pabbatacārini. **na suppatiṭṭhitam patiṭṭhāpetvā**ti yathā suppatiṭṭhitā hoti, evaṃ na patiṭṭhāpetvā. **taṃ nimittanti** taṃ paṭhamajjhānasaṅkhātam nimittam. **na svādhiṭṭhitam adhiṭṭhāti**ti yathā suṭṭhu adhiṭṭhitam hoti, na evaṃ adhiṭṭhāti. **anabhihiṃsamānoti** apothento aviheṭhento. **mudu cittaṃ hoti kammaññanti** yathā vipassanācittaṃ lokuttaramaggakkhaṇe mudu kammakkhamam kammayoggaṃ hoti, evamassa abhiññāpādakaṃ catutthajjhānacittaṃ mudu hoti kammaññaṃ **appamāṇo samādhī**ti catubrahmavihārasamādhīpi maggaphalasangāhīpi appamāṇo samādhī nāma, idha pana “appamāṇaṃ appamāṇārammaṇaṃ”ti iminā pariyāyena suppaṇṇasamādhī appamāṇasangāhīti daṭṭhabbo. **so appamāṇena samādhinā subhāvitena**ti imasmim ṭhāne ayaṃ bhikkhu vipassanaṃ vaḍḍhetvā arahattaṃ patto. Idāni khīṇāsavassa abhiññāpaṭipāṭim dassento **yassa yassa cāti-ādimāha**.

mahāvedallasutta**PTS M i, 292 [43], BJT M i, 684 [1. 5. 3.]****majjhimanikāya, mūlapaṇṇāsaka, cūlayamakavagga, mahāvedallasutta**

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā mahākoṭṭhito sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā sārīputto tenupasaṅkami. upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā mahākoṭṭhito āyasmantaṃ sārīputtaṃ etadavoca:

2. "duppañño duppañño āvuso vuccati.

kittāvatā nu kho āvuso duppañño vuccatī" ti?

nappajānāti nappajānātīti kho āvuso, tasmā duppañño vuccati.

kiñca nappajānāti?

idaṃ dukkhanti nappajānāti, ayaṃ dukkhasamudayoti nappajānāti, ayaṃ dukkhanirodhoti

nappajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti nappajānāti.

nappajānāti, nappajānātīti kho āvuso, tasmā duppañño vuccati.

3. sādḥāvusoti kho āyasmā mahākoṭṭhito āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttariṃ pañhaṃ āpucchi:

"Paññavā paññavāti āvuso vuccati.

kittāvatā nu kho āvuso paññavāti vuccatī" ti?

pajānāti pajānātīti kho āvuso, tasmā paññavāti vuccati.

kiñca pajānāti?

idaṃ dukkhanti pajānāti, ayaṃ dukkhasamudayoti pajānāti, ayaṃ dukkhanirodhoti, pajānāti.

ayaṃ dukkhanirodhagāminī paṭipadāti pajānāti.

pajānāti pajānātīti kho āvuso, tasmā paññavāti vuccati.

4. "viññāṇaṃ viññāṇanti āvuso vuccati.

kittāvatā nu kho āvuso viññāṇanti vuccatī" ti?

vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccati.

kiñca vijānāti: sukhanṭipi vijānāti, dukkhanṭipi vijānāti, adukkhamasukhanṭipi vijānāti.

vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccatīti.

5. "yā cāvuso paññā, yañca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visāsaṭṭhā, labbhā ca paṇime dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetunti?

yā cāvuso paññā, yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visāsaṭṭhā. na ca labbhā

imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. yañcāvuso

pajānāti taṃ vijānāti. yaṃ vijānāti taṃ pajānāti. tasmā ime dhammā saṃsaṭṭhā no

visāsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ

paññāpetunti.

6. "yā cāvuso paññā, yañca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visāsaṭṭhānaṃ kiṃ nānākaraṇa"nti?

yā cāvuso paññā, yañca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visāsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ.

idaṃ nesaṃ nānākaraṇanti.

7. "vedanā vedanāti āvuso vuccati.

kittāvatā nu kho āvuso vedanāti vuccatī" ti.

vedeti vedetīti kho āvuso, tasmā vedanāti vuccati kiñca vedeti?. sukhampi vedeti, dukkhampi

vedeti, adukkhamasukhampi vedeti.
vedeti vedetīti kho āvuso, tasmā vedanāti vuccatīti.

8. "saññā saññāti āvuso vuccati kittāvatā nu kho āvuso saññāti vuccatī"ti?
sañjānāti sañjānātīti kho āvuso, tasmā saññāti vuccati.
kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohītakampi sañjānāti, odātampi
sañjānāti,
sañjānāti sañjānātīti kho āvuso, tasmā saññāti vuccati.

9. "yā cāvuso vedanā yā ca saññā yañca viññāṇaṃ ime dhammā saṃsaṅghā udāhu
visaṃsaṅghā, labbhā ca pañimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ
paññāpetu"nti?
yā cāvuso vedanā yā ca saññā yañca viññāṇaṃ ime dhammā saṃsaṅghā no visaṃsaṅghā. na ca
labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ.
yañcāvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā saṃsaṅghā no
visaṃsaṅghā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ
paññāpetunti.

10. "nissatṭhena hāvuso pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyya"nti?
nissatṭhena hāvuso pañcahi indriyehi parisuddhena manoviññāṇena ananto ākāso
ākāsānañcāyatanaṃ neyyaṃ, anantaṃ viññāṇanti viññāṇañcāyatanaṃ neyyaṃ, natthi kiñcīti
ākīñcaññāyatanaṃ neyyanti.

11. "neyyaṃ pañāvuso dhammaṃ kena pajānāti"ti.
neyyaṃ kho āvuso dhammaṃ paññācakkhunā pajānātīti.

12. "paññā pañāvuso kimatthiyā"ti?
paññā kho āvuso abhiññatthā pariññatthā pahānatthāti.

13. kati pañāvuso paccayā sammādiṭṭhiyā uppādāyāti?
dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso, yoniso ca manasikāro.
ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyāti.

14. katīhi pañāvuso aṅgehi anuggahītā sammādiṭṭhi cetovimuttiphala ca hoti
cetovimuttiphalañisaṃsā ca. paññāvimuttiphala ca hoti paññāvimuttiphalañisaṃsā cāti?

pañcahi kho āvuso aṅgehi anuggahītā sammādiṭṭhi cetovimuttiphala ca hoti
cetovimuttiphalañisaṃsā ca. paññāvimuttiphala ca hoti paññāvimuttiphalañisaṃsā ca:
idhāvuso sammādiṭṭhi sīlānuggahītā ca hoti, sutānuggahītā ca hoti, sākacchānuggahītā ca
hoti, samathānuggahītā ca hoti, vipassanānuggahītā ca hoti. imehi kho āvuso pañcahi aṅgehi
anuggahītā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalañisaṃsā ca
paññāvimuttiphala ca hoti paññāvimuttiphalañisaṃsā cāti.

15. kati pañāvuso bhavāti?
tayo me āvuso bhavā: kāma bhavo rūpabhavo arūpabhavoti.

16. kathaṃ pañāvuso āyatīṃ punabbhavābhiniḍḍatti hotīti?
avijjānīvaraṇānaṃ kho āvuso sattānaṃ taṅhāsāññojanānaṃ tatra tatrābhinandanā evaṃ
āyatīṃ punabbhavābhiniḍḍatti hotīti.

17. *kathaṃ panāvuso āyaṭiṃ punabbhavābhiniḅbatti na hotīti?*
avijjāviraḡā kho āvuso vijjuppādā taṇhānirodhā evaṃ āyaṭiṃ punabbhavābhiniḅbatti na hotīti.

18. *katamaṃ panāvuso paṭhamaṃ jhānanti?*
idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.
idaṃ vuccatāvuso paṭhamaṃ jhānanti.

19. *paṭhamaṃ panāvuso jhānaṃ kataṅgikanti?*
paṭhamaṃ kho āvuso jhānaṃ pañcaṅgikaṃ: idhāvuso paṭhamaṃ jhānaṃ samāpannassa bhikkhuno vitakko ca vattati vicāro ca. pīti ca sukhañca cित्tekaggatā ca.
paṭhamaṃ kho āvuso jhānaṃ evaṃ pañcaṅgikanti.

20. *paṭhamaṃ panāvuso jhānaṃ kataṅgavippahīnaṃ kataṅgasamannāgatanti?*

paṭhamaṃ kho āvuso jhānaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ: idhāvuso paṭhamaṃ jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.
Vitakko ca vattati vicāro ca pīti ca sukhañca cित्tekaggatā ca.
paṭhamaṃ kho āvuso jhānaṃ evaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgatanti.

21. *pañcimānī āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti. seyyathīdaṃ: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotīti?*

pañcimānī āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti. seyyathīdaṃ: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano ca nesaṃ gocaravisayaṃ paccanubhotīti

22. *pañcimānī āvuso indriyāni seyyathīdaṃ: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. imāni kho āvuso pañcindriyāni kiṃ paṭicca tiṭṭhantīti?*
pañcimānī āvuso indriyāni seyyathīdaṃ: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. imāni kho āvuso pañcindriyāni āyuṃ paṭicca tiṭṭhantīti?

23. *āyu panāvuso kiṃ paṭicca tiṭṭhatīti.*
āyu usmaṃ paṭicca tiṭṭhatīti

24. *usmā panāvuso kiṃ paṭicca tiṭṭhatīti?*
usmā āyuṃ paṭicca tiṭṭhatīti.

25. *idāneva kho mayaṃ āvuso āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma: āyu usmaṃ paṭicca tiṭṭhatīti. idāneva kho mayaṃ āvuso āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma: usmā āyuṃ paṭicca tiṭṭhatīti. yathākataṃ panāvuso imassa bhāsitassa attho daṭṭhabboti? tena hāvuso upamaṃ te karissāmi. upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. seyyathāpi āvuso telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati, evameva kho āvuso āyu usmaṃ paṭicca tiṭṭhati. usmā ca āyuṃ*

paṭicca tiṭṭhatīti.

26. *teva nu kho āvuso āyusaṅkhārā teva vedanīyā dhammā, udāhu aññe āyusaṅkhārā aññe vedanīyā dhammāti?*

na kho āvuso teva āyusaṅkhārā teva vedanīyā dhammā. teva kho āvuso āyusaṅkhārā abhaviṃsu teva vedanīyā dhammā, nayidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. yasmā ca kho āvuso aññe āyusaṅkhārā, aññe vedanīyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyatīti.

27. *yadā nu kho āvuso imaṃ kāyaṃ kati dhammā jahanti, athāyaṃ kāyo ujjhito avakkhito seti yathā kaṭṭhaṃ acetananti?.*

yadā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti, āyu usmā ca viññāṇaṃ, athāyaṃ kāyo ujjhito avakkhito seti yathā kaṭṭhaṃ acetananti?.

28. *yvāyaṃ āvuso mato kālakato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, imesaṃ kiṃ nānākaraṇanti?*

yvāyaṃ āvuso mato kālakato tassa kāyasaṅkhārā niruddhā paṭippassaddhā. vacīsaṅkhārā niruddhā paṭippassaddhā. cittasaṅkhārā niruddhā paṭippassaddhā. āyu parikkhīno. usmā vūpasantā. indriyāni viparibhinnāni.

yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, tassapi kāyasaṅkhārā niruddhā paṭippassaddhā. vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā. āyu aparikkhīno. usmā avūpasantā. indriyāni vipassannāni.

yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, idaṃ tesam nānākaraṇanti.

29. *kati panāvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyāti?*

cattāro kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpatatiyā: idhāvuso bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyāti.

30. *kati panāvuso paccayā animittāya cetovimuttiyā samāpattiyāti?*

dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyā: sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro.

ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyāti.

31. *kati panāvuso paccayā animittāya cetovimuttiyā ṭhitiyāti?*

tayo kho āvuso paccayā animittāya cetovimuttiyā ṭhitiyā: sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro pubbeva abhisāṅkhāro

ime kho āvuso tayo paccayā animittāya cetovimuttiyā ṭhitiyāti.

32. *kati panāvuso paccayā animittāya cetovimuttiyā vuṭṭhānāyāti?*

dve kho āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāya: sabbanimittānañca manasikāro, animittāya ca dhātuyā amanasikāro.

ime kho āvuso dve paccayā animittāya cetovimuttiyā vuṭṭhānāyāti.

33. *yā cāyaṃ āvuso appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā*

cetovimutti, yā ca animittā ceto vimutti, ime dhammā nānaṭṭhā ceva nānābyañjanā ca, udāhu ekaṭṭhā byañjanameva nānanti.?

yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaññā cetovimutti yā ca suññatā cetovimutti, yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāṭṭhā ceva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā byañjanameva nānaṃ.

34. katamo cāvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāṭṭhā ceva nānābyañjanā ca?

idhāvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

karuṇāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

muditāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

ayaṃ vuccatāvuso appamāṇā ceto vimutti.

katamā cāvuso ākiñcaññā cetovimutti?

idhāvuso bhikkhu sabbaso viññāṇaṅcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. ayaṃ vuccatāvuso ākiñcaññā cetovimutti.

katamā cāvuso suññatācetovimutti?

idhāvuso bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: suññamidaṃ attena vā attaniyena vāti . ayaṃ vuccatāvuso suññatā cetovimutti.

katamā cāvuso animittā cetovimutti?

idhāvuso bhikkhu sabbanimittānaṃ amanasikārā animittaṃ ceto samādhiṃ upasampajja viharati. ayaṃ vuccatāvuso animittā cetovimutti.

ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāṭṭhā ceva nānābyañjanā ca.

35. katamo cāvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā byañjanameva nānaṃ?

rāgo kho āvuso pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā.

yāvatā kho āvuso appamāṇā ceto vimuttiyo, akuppā tāsā cetovimutti aggamakkhāyati. sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena.

*rāgo kho āvuso kiñcano, doso kiñcano, moho kiñcano.
te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim
anuppādadhammā.
yāvatā kho āvuso ākiñcaññā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. sā
kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.*

*rāgo kho āvuso nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.
te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatim
anuppādadhammā.
yāvatā kho āvuso animittā cetovimuttiyo akuppā tāsam cetovimutti aggamakkhāyati. sā kho
panākuppā cetovimutti suññā rāgena, suññā dosena suññā mohena.*

*ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā, byañjanameva
nānanti.*

*idamavocāyasmā sārīputto. attamano āyasmā mahā koṭṭhito āyasmato sārīputtassa bhāsitaṃ
abhinandīti.*

mahāvedallasuttaṃ tatiyaṃ.

kīṭāgirisutta**PTS M i, 477, BJT M i, 242 [2. 2. 10]****majjhimanikāya, mūlapaṇṇāsaka, bhikkhuvagga, kīṭāgirisutta***evaṃ me suttaṃ*

*ekam samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ.
tatra kho bhagavā bhikkhū āmantesi: ahaṃ kho bhikkhave aññatreva rattibhojanā bhuñjāmi,
aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhatañca sañjānāmi
appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave aññatreva
rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā
appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti.
evambhanteti kho te bhikkhū bhagavato paccassosum.
atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo
tadavasari. tatra sudaṃ bhagavā kīṭāgirisimṃ viharati kāsīnaṃ nigame.*

*tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimṃ āvāsikā honti.
atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimṃsu.
upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum: bhagavā kho āvuso aññatreva
rattibhojanā bhuñjati bhikkhu saṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā
appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha
tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi
rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca lahuṭṭhānañca
balañca phāsuvihārañcā'ti.
evaṃ vutte assajipunabbasukā bhikkhū te bhikkhū etadavocum: 'mayaṃ kho āvuso sāyañceva
bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle
appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te
mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayaṃ bhuñjissāma pāto
ca divā ca vikāle'ti.*

yato kho te bhikkhu nāsakkhimṃsu assajipunabbasuke bhikkhū saññāpetum.

*atha yena bhagavā tenupasaṅkamimṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdimṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum.
"idha mayaṃ bhante yena assajipunabbasukā bhikkhū tenupasaṅkamimha.
upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: 'bhagavā kho āvuso aññatreva
rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā
appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha
tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi
rattibhojanā bhuñjamānā appābādhatañca sañjānissatha, appātaṅkatañca lahuṭṭhānañca
balañca phāsuvihārañcā'ti.
evaṃ vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: 'mayaṃ kho āvuso
sāyañceva bhuñjāma pāto ca divā ca vikāle. te mayaṃ sāyañceva bhuñjamānā pāto ca divā
ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca
phāsuvihārañca, te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva
mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti.
yato kho mayaṃ bhante nāsakkhimha assajipunabbasuke bhikkhū saññāpetum. atha mayaṃ
etamatthaṃ bhagavato ārocemā'ti.*

*atha kho bhagavā aññataraṃ bhikkhum āmantesi: ehi tvaṃ bhikkhu mama vacanena
assajipunabbasuke bhikkhū āmantehi, sathāyasmante āmanteti'ti. evambhanteti kho so
bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami.*

upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca: 'satthāyasmante āmantetī'ti. evamāvuso kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca,

'saccaṃ kira bhakkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum: bhagavā kho āvuso aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso rattibhojanā bhuñjamānā appabādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, etha tumhepi āvuso aññatreva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appabādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. evaṃ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: 'mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle, appabādhatañca sañjānāma appataṅkatañca lahuṭṭhānañca balañca phāsuvihārañca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle'ti. evambhante.

kinnu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukkaṃ vā dukkaṃ vā adukkhamasukkaṃ vā, tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. no'hetam bhante. nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha, 'idhekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ dukkaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. Kusalā dhammā parihāyanti. idhapanekaccassa evarūpaṃ dukkaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. idhekaccassa evarūpaṃ adukkhamasukkaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. idha panekaccassa evarūpaṃ adukkhamasukkaṃ vedanaṃ vediyato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti'ti evambhante.

sādhū bhikkhave mayā'cetam bhikkhave aññātam abhaviṣṣa adiṭṭham aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idhekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyantīti. evamahaṃ ajānanto' evarūpaṃ sukkaṃ vedanaṃ pajahathā'ti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhaviṣṣā'ti. no hetam bhante, yasmā ca kho etaṃ bhikkhave mayā nātam diṭṭham viditaṃ sacchikataṃ phassitaṃ paññāya, 'idhekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti. tasmāham ' evarūpaṃ sukkaṃ vedanaṃ pajahathā'ti vadāmi.

mayā'cetam bhikkhave aññātam abhaviṣṣa adiṭṭham aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: 'idhekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamahaṃ ajānanto ' evarūpaṃ sukkaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. api nu me etaṃ bhikkhave patirūpaṃ abhaviṣṣāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā nātam diṭṭham viditaṃ sacchikataṃ phassitaṃ paññāya 'idhekaccassa evarūpaṃ sukkaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāham evarūpaṃ sukkaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetam bhikkhave aññātam abhaviṣṣa adiṭṭham aviditaṃ asacchikataṃ aphaṣṣitaṃ

paññāya: 'idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāntī'ti. evamaḥaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya 'idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ pajahathāti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣṣa adīṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: 'idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti. vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya 'idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣṣa adīṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: 'idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissā'ti. no hetambhante. 'yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya 'idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā'ti vadāmi

mayā'cetaṃ bhikkhave aññātaṃ abhaviṣṣa adīṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: 'idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayanti'ti. evamaḥaṃ ajānanto 'evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadeyyaṃ. 'api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. no hetam bhante. 'yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya 'idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti'ti. tasmāhaṃ evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi

nāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ appamādena karaṇīyanti vadāmi. na panāhaṃ bhikkhave sabbesaṃyeva bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā tathārūpānāhaṃ bhikkhave bhikkhūnaṃ nāppamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tesam appamādena abhabbā te pamajjitum, ye ca kho te bhikkhave bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyā'nti vadāmi. taṃ kissa hetu: appevanāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyāmānā yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyu'nti. imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

sattime bhikkhave puggalā santo saṃvijjāmānā lokasmiṃ.

katame satta:

ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto | *saddhāvimutto dhammānusārī saddhānusārī.*

katamo ca bhikkhave puggalo ubhatobhāgavimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjituṃ.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: kataṃ tassa appamādena abhabbo so pamajjituṃ.

katamo ca bhikkhave puggalo kāyasakkhī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave puggalo kāyasakkhī. imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. ayaṃ vuccati bhikkhave puggalo diṭṭhappatto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. tathāgate cassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. ayaṃ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā

aparikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. api cassa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puḅgalo dhammānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puḅgalo saddhānusārī: idha bhikkhave ekacco puḅgalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti. tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ. api cassa ime dhammā honti. seyyathīdaṃ: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. ayaṃ vuccati bhikkhave puḅgalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyanti vadāmi.

nāhaṃ bhikkhave ādikeneva aññārādhanam vadāmi. Api ca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti. kathaṃca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotamaṃ odahati, oḥitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijjha passati.

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasaṅkamaṃ nāhosi. sāpi nāma bhikkhave payirupāsanaṃ nāhosi. tampi nāma bhikkhave sotāvadhānaṃ nāhosi. tampi nāma bhikkhave dhammasavanaṃ nāhosi. sāpi nāma bhikkhave dhammadhāraṇā nāhosi. sāpi nāma bhikkhave atthūparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vipaṭipannā'ttha bhikkhave. micchāpaṭipannā'ttha bhikkhave. kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā,

atthi bhikkhave catuppadaṃ veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso na cirasseva paññāyatthaṃ ājāneyya. uddisissāmi vo bhikkhave. ājānissatha metanti. ke ca mayaṃ bhante, ke ca dhammassa aññātāroti. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati, tassapayaṃ evarūpī paṇopaṇaviyā na upeti. evaṃca no assa, atha naṃ kareyyāma. na ca no evamassa, na naṃ kareyyāmāti. kimpāna bhikkhave yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato ayamanudhammo hoti: satthā bhagavā, sāvako hamasmi. jānāti bhagavā, nāhaṃ jānāmīti. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato rumhaniyaṃ satthusāsanaṃ hoti ojavantaṃ. saddhassa bhikkhave sāvakassa satthusāsane pariyogāya vattato ayamanudhammo hoti: 'kāmaṃ taco ca nahāru ca atṭhi ca avasissatu

*upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena
purisaparakkamena pattaṃ, na taṃ apāpuṇitvā viriyassa satthānaṃ bhavissatī'ti.
Saddhassa bhikkhave sāvakaṃ satthusāsane pariyogāya vattato dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.*

idamavoca bhagavā. attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

kīṭāgirisuttaṃ dasamaṃ.

cūlavedallasuttavaṇṇanā

PTS Ps ii, 363 – 4, SHB Ps ii, 302 [1.5.4]

majjhimanikāya aṭṭhakathā (papañcasūdānī), cūlavedallasuttavaṇṇanā

idāni ekacittakkhaṇikaṃ maggasamādhim̐ sanimittam̐ saparikkhāram̐ pucchanto, **katamo panāyyeti**-ādimāha. tassa vissajjane cattāro satipaṭṭhānā maggakkhaṇe catukiccasādhanavasena uppannā sati, sā samādhissa paccayatthena nimittam̐. cattāro sammappadhānā catukiccasādhanavaseneva uppannam̐ vīriyam̐, tam̐ parivāraṭṭhena parikkhāro hoti. **tesaṃyeva dhammānanti** tesaṃ maggasampayuttadhammānam̐. **āsevanā**ti-ādīsu ekacittakkhaṇikāyeva āsevanādayo vuttāti.

vitaṇḍavādī pana, “ekacittakkhaṇiko nāma maggo natthi, ‘evaṃ bhāveyya satta vassāni’ ti hi vacanato sattapi vassāni maggabhāvanā hoti, kilesā pana lahu chijjantā sattahi ñāṇehi chijjanti” ti vadati. so “suttam̐ āharā” ti vattabbo. addhā aññam̐ apassanto, “yā tesaṃyeva dhammānam̐ āsevanā bhāvanā bahulīkamman” ti idameva suttam̐ āharitvā, “aññena cittaena āsevati, aññena bhāveti, aññena bahulīkaroti” ti vakkhati. tato vattabbo- “kiṃ panidaṃ, suttam̐ neyyattham̐ nītatthan” ti. Tato vakkhati- “nītattham̐ yathā suttam̐ tatheva attho” ti. tassa idaṃ uttaram̐- evaṃ sante ekaṃ cittaṃ āsevamānam̐ uppannam̐, aparampi āsevamānam̐, aparampi āsevamānanti evaṃ divasampi āsevanāva bhavissati, kuto bhāvanā, kuto bahulīkammanam̐? ekaṃ vā bhāvayamānam̐ uppannam̐ aparampi bhāvayamānam̐ aparampi bhāvayamānanti evaṃ divasampi bhāvanāva bhavissati, kuto āsevanā kuto bahulīkammanam̐? ekaṃ vā bahulīkarontam̐ uppannam̐, aparampi bahulīkarontam̐, aparampi bahulīkarontanti evaṃ divasampi bahulīkammanameva bhavissati kuto āsevanā, kuto bhāvanāti.

atha vā evaṃ vadeyya- “ekena cittaena āsevati, dvīhi bhāveti, tīhi bahulīkaroti. dvīhi vā āsevati, tīhi bhāveti, ekena bahulīkaroti (pg. 2.0263) tīhi vā āsevati, ekena bhāveti, dvīhi bahulīkaroti” ti. so vattabbo- “mā suttam̐ me laddhanti yaṃ vā tam̐ vā avaca. pañham̐ vissajjentena nāma ācariyassa santike vasitvā buddhavacanam̐ uggaṇhitvā attharasam̐ viditvā vattabbam̐ hoti. ekacittakkhaṇikāva ayam̐ āsevanā, ekacittakkhaṇikā bhāvanā, ekacittakkhaṇikaṃ bahulīkammanam̐. khayagāmilokuttaramaggo bahulīcittakkhaṇiko nāma natthi, ‘ekacittakkhaṇikoyevā’ ti saññāpetabbo. sace saññānāti, saññānātu, no ce saññānāti, gaṇṇa pātova vihāram̐ pavisitvā yāgum̐ pivāhi” ti uyyojetabbo.

kosambakasuttavaṇṇanā

PTS Ps ii, 404, SHB Ps ii, 335 [1. 5. 8]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kosambakasuttavaṇṇanā

500. dhammatā (pg. 2.0301) susamanniṭṭhā hotīti sabhāvo suṭṭhu samannesito hoti. sotāpattiphalasacchikiriyāyāti karaṇavacanaṃ sotāpattiphalasacchikataññānenāti attho. evaṃ sattaṅgasamannāgatoti evaṃ imehi sattahi mahāpaccavekkhaṇaṇñāṇehi samannāgato. ayaṃ tāva ācariyānaṃ samānakathā. lokuttaramaggo hi bahucittakkhaṇiko nāma natthi.

vitaṇḍavādī pana ekacittakkhaṇiko nāma maggo natthi, “evaṃ bhāveyya satta vassāni”ti hi vacanato sattapi vassāni maggabhāvanā honti. kilesā pana lahu chijjantā sattahi ñāṇehi chijjantīti vadati. so suttaṃ āharāti vattabbo, addhā aññaṃ suttaṃ apassanto, “idamassa paṭhamaṃ ñāṇaṃ adhigataṃ hoti, idamassa dutiyaṃ ñāṇaṃ ...pe... idamassa sattamaṃ ñāṇaṃ adhigataṃ hoti”ti imameva āharitvā dassessati. tato vattabbo kiṃ panidaṃ suttaṃ neyyatthaṃ nītatthanti. tato vakkhati- “nītatthattaṃ, yathāsuttaṃ tatheva attho”ti. so vattabbo- “dhammatā susamanniṭṭhā hoti sotāpattiphalasacchikiriyāyāti ettha ko attho”ti? addhā sotāpattiphalasacchikiriyāyattoti vakkhati. tato pucchitabbo, “maggasamaṅgī phalaṃ sacchikaroti, phalasmaṅgī”ti. jānanto, “phalasmaṅgī sacchikaroti”ti vakkhati. tato vattabbo,- “evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpattiphalasamannāgato hotīti idha maggaṃ abhāvetvā maṇḍūko viya uppativā ariyasāvako phalameva gaṇhissati. mā suttaṃ me laddhanti yaṃ vā taṃ vā avaca. pañhaṃ vissajjenta nāma ācariyasantike vasitvā buddhavacanaṃ uggaṇhitvā attharasaṃ viditvā vattabbaṃ hoti”ti. “imāni satta ñāṇāni ariyasāvakassa paccavekkhaṇaṇñāṇāneva, lokuttaramaggo bahucittakkhaṇiko nāma natthi, ekacittakkhaṇikoyevā”ti saññāpetabbo. sace saññānāti saññānātu. no ce saññānāti, “gaccha pātova vihāraṃ pavisitvā yāguṃ pivāhi”ti uyyojetabbo. sesaṃ sabbattha uttānamevāti.

yadaniccasutta**PTS S iii, 22, BJT S iii, 38 [1. 1. 2. 4.]**

saṃyuttanikāya, khandhakavagga, mūlapaṇṇāsaka, aniccavagga, yadaniccasutta
 15. sāvattiyāma- rūpaṃ bhikkhave, aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ
 tadanantā, yadanattā taṃ "netam mama neso 'hamasmi, na me so attā"ti evametam
 yathābhūtaṃ sammappaññāya daṭṭhabbam. evaṃ passaṃ bhikkhave, sutavā ariyasāvako
 rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. saṃkhāresupi
 nibbindati, viññānasmimpi nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ
 vimuttamiti ñāṇaṃ hoti: khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ
 itthattāyāti pajānātīti.

*vedanā aniccā yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanantā, yadanattā taṃ "netam
 mama, neso 'hamasmi, na me so attā"ti evametam yathābhūtaṃ sammappaññāya
 daṭṭhabbam. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati,
 vedanāyapi nibbindati, saññāyapi nibbindati. Saṃkhāresupi nibbindati, viññānasmimpi
 nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: khīṇā
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.*

*saññā aniccā yadaniccaṃ taṃ dukkhaṃ, dukkhaṃ tacanattā, yadanattā taṃ "netam
 mama, neso 'hamasmi, na me so attā"ti evametam yathā bhūtaṃ sammappaññāya
 daṭṭhabbam. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati,
 vedanāyapi nibbindati, saññāyapi nibbindati. Saṃkhāresupi nibbindati, viññānasmimpi
 nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: khīṇā
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.*

*saṃkhārā aniccā yadaniccaṃ taṃ dukkhaṃ, dukkhaṃ tacanattā, yadanattā taṃ "netam
 mama, neso 'hamasmi, na me so attā"ti evametam yathā bhūtaṃ sammappaññāya
 daṭṭhabbam. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati,
 vedanāyapi nibbindati, saññāyapi nibbindati. saṃkhāresupi nibbindati, viññānasmimpi
 nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: khīṇā
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.*

*viññāṇaṃ aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanantā, yadanattā taṃ
 "netam mama neso 'hamasmi, na meso attā"ti evametam yathābhūtaṃ sammappaññāya
 daṭṭhabbam. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati,
 vedanāyapi nibbindati, saññāyapi nibbindati. saṃkhāresupi nibbindati, viññānasmimpi
 nibbindati. nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: khīṇā
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.*

samanupassanāsutta**PTS S iii, 46, BJT S iii, 82 [1. 1. 5. 5]****saṃyuttanikāya, khandhakavagga, mūlapaṇṇāsaka, attadīpavagga, samanupassanāsutta**
47. sāvattḥiyaṃ:*ye hi keci bhikkhave, samaṇāvā brahmaṇā vā anekavihitam attānaṃ samanupassamānā
samanupassanti, sabbe te pañcupādānakkhandhe samanupassanti, etesaṃ vā aññataram.**katame pañca:**idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto, rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attati vā
rūpaṃ, rūpasmim vā attānaṃ,**idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto, vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attati vā
vedanaṃ, vedanasmiṃ vā attānaṃ,**idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto, saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attati vā
saññaṃ, saññasmiṃ vā attānaṃ.**idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto, saṅkhāre attato samanupassati saṅkharāvantaṃ vā attānaṃ attati
vā saṅkhāraṃ, saṅkhārasmiṃ vā attānaṃ,**idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto, viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ attati
vā viññānaṃ, viññānasmiṃ vā attānaṃ.**iti ayañceva samanupassanā asmīti cassa avigataṃ hoti. asmīti kho pana bhikkhave avigate,
pañcannaṃ indriyānaṃ avakkanti hoti: cakkhunadriyassa sotindriyassa ghānindriyassa
jivhindriyassa kāyindriyassa. atthi bhikkhave mano atthi dhammā, atthi avijjādhātu
avijjāsamphassaena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa asmīti'pissa
hoti, ayamahasmīti'pissa hoti bhavissanti pi'ssa hoti, rūpī bhavissanti'pissa hoti, arūpī
bhavissanti'pissa hoti. saññī bhavissanti'pissa hoti, asaṇṇī bhavissanti'pissa hoti.
nevasaññīnāsaṇṇī bhavissanti'pissa hoti.**tiṭṭhanti kho pana bhikkhave, tattheva pañcindriyāni, ahettha sutavato ariyasāvakassa avijjā
pahīyati, vijjā uppajjati, tassa avijjāvirāgā vijjuppādā asmīti'pissa na hoti.
ayamahasmīti'pissa na hoti, bhavissanti'pissa na hoti, na bhavissanti'pissa na hoti, saññī
bhavissanti'pissa na hoti, asaṇṇī bhavissanti'pissa na hoti, nevasaññīnāsaṇṇī bhavissanti'
pissa na hotīti.*

pañcavaggiyasutta**PTS S iii, 66-7, BJT S iii, 114 [1. 2. 1. 7.]**

saṃyuttanikāya, khandhakavagga, mūlapañṇāsaka, upayavagga, pañcavaggiyasutta
 59. ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. tatra kho bhagavā
 pañcavaggiye bhikkhū āmantesi, "bhikkhavo'ti. 'bhadante'ti te bhikkhū bhagavato
 paccassosum, bhagavā etadavoca:

rūpaṃ bhikkhave, anattā, rūpañca hidaṃ bhikkhave, attā abhavissa nayidaṃ rūpaṃ
 ābādhāya saṃvatteyya, labbheṭṭha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.
 yasmā ca kho bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. na ca labbhati
 rūpe "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.

vedanā bhikkhave, anattā, vedanañca hidaṃ bhikkhave, attā abhavissa nayidaṃ vedanaṃ
 ābādhāya saṃvatteyya, labbheṭṭha ca vedanā "evaṃ me vedanā hotu, evaṃ me vedanaṃ mā
 ahoṣī'ti. Yasmā ca kho bhikkhave, vedanaṃ anattā, tasmā vedanaṃ ābādhāya saṃvattati. na
 ca labbhati vedanā "evaṃ me vedanaṃ hotu, evaṃ me vedanaṃ mā ahoṣī'ti.

saññā bhikkhave, anattā, saññañca hidaṃ bhikkhave, attā abhavissa nayidaṃ saññaṃ
 ābādhāya saṃvatteyya, labbheṭṭha ca saññā "evaṃ me saññā hotu, evaṃ me saññaṃ mā
 ahoṣī'ti. yasmā ca kho bhikkhave, saññaṃ anattā, tasmā saññaṃ ābādhāya saṃvattati. na ca
 labbhati saññe "evaṃ me saññā hotu, evaṃ me saññaṃ mā ahoṣī'ti.

saṅkhārā bhikkhave, anattā, saṅkhārañca hidaṃ bhikkhave, attā abhavissa nayidaṃ
 saṅkhāraṃ ābādhāya saṃvatteyya, labbheṭṭha ca saṅkhārā "evaṃ me saṅkhāraṃ hotu, evaṃ
 me saṅkhāraṃ mā ahoṣī'ti. yasmā ca kho bhikkhave, saṅkhāraṃ anattā, tasmā saṅkhāraṃ
 ābādhāya saṃvattati. na ca labbhati saṅkhāre "evaṃ me saṅkhāraṃ hotu, evaṃ me
 saṅkhāraṃ mā ahoṣī'ti.

viññāṇaṃ bhikkhave, anattā, viññāṇaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ
 viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me
 viññāṇaṃ mā ahoṣī'ti. yasmā ca kho bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya
 saṃvattati. na ca labbhati viññāṇe "evamme viññāṇaṃ hotu, evamme viññāṇaṃ mā ahoṣī'ti.

taṃ kimmaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā aniccaṃ vā'ti? aniccaṃ bhante.
 yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ bhante. yaṃ panāniccaṃ,
 dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ 'etaṃ mama, eso'hamasmi,
 eso me attā'ti? no hetam bhante.

vedanā niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ
 vā'ti? dukkhaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ
 samanupassituṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti? no hetam bhante.

saññā niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ
 vā'ti? dukkhaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ
 samanupassituṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti? no hetam bhante.

saṅkhārā niccaṃ vā aniccaṃ vā'ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ
 sukhaṃ vā'ti? dukkhaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
 taṃ samanupassituṃ 'etaṃ mama, eso,hamasmi, eso me attā'ti? no hetam bhante.
 viññāṇaṃ niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ

sukhaṃ vā'ti? dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ, 'etaṃ mama, eso'hamasmi, eso me attā'ti? no hetāṃ bhante.

viññānaṃ niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ, 'etaṃ mama, eso'hamasmi, eso me attā'ti? No hetāṃ bhante.

tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ, netāṃ mama, nesohamasmi. na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ vedanaṃ 'netāṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

yā kāci saññā atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ saññaṃ 'netāṃ mama, neso'hamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

ye keci saṅkhārā atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ saṅkhāraṃ 'netāṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ viññānaṃ 'netāṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ bhikkhave sutvā ariyasāvako rūpasmimpi nibbindati. vedanāyapi nibbindati, saññāya'pi nibbindati, saṅkhāresu'pi nibbindati, viññānasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccatī, vimuttasmim vimuttamiti ñāṇaṃ hoti: 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti'ti.

idamavoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ. Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

vitthatasattasaññāsutta**PTS A iv, 46, BJT A iv, 350 [7. 1. 5. 6.]****sattakanipāta, paṭhama paṇṇāsaka, mahāyaññā vagga, vitthatasattasaññāsutta**
(sāvattihinidānaṃ)49. *sattimā bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā.*

katamā satta:

*asubhasaññā, maraṇasaññā, āhāre paṭikkūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā anicce dukkhasaññā, dukkhe anattasaññā.**imā kho bhikkhave, satta saññā, bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā, ti.*(1) *asubhasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:**asubhasaññā paricītena bhikkhave, bhikkhūno cetasā bahulaṃ viharato**methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati.**upekkhā vā paṭikkūlyatā vā saññhāti.**seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati**patikuṭati pativaṭṭati na sampasārīyati, evameva kho bhikkhave, bhikkhuno asubhasaññā**paricītena cetasā bahulaṃ viharato methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati**pativaṭṭati na sampasārīyati. upekkhā vā paṭikkūlyatā vā saññhāti.**sace bhikkhave, bhikkhuno asubhasaññāparicītena cetasā bahulaṃ viharato**methunadhammasamāpattiyā cittaṃ anusandati appaṭikkūlyatā vā saññhāti, veditabbametaṃ**bhikkhave, bhikkhunā "abhāvitā me asubhasaññā natthi me pubbenāparaṃ viśeso, appattaṃ**me bhāvanāphalanti itiha tattha sampajāno hoti.**sace pana bhikkhave bhikkhūno asubhasaññā paricītena cetasā bahulaṃ viharato**methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati upekkhā**vā paṭikkūlyatā v2 saññhāti, veditabbametaṃ bhikkhave, bhikkhunā bhāvitā me asubhasaññā,**atthi me pubbenāparaṃ viśeso, pattaṃ me bhāvanāphalanti itiha tattha sampajāno hoti.**asubhasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā**amatapariyosānāti iti yaṃ taṃ vuttaṃ, idametaṃ paṭiccavuttaṃ.*(2) *marāṇasaññā bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:**marāṇasaññā paricītena bhikkhave, bhikkhuno cetasā bahulaṃ viharato jīvitānikantiyā**cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati. upekkhā vā paṭikkūlyatā vā saññhāti.**seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati**patikuṭati pativaṭṭati na sampasārīyati. evameva kho bhikkhave bhikkhuno marāṇasaññā**paricītena cetasā bahulaṃ viharato jīvitānikantiyā cittaṃ patilīyati patikuṭati pativaṭṭati na**sampasārīyati. upekkhā vā paṭikkūlyatā vā saññhāti.**sace bhikkhave, bhikkhuno marāṇasaññā paricītena cetasā bahulaṃ viharato jīvitānikantiyā**cittaṃ anusandati, appaṭikkūlyatā vā saññhāti, veditabbametaṃ bhikkhave, bhikkhunā**"abhāvitā me marāṇasaññā, natthi me pubbenāparaṃ viśeso, appattaṃ me bhāvanāphalanti"**itiha tattha sampajāno hoti.**sace pana bhikkhave, bhikkhuno marāṇasaññā paricītena cetasā bahulaṃ viharato**jīvitānikantiyā cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati, upekkhā vā**paṭikkūlyatā vā saññhāti, veditabbametaṃ bhikkhave, bhikkhunā "bhāvitā me marāṇasaññā,**atthi me pubbenāparaṃ viśeso, pattaṃ me bhāvanāphalanti" itiha tattha sampajāno hoti.**marāṇasaññā bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā**amatapariyosānāti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.*(3) *āhāre paṭikkūlasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā*

amatogadhā amatapariyosānāti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ.
 āhāre paṭikkūlasaññā paricītena bhikkhave, bhikkhuno cetasā bahulaṃ viharato rasataṇhāya
 cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati, upekkhā vā paṭikkūlyatā vā saṅghāti,
 seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati
 patikuṭati pativaṭṭati na sampasārīyati, evameva kho bhikkhave, bhikkhuno āhāre
 paṭikkūlasaññāparicītena cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikuṭati
 pativaṭṭati na sampasārīyati, upekkhā vā paṭikkūlyatā vā saṅghāti,
 sace bhikkhave, bhikkhuno āhāre paṭikkūlasaññāparicītena cetasā bahulaṃ viharato
 rasataṇhāya cittaṃ anusandati, appaṭikkūlyatā vā saṅghāti, veditabbametaṃ bhikkhave,
 bhikkhuno abhāvītā me āhāre paṭikkūlasaññā, natthi me pubbenāparaṃ vireso, appattaṃ me
 bhāvanāphalanti, itiha tattha sampajāno hoti.

sace pana bhikkhave, bhikkhuno āhāre paṭikkūlasaññāparicītena cetasā bahulaṃ viharato
 rasataṇhāya cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati, upekkhā vā³
 paṭikkūlyatā vā saṅghāti, veditabbametaṃ bhikkhave, bhikkhunā "bhāvītā⁵ me āhāre
 paṭikkūlasaññā, atthi me pubbenāparaṃ vireso, pattaṃ me bhāvanāphalanti" itiha tattha
 sampajāno hoti.

āhāre paṭikkūlasaññā bhikkhave, bhāvītā bahulikatā mahapphalā hoti mahānisaṃsā
 amatogadhā amatapariyosānāti, iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ
 (4) sabbaloke anabhiratasaññā bhikkhave, bhāvītā bahulikatā mahapphalā hoti
 mahānisaṃsā amatogadhā amatapariyosānāti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca
 vuttaṃ:

sabbaloke anabhiratasaññā paricītena bhikkhave, bhikkhuno cetasā bahulaṃ viharato
 lokacittesu cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati. upekkhā vā paṭikkūlyatā
 vā saṅghāti.

seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahāru daddulaṃ vā aggimhi pakkhittaṃ patilīyati
 patikuṭati. Pativaṭṭati na sampasārīyati, evameva kho bhikkhave, bhikkhuno sabbaloke
 anabhiratasaññā paricītena cetasā bahulaṃ viharato lokacittesu¹ cittaṃ patilīyati patikuṭati
 pativaṭṭati na sampasārīyati, upekkhā vā paṭikkūlyatā vā saṅghāti.

sace pana bhikkhave, bhikkhuno sabbaloke anabhiratasaññā paricītena cetasā bahulaṃ
 viharato lokacittesu¹ cittaṃ anusandati, appaṭikkūlyatā³ vā saṅghāti. veditabbametaṃ
 bhikkhave, bhikkhunā "abhāvītā me sabbaloke anabhiratasaññā, natthi me pubbenāparaṃ
 vireso, appattaṃ me bhāvanāphalanti" itiha tattha sampajāno hoti.

sace pana bhikkhave, bhikkhuno sabbaloke anabhiratasaññā paricītena cetasā bahulaṃ
 viharato lokacittesu cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati, upekkhā vā
 paṭikkūlyatā vā saṅghāti, veditabbametaṃ bhikkhave bhikkhunā " bhāvītā me sabbaloke
 anabhiratasaññā, atthi me pubbonāparaṃ vireso, pattaṃ me bhāvanā phalanti" itiha tattha
 sampajāno hoti.

sabbaloke anabhiratasaññā bhikkhave bhāvītā bahulikatā mahapphalā hoti mahānisaṃsā
 amatogadhā amatapariyosānāti, iti yaṃtaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.
 (5) aniccasaññā bhikkhave, bhāvītā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā
 amatapariyosānāti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

aniccasaññāparicītena bhikkhave, bhikkhuno cetasā bahulaṃ viharato lābhasakkārasiloke
 cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati, upekkhā vā paṭikkūlyatā vā saṅghāti.
 seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati
 patikuṭati pativaṭṭati na sampasārīyati, evameva kho bhikkhave bhikkhuno aniccasaññā
 paricītena cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati, patikuṭati
 pativaṭṭati na sampasārīyati. upekkhā vā paṭikkūlyatā vā saṅghāti.

sace bhikkhave, bhikkhuno aniccasaññā paricītena cetasā bahulaṃ viharato
 lābhasakkārasiloke cittaṃ anusandati, appaṭikkūlyatā vā saṅghāti, veditabbametaṃ
 bhikkhave bhikkhunā abhāvītā me aniccasaññā, natthi me pubbenāparaṃ vireso, appattaṃ

me bhāvanā phalanti itiha tattha sampajāno hoti.

sace pana bhikkhave, bhikkhuno aniccasaññā paricitenā cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati patikuṭṭati pativaṭṭati na sampasārīyati, upekkhā vā paṭikkūlyatā vā saṅghāti, vedītabbamaṭṭaṃ bhikkhave bhikkhunā bhāvitā me aniccasaññā, natthi me pubbenāparaṃ viṣeso,

atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanā phalanti itiha tattha sampajāno hoti. aniccasaññā bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti, iti yantaṃ vuttaṃ, idamaṭṭaṃ paṭicca vuttaṃ

(6) anicce dukkhasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

anicce dukkhasaññāparicitenā bhikkhave, bhikkhuno cetasā bahulaṃ viharato ālasye kosajje viṣaṭṭhiye pamāde ananuyoge apaccavekkhanāya tībbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi ukkhittāsike vadhake.

sace bhikkhave, bhikkhuno anicce dukkhasaññā paricitenā cetasā bahulaṃ viharato ālasye kosajje viṣaṭṭhiye pamāde ananuyoge apaccavekkhanāya tībbā bhayasaññā na paccupaṭṭhitā hoti, seyyathāpi ukkhittāsike vadhake, vedītabbamaṭṭaṃ bhikkhave, bhikkhunā bhāvitā me anicce dukkhasaññā, natthi me pubbenāparaṃ viṣeso, appattaṃ me bhāvanā phalanti, itiha tattha sampajāno hoti.

sace pana bhikkhave, bhikkhuno anicce dukkhasaññā paricitenā cetasā bahulaṃ viharato ālasye kosajje viṣaṭṭhiye pamāde ananuyoge apaccavekkhanāya tībbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi ukkhittāsike vadhake, vedītabbamaṭṭaṃ bhikkhave, bhikkhunā subhāvitā me anicce dukkhasaññā, atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanāphalanti itiha tattha sampajāno hoti.

anicce dukkhasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā [PTS Page 053] [Nq 53/] hoti mahānisaṃsā amatogadhā amatapariyosānāti iti yaṃ taṃ vuttaṃ, idamaṭṭaṃ paṭicca vuttaṃ

(7) dukkhe anattasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

dukkhe anattasaññā paricitenā bhikkhave, bhikkhuno cetasā bahulaṃ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahiṃkāramamihkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimuttaṃ.

sace bhikkhave, bhikkhuno dukkhe anattasaññā paricitenā cetasā bahulaṃ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahiṃkāramamihkāramānāpagataṃ mānasaṃ na hoti vidhāsamatikkantaṃ santaṃ suvimuttaṃ, vedītabbamaṭṭaṃ bhikkhave, bhikkhunā bhāvitā me dukkhe anattasaññā, natthi me pubbenāparaṃ viṣeso, appattaṃ me bhāvanāphalanti. itiha tattha sampajāno hoti.

sace pana bhikkhave, bhikkhuno dukkhe anattasaññā paricitenā cetasā bahulaṃ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahiṃkāramamihkāramānāpagataṃ mānasaṃ na hoti vidhāsamatikkantaṃ santaṃ suvimuttaṃ, vedītabbamaṭṭaṃ bhikkhave, bhikkhunā subhāvitā me dukkhe anattasaññā, atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanāphalanti. itiha tattha sampajāno hoti. dukkhe anattasaññā bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti, iti yaṃ taṃ vuttaṃ idamaṭṭaṃ paṭicca vuttaṃ

imā kho bhikkhave satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānāti.

ānisaṃsavagga

6. 2. 5. 1.

(pātubhāva suttaṃ)

(sāvatti nidānaṃ)

42. channaṃ bhikkhave pātubhāvo dullabho lokasmiṃ.

katamesaṃ channaṃ:

tathāgatassa arahato sammā sambuddhassa pātubhāvo dullabho lokasmiṃ,
 tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ, ariyāyatane
 paccājāti dullabhā lokasmiṃ, indriyānaṃ avekallatā dullabhā lokasmiṃ, ajaḷatā
 anelamūgatā dullabhā lokasmiṃ, kusaladhammacchando dullabho lokasmiṃ.
 imesaṃ kho bhikkhave channaṃ pātubhāvo dullabho lokasmiṃti.

6. 2. 5. 2

(ānisaṃsa suttaṃ)

(sāvatti nidānaṃ)

43. chayime bhikkhave ānisaṃsā sotāpattiphalaśacchikiriyāya.

katame cha:

saddhammaniyato hoti, aparihānadhammo hoti, pariyantakatassa dukkhaṃ na hoti,
 sādharmaṇena nāṇena samannāgato hoti, hetucassa sudiṭṭho, hetusamuppannā ca dhammā.
 ime kho bhikkhave cha ānisaṃsā sotāpattiphalaśacchikiriyāya, ti.

6. 2. 5. 3.

(anicca suttaṃ)

(sāvattinidānaṃ)

44. so vata bhikkhave bhikkhu kañci saṅkhāraṃ niccato samanupassanto anulomikāya
 khantiyā samannāgato bhavissatī, ti netaṃ ṭhānaṃ vijjati. anulomikāya khantiyā
 asamannāgato, sammattaniyāmaṃ okkamissatī, ti netaṃ ṭhānaṃ vijjati. sammattaniyāmaṃ
 anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā
 sacchikarissatīti netaṃ ṭhānaṃ vijjati

so vata bhikkhave bhikkhū sabbasaṅkhāraṃ aniccato samanupassanto anulomikāya khantiyā
 samannāgato bhavissatī, ti ṭhānametaṃ vijjati. anulomikāya khantiyā samannāgato
 sammattaniyāmaṃ okkamissatīti ṭhānametaṃ vijjati. sammattaniyāmaṃ okkamamāno
 sotāpatti phalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti
 ṭhānametaṃ vijjatīti.

6. 2. 5. 4

(dukkha suttaṃ)

(sāvattinidānaṃ)

45. so vata bhikkhave bhikkhu kañcisaṅkhāraṃ sukhato samanupassanto anulomikāya
 khantiyā samannāgato bhavissatī, ti netaṃ ṭhānaṃ vijjati. anulomikāya khantiyā
 asamannāgato sammattaniyāmaṃ okkamissatī, ti netaṃ ṭhānaṃ vijjati. sammattaniyāmaṃ
 anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā
 sacchikarissatīti netaṃ ṭhānaṃ vijjati.

so vata bhikkhave bhikkhu sabbasaṅkhāraṃ dukkhato samanupassanto anulomikāya khantiyā
 samannāgato bhavissatī, ti ṭhānametaṃ vijjati. anulomikāya khantiyā samannāgato
 sammattaniyāmaṃ okkamissatīti ṭhānametaṃ vijjati. sammattaniyāmaṃ okkamamāno
 sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti
 ṭhānaṃmetaṃ vijjatīti.

6. 2. 5. 5.

(anatta suttaṃ)

(sāvattihinidānaṃ)

46. so vata bhikkhave bhikkhu kañcidhammaṃ attato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti netam thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī, ti netam thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti netam thānaṃ vijjati.

so vata bhikkhave bhikkhu sabbadhammaṃ anattato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti thānametaṃ vijjati. anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatīti thānametaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti thānametaṃ vijjatīti.

6. 2. 10. 6.

(nibbāna suttaṃ)

(sāvattihinidānaṃ)

47. so vata bhikkhave bhikkhū nibbānaṃ dukkhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti netam thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netam thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti netam thānaṃ vijjati.

so vata bhikkhave bhikkhū nibbānaṃ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī, ti netam thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netam thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatīti netam thānaṃ vijjati.

6. 2. 5. 7.

(anavatthita suttaṃ)

(sāvattihinidānaṃ)

48. cha bhikkhave ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upatthāpetuṃ.

katame cha:

sabbasaṅkhārā ca me anavaṭṭhitato khāyissanti, sabbaloke ca me mano nābhīramissati, sabbalokā ca me mano vuṭṭhahissati. nibbānaṃ ca me mānaṃ bhavissati, saṃyojanā ca me pahānaṃ gacchanti³, paramena ca sāmaññaṃ samannāgato bhavissatīti.

ime kho bhikkhave cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upatthāpetunti.

6. 2. 5. 8.

(ukkhittāsika suttaṃ)

(sāvattihinidānaṃ)

49. cha bhikkhave ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā dukkhasaññaṃ upatthāpetuṃ.

katame cha.

sabbasaṅkhāresu ca me nibbidasaññaṃ paccupaṭṭhitā bhavissati seyyathāpi ukkhittāsike vadhake. sabbalokā ca me mano vuṭṭhahissati. nibbāne ca santadassāvī bhavissāmi. anusayā ca me samugghātaṃ gacchanti. kiccakārī ca bhavissāmi. satthā ca me paricijjho bhavissati mettāvatāyātī.

ime kho bhikkhave cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu

anodhiṃ karitvā dukkhasaññaṃ upaṭṭhāpetunti.

6. 2. 5. 9

(atammaya suttam)

(sāvattihinidānaṃ)

50. cha bhikkhave ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetuṃ.

katame cha:

sabbaloke ca atammayo bhavissāmi. ahaṅkāra ca me uparujjhissanti. mamaṅkāra ca me uparujjhissanti. asādhāraṇena ca ñāṇena samannāgato bhavissāmi. hetuca me sudiṭṭho bhavissati, hetusamuppannā ca dhammā.

ime kho bhikkhave cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetunti.

sālāsutta**PTS S v, 145, BJT S v, 264 [3. 1. 4.]****saṃyuttanikāya, satipaṭṭhānasamṃyutta, ambapālivagga, sālāsutta**

1182. evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā kosalesu viharati sālāyaṃ brāhmaṇagāme. tatra kho bhagavā bhikkhū āmantesi. ye te bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā, nivesetabbā patipaṭṭhāpetabbā. katamesaṃ catunnaṃ: etha tumhe āvuso, kāye kāyānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṃ ñāṇāya. vedanāsu vedanānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanānaṃ yathābhūtaṃ ñāṇāya. citte cittānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittassa yathābhūtaṃ ñāṇāya. dhammesu dhammānupassino viharatha, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammānaṃ yathābhūtaṃ ñāṇāya.

ye'pi te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti. te'pi kāye kāyānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyassa pariññāya. vedanāsu vedanānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanānaṃ pariññāya. citte cittānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittassa pariññāya. dhammesu dhammānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammānaṃ pariññāya.

ye'pi te bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamṃyojanā sammadaññāvimuttā. te'pi kāye kāyānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā kāyena viṣaṃyuttā. vedanāsu vedanānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā vedanāhi viṣaṃyuttā. citte cittānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā cittena viṣaṃyuttā. dhammesu dhammānupassino viharanti, ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā dhammehi viṣaṃyuttā.

ye'pi te bhikkhave, bhikkhu navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānaṃ bhāvanāya samādapetabbā nivesetabbā patipaṭṭhāpetabbāti.

uppāṭīkasutta

PTS S v, 213, BJT S v, 378 [4. 4. 10.]

saṃyuttanikāya, mahāvagga, indriyasaṃyutta, sukhindriyavagga, uppāṭīkasutta

1724. pañcimāni bhikkhave, indriyāni.

katamāni pañca:

dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ upekkhindriyaṃ. idha bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati dukkhindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ dukkhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ dukkhindriyaṃ uppajjissatī"ti netam ṭhānaṃ vijjati so dukkhindriyañca pajānāti. dukkhindriyanirodhañca pajānāti. yattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. tañca pajānāti. kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. ettha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi dukkhindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

idha pana bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati domanassindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ domanassindriyaṃ. tañca kho sanimittaṃ, sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ domanassindriyaṃ uppajjissatī"ti netam ṭhānaṃ vijjati. so domanassindriyañca pajānāti. domanassindriyasamudayañca pajānāti. domanassindriyanirodhañca pajānāti. yattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati tañca pajānāti. kattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. ettha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi domanassindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

idha pana bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati sukhindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ sukhindriyaṃ. tañca kho sanimittaṃ, sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ sukhindriyaṃ uppajjissatī"ti netam ṭhānaṃ vijjati. so sukhindriyañca pajānāti. Sukhindriyasamudayañca pajānāti. sukhindriyanirodhañca pajānāti. yattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti. kattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti tatiyajjhānaṃ upasampajja viharati. ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi sukhindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

idha pana bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati somanassindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ somanassindriyaṃ. tañca kho sanimittaṃ, sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ somanassindriyaṃ uppajjissatī"ti netam ṭhānaṃ vijjati. so somanassindriyañca pajānāti. somanassindriyasamudayañca pajānāti. somanassindriyanirodhañca pajānāti. yattha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati tañca pajānāti. kattha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassa domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthajjhānaṃ

upasampajja viharati. ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi somanassindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

idha pana bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati upekkhindriyaṃ. so evaṃ pajānāti: "uppannaṃ kho me idaṃ upekkhindriyaṃ. tañca kho sanimittaṃ, sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ upekkhindriyaṃ uppajjissatī"ti netāṃ thānaṃ vijjati. so upekkhindriyañca pajānāti. upekkhindriyasamudayañca pajānāti. upekkhindriyanirodhañca pajānāti. yattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti. kattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aññāsi upekkhindriyassa nirodhaṃ tathattāya cittaṃ upasaṃharati.

pañcagatipeyyālavaggo**PTS S v, 474-77, BJT S v, 350 [12.11.1.]****saṃyuttanikāya, mahāvagga, saccasaṃyutta, pañcagatipeyyālavagga**

12. 11. 1

manussacutisuttaṃ

3948. *atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi: "taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ, yo cāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpaṭhavī"ti. "etadeva bhante, bahutaraṃ yadidaṃ mahāpaṭhavī. appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito. saṅkhampi na upeti, upanidhimpī na upeti, kalabhāgampi na upeti, mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito"ti. evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā niraye paccājāyanti. taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 2

dutiyamanussacutisuttaṃ

3949. *evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā tiracchānāyoniyā paccājāyanti. taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 3

tatiyamanussacutisuttaṃ

3950. *evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā pettivīsāye paccājāyanti. taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 4

catutthamanussacutisuttaṃ

3951. *evameva kho bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā niraye paccājāyanti. taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo*

karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 5

pañcamamanussacutisuttaṃ

3952. evameva kho bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā tiracchānāyoniyā paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 6

chaṭṭhamanussacutisuttaṃ

3953. evameva kho bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye manussā cutā pettivisaye paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 7

devacutisuttaṃ.

3954. evameva kho bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 8

dutiyadevacutisuttaṃ

3955. Evameva kho bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye devā cutā tiracchānāyoniyā paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 9

tatiyadevacutisuttaṃ

*evameva kho bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti.
atha kho eteva bahutarā sattā ye devā cutā pettivisaye paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 10

catutthadevacutisuttaṃ

3957. *evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 11

pañcamadevacutisuttaṃ

3958. *evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
atha kho eteva bahutarā sattā ye devā cutā tiracchānāyoniya paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 12

chaṭṭhadevacutisuttaṃ

3959. *evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
atha kho eteva bahutarā sattā ye devā cutā pettivisaye paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 13

nirayacutisuttaṃ

3960. *evameva kho bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti.
atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo*

karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 14

dutiyanirayacutisuttaṃ

3961. *evameva kho bhikkhave, appakā te sattāye nirayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā tiracchānāyoniyā paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 15

tatiyanirayacutisuttaṃ

3962. *evameva kho bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā pettivisāye paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 16

catutthanirayacutisuttaṃ

3963. *evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā nirāye paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 17

pañcamanirayacutisuttaṃ

3964. *evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā tiracchānāyoniyā paccājāyanti taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.*

12. 11. 18

Chaṭṭhanirayacutisuttaṃ

3965. *evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti.*

*atha kho eteva bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti
taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 19

tiracchānacutisuttaṃ

3966. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā manussesu
paccājāyanti.*

atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā niraye paccājāyanti.

taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

*karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 20

dutiyatiracchānacutisuttaṃ

3967. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā manussesu
paccājāyanti.*

atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā tiracchānāyoniyā paccājāyanti

taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

*karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 21

tatiyatiracchānacutisuttaṃ

3968. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā manussesu
paccājāyanti.*

atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā pettivisaye paccājāyanti

taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

*karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.*

12. 11. 22

catutthatiracchānacutisuttaṃ

3969. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā devesu paccājāyanti.*

atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā niraye paccājāyanti

taṃ kissa hetu? adīṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

12. 11. 23

pañcamatiracchānacutisuttaṃ

3970. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā devesu paccājāyanti,*
atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā tiracchānāyoniyā paccājāyanti
taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

12. 11. 24

chaṭṭhatiracchānacutisuttaṃ

3971. *evameva kho bhikkhave, appakā te sattā ye tiracchānāyoniyā cutā devesu paccājāyanti.*
atha kho eteva bahutarā sattā ye tiracchānāyoniyā cutā pettivisāye paccājāyanti
taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

12. 11. 25

petticutisuttaṃ

3972. *evameva kho bhikkhave, appakā te sattā ye pettivisāyā cutā manussesu paccājāyanti.*
atha kho eteva bahutarā sattā ye pettivisāyā cutā nirāye paccājāyanti.
taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

12. 11. 26

dutiyaṭticutisuttaṃ

3973. *evameva kho bhikkhave, appakā te sattā ye pettivisāyā cutā manussesu paccājāyanti.*
atha kho eteva bahutarā sattā ye pettivisāyā cutā tiracchānāyoniyā paccājāyanti
taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti
yogo karaṇīyoti.

12. 11. 27

tatiyapetticutisuttam

3974. *evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.*

taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti

yogo karaṇīyoti.

12. 11. 28

catutthapetticutisuttam

3975. *evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti.*

atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti

taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti

yogo karaṇīyoti.

12. 11. 29

pañcamapetticutisuttam

3976. *evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti.*

atha kho eteva bahutarā sattā ye pettivisayā cutā tiracchānāyoniya paccājāyanti

taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa

ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo

karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti

yogo karaṇīyoti.

12. 11. 30

chaṭṭhapetticutisuttam

3977. *evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti.*

atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.

taṃ kissa hetu: aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katamesaṃ catunnaṃ:

dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa

ariyasaccassa, dukkhanirodhagāminīya paṭipadāya ariyasaccassa. tasmātiha bhikkhave, .

"idaṃ dukkhanti"yogo karaṇīyo. "ayaṃ dukkhasamudayo"ti yogo karaṇīyo. "ayaṃ

dukkhanirodho"ti yogo karaṇīyo. "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

pañcagativaggo ekādasamo.

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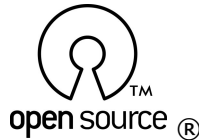
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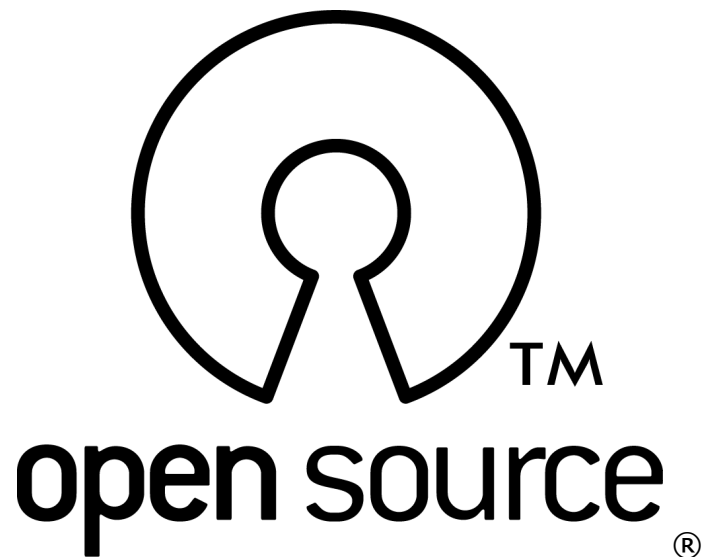
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sabbadānaṃ dhammadānaṃ jināti
 sabbaṃ rasaṃ dhammaraso jināti
 sabbaṃ ratīṃ dhammaratī jināti
 taṇhakkhayo sabbadukkhaṃ jināti.

ධම්මපද තණ්හාවග්ග 354, *dhammapada*, *taṇhāvagga* 354

