



Dasuttara Sutta

กรรม ๑ ถึง ๑๐ ประการ

Sariputta Thera

# Dasuttara sutta

"na me diṭṭho ito pubbe,  
evaṃ vagguvado satthā,

na suto uda kassaci,  
tusitā gaṇimāgato.

"sadevakassa lokassa,  
sabbam̐ tamam̐ vinodetvā,

yathā dissati cakkhumā,  
ekova ratimajjhagā."

sāriputtasutta Suttanipāta

"I have never before seen, nor have I ever heard it from anyone-  
a teacher of such lovely speech, leader of a group, who has come from Tusita,

"as the One with Vision is seen in the world together with its devas.  
Having dispelled all darkness, alone, he achieved delight.

SĀRIPUTTA SUTTA

## Sāriputtatthera gāthā

|   |   |
|---|---|
| “Yathācārī yathāsato satīmā,<br>Ajjhattarato samāhitatto, | yatasañkappajjhāyi appamatto;<br>eko santusito tamāhu bhikkhum. |
| “Allaṃ sukkhaṃ vā bhuñjanto,<br>Ūnūdarō mitāhāro,         | na bālhaṃ suhito siyā;<br>sato bhikkhu paribbaje.               |
| “Cattāro pañca ālope,<br>Alaṃ phāsuvihārāya,              | abhutvā udakaṃ pive;<br>pahitattassa bhikkhuno.                 |
| “Kappiyaṃ taṃ ce chādeti,<br>Alaṃ phāsuvihārāya,          | cīvaraṃ idamatthikaṃ;<br>pahitattassa bhikkhuno                 |
| “Pallaṅkena nisinnassa,<br>Alaṃ phāsuvihārāya,            | jaṇṇuke nābhivassati;<br>pahitattassa bhikkhuno”ti              |

“One who’s mindful as per their conduct and mindfulness,  
diligent as per their intentions and meditation,  
happy inside, serene, solitary, contented:  
that is what they call a mendicant.

When eating fresh or dried food,  
one shouldn’t be overly replete.  
A mendicant should wander mindfully,  
with unfilled belly, taking limited food.

Four or five mouthfuls before you’re full,  
drink some water;  
this is enough for a resolute mendicant  
to live in comfort.

If they cover themselves with a robe  
that’s allowable and fit for purpose;  
this is enough for a resolute mendicant  
to live in comfort.

When sitting cross-legged,  
the rain doesn’t fall on the knees;  
this is enough for a resolute mendicant  
to live in comfort.”

Sāriputta’s short guidelines for practice

## Dasuttara suttaṃ

Evaṃ me suttaṃ - ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tatra kho āyasmā sārīputto bhikkhū āmantesi “Āvuso bhikkhave”ti.

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ āyasmā sārīputto etadavoca-

“Dasuttaraṃ pavakkhāmi dhammaṃ nibbānapattiyā.  
Dukkassantakiriyāya sabbaganthappamocanaṃ”ᑦ

### Eko dhammo

“Eko āvuso dhammo bahukāro eko dhammo bhāvetabbo eko dhammo pariññeyyo eko dhammo pahātabbo eko dhammo hānabhāgiyo eko dhammo visesabhāgiyo eko dhammo duppaṭivijjho eko dhammo uppādetabbo eko dhammo abhiññeyyo eko dhammo sacchikātabbo.

- (i) “Katamo eko dhammo bahukāro? Appamādo kusalesu dhammesu. Ayaṃ eko dhammo bahukāro.  
(ii) “Katamo eko dhammo bhāvetabbo? Kāyagatāsati sātasahagatā. Ayaṃ eko dhammo bhāvetabbo.  
(iii) “Katamo eko dhammo pariññeyyo? Phasso sāsavo uppādāniyo. Ayaṃ eko dhammo pariññeyyo.  
(iv) “Katamo eko dhammo pahātabbo? Asmimāno. Ayaṃ eko dhammo pahātabbo.  
(v) “Katamo eko dhammo hānabhāgiyo? Ayoniso manasikāro. Ayaṃ eko dhammo hānabhāgiyo.  
(vi) “Katamo eko dhammo visesabhāgiyo? Yoniso manasikāro. Ayaṃ eko dhammo visesabhāgiyo.  
(vii) “Katamo eko dhammo duppaṭivijjho? Ānantariko cetosamādhī. Ayaṃ eko dhammo duppaṭivijjho.  
(viii) “Katamo eko dhammo uppādetabbo? Akuppaṃ nāṇaṃ. Ayaṃ eko dhammo uppādetabbo.  
(ix) “Katamo eko dhammo abhiññeyyo? Sabbe sattā āhāraṭṭhitikā. Ayaṃ eko dhammo abhiññeyyo.  
(x) “Katamo eko dhammo sacchikātabbo? Akuppā cetovimutti. Ayaṃ eko dhammo sacchikātabbo.

“Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Dve dhammā

“Dve dhammā bahukārā dve dhammā bhāvetabbā dve dhammā pariññeyyā dve dhammā pahātabbā dve dhammā hānabhāgiyā dve dhammā visesabhāgiyā dve dhammā duppaṭivijjhā dve dhammā uppādetabbā dve dhammā abhiññeyyā dve dhammā sacchikātabbā.

- (i) “Katame dve dhammā bahukārā? Sati ca sampajaññaṇca. Ime dve dhammā bahukārā.  
(ii) “Katame dve dhammā bhāvetabbā? Samatho ca vipassanā ca. Ime dve dhammā bhāvetabbā.  
(iii) “Katame dve dhammā pariññeyyā? Nāmaṇca rūpaṇca. Ime dve dhammā pariññeyyā.  
(iv) “Katame dve dhammā pahātabbā? Avijjā ca bhavataṇhā ca. Ime dve dhammā pahātabbā.  
(v) “Katame dve dhammā hānabhāgiyā? Dovacassatā ca pāpamittatā ca. Ime dve dhammā hānabhāgiyā.  
(vi) “Katame dve dhammā visesabhāgiyā? Sovacassatā ca kalyāṇamittatā ca. Ime dve dhammā visesabhāgiyā.  
(vii) “Katame dve dhammā duppaṭivijjhā? Yo ca hetu yo ca paccayo sattānaṃ saṃkilesāya yo ca hetu yo ca paccayo sattānaṃ visuddhiyā. Ime dve dhammā duppaṭivijjhā.  
(viii) “Katame dve dhammā uppādetabbā? Dve nāṇāni - khaye nāṇaṃ anuppāde nāṇaṃ. Ime dve dhammā uppādetabbā.  
(ix) “Katame dve dhammā abhiññeyyā? Dve dhātuyo - saṅkhatā ca dhātu asaṅkhatā ca dhātu. Ime dve dhammā abhiññeyyā.  
(x) “Katame dve dhammā sacchikātabbā? Vijjā ca vimutti ca. Ime dve dhammā sacchikātabbā.

“Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

## Tayo dhammā

“Tayo dhammā bahukārā tayo dhammā bhāvetabbā tayo dhammā pariññeyyā tayo dhammā pahātabbā tayo dhammā hānabhāgiyā tayo dhammā visesabhāgiyā tayo dhammā duppaṭivijjhā tayo dhammā uppādetabbā tayo dhammā abhiññeyyā tayo dhammā sacchikātabbā.

- (i) “Katame tayo dhammā **bahukārā**? **Sappurisasamsevo saddhammassavanaṃ dhammānudhammappaṭipatti**. Ime tayo dhammā bahukārā.
- (ii) “Katame tayo dhammā **bhāvetabbā**? **Tayo samādhi** - savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi. Ime tayo dhammā bhāvetabbā.
- (iii) “Katame tayo dhammā **pariññeyyā**? **Tisso vedanā** - sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Ime tayo dhammā pariññeyyā.
- (iv) “Katame tayo dhammā **pahātabbā**? **Tisso taṇhā** - kāmataṇhā bhavataṇhā vibhavataṇhā. Ime tayo dhammā pahātabbā.
- (v) “Katame tayo dhammā **hānabhāgiyā**? **Tiṇi akusalamūlāni** - lobho akusalamūlaṃ doso akusalamūlaṃ moho akusalamūlaṃ. Ime tayo dhammā hānabhāgiyā.
- (vi) “Katame tayo dhammā **visesabhāgiyā**? **Tiṇi kusalamūlāni** - alobho kusalamūlaṃ adoso kusalamūlaṃ amoho kusalamūlaṃ. Ime tayo dhammā visesabhāgiyā.
- (vii) “Katame tayo dhammā **duppaṭivijjhā**? **Tisso nissaraṇiyā dhātuyo** – kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ, rūpānametaṃ nissaraṇaṃ yadidaṃ arūpaṃ. Yaṃ kho pana kiñci bhūtaṃ saṅkhatam paṭiccasamuppannam nirodho tassa nissaraṇam. Ime tayo dhammā duppaṭivijjhā.
- (viii) “Katame tayo dhammā **uppādetabbā**? **Tiṇi ñāṇāni** - atītamse ñāṇam anāgataṃse ñāṇam paccuppanamse ñāṇam. Ime tayo dhammā uppādetabbā.
- (ix) “Katame tayo dhammā **abhiññeyyā**? **Tisso dhātuyo**-kāmadhātu rūpadhātu arūpadhātu. Ime tayo dhammā abhiññeyyā.
- (x) “Katame tayo dhammā **sacchikātabbā**? **Tisso vijjā** - pubbenivāsānussatiñāṇam vijjā, sattānam cutūpapāte ñāṇam vijjā, āsavānam khaye ñāṇam vijjā. Ime tayo dhammā sacchikātabbā.

“Iti ime tiṃsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

## Cattāro dhammā

“Cattāro dhammā bahukārā cattāro dhammā bhāvetabbā cattāro dhammā pariññeyyā cattāro dhammā pahātabbā cattāro dhammā hānabhāgiyā cattāro dhammā visesabhāgiyā cattāro dhammā duppaṭivijjhā cattāro dhammā uppādetabbā cattāro dhammā abhiññeyyā cattāro dhammā sacchikātabbā.

- (i) “Katame cattāro dhammā **bahukārā**? **Cattāri cakkāni** - patirūpadesavāso sappurisuṇissayo attasammāpaṇidhi pubbe ca katapuññatā. Ime cattāro dhammā bahukārā.
- (ii) “Katame cattāro dhammā **bhāvetabbā**? **Cattāro satipaṭṭhānā** - idhāvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Cितte citatānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Ime cattāro dhammā bhāvetabbā.
- (iii) “Katame cattāro dhammā **pariññeyyā**? **Cattāro āhārā** - kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇam catuttham. Ime cattāro dhammā pariññeyyā.
- (iv) “Katame cattāro dhammā **pahātabbā**? **Cattāro oghā** - kāmogho bhavogho diṭṭhogho avijjogho. Ime cattāro dhammā pahātabbā.
- (v) “Katame cattāro dhammā **hānabhāgiyā**? **Cattāro yogā** - kāmāyogo bhavāyogo diṭṭhiyogo avijjāyogo. Ime cattāro dhammā hānabhāgiyā.
- (vi) “Katame cattāro dhammā **visesabhāgiyā**? **Cattāro visaññogā** - kāmāyogavisaṃyogo bhavāyoga visaṃyogo diṭṭhiyogavisaṃyogo avijjāyogavisaṃyogo. Ime cattāro dhammā visesabhāgiyā.

(vii) “Katame cattāro dhammā **duppaṭivijjhā**? **Cattāro samādhi** - hānabhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi. Ime cattāro dhammā duppaṭivijjhā.

(viii) “Katame cattāro dhammā **uppādetabbā**? **Cattāri nāṇāni** - dhamme nāṇaṃ anvaye nāṇaṃ pariye nāṇaṃ sammutiyā nāṇaṃ. Ime cattāro dhammā uppādetabbā.

(ix) “Katame cattāro dhammā **abhiññeyyā**? **Cattāri ariyasaccāni** - dukkhaṃ ariyasaccaṃ dukkha samudayaṃ ariyasaccaṃ dukkhanirodhaṃ ariyasaccaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Ime cattāro dhammā abhiññeyyā.

(x) “Katame cattāro dhammā **sacchikātabbā**? **Cattāri sāmāññaphalāni** - sotāpattiphalaṃ sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ. Ime cattāro dhammā sacchikātabbā.

“Iti ime cattāṭṭisadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### **Pañca dhammā**

“Pañca dhammā bahukārā pañca dhammā bhāvetabbā pañca dhammā pariññeyyā pañca dhammā pahātabbā pañca dhammā hānabhāgiyā pañca dhammā visesabhāgiyā pañca dhammā duppaṭivijjhā pañca dhammā uppādetabbā pañca dhammā abhiññeyyā pañca dhammā sacchikātabbā.

(i) “Katame pañca dhammā **bahukārā**? **Pañca padhāniyaṅgāni** - Idhāvuso bhikkhu saddho hoti saddahati tathāgatassa bodhiṃ ‘Itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇa sampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

Asaṭho hoti amāyāvī yathābhūtamattānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayaḡāminiyā. Ime pañca dhammā bahukārā.

(ii) “Katame pañca dhammā **bhāvetabbā**? **Pañcaṅgiko sammāsamādhi** - pītipharaṇatā sukhapharaṇatā cetopharaṇatā ālokapharaṇatā paccavekkhaṇanimittaṃ. Ime pañca dhammā bhāvetabbā.

(iii) “Katame pañca dhammā **pariññeyyā**? **Pañcupādānakkhandhā** - rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho sañkhārūpādānakkhandho viññāṇupādānakkhandho. Ime pañca dhammā pariññeyyā.

(iv) “Katame pañca dhammā **pahātabbā**? **Pañca nīvaraṇāni** - kāmacchandanivaraṇaṃ byāpādanīvaraṇaṃ thinamidhanīvaraṇaṃ uddhaccakukuccanīvaraṇaṃ vicikicchānīvaraṇaṃ. Ime pañca dhammā pahātabbā.

(v) “Katame pañca dhammā **hānabhāgiyā**? **Pañca cetokhilā** - idhāvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so āvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ paṭhamo cetokhilo.

“Puna caparaṃ āvuso bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so āvuso bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ dutiyo cetokhilo.

“Puna caparaṃ āvuso bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Yo so āvuso bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ tatiyo cetokhilo.

“Puna caparaṃ āvuso bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so āvuso bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ catuttho cetokhilo.

“Puna caparaṃ āvuso bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto Yo so āvuso bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ pañcamao cetokhilo.  
Ime pañca dhammā hānabhāgiyā.

(vi) “Katame pañca dhammā [visesabhāgiyā](#)? **Pañcindriyāni** -  
saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ.  
Ime pañca dhammā visesabhāgiyā.

(vii) “Katame pañca dhammā [duppaṭivijjhā](#)? **Pañca nissaraṇiyā dhātuyo** -  
idhāvuso bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ kāmehi. Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ kāmānaṃ nissaraṇaṃ.

“Puna caparaṃ āvuso bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Byāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ byāpādena. Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ byāpādassa nissaraṇaṃ.

“Puna caparaṃ āvuso bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ vihesāya. Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ vihesāya nissaraṇaṃ.

“Puna caparaṃ āvuso bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ rūpehi. Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ rūpānaṃ nissaraṇaṃ.

“Puna caparaṃ āvuso bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ sakkāyena. Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ sakkāyassa nissaraṇaṃ.  
Ime pañca dhammā duppaṭivijjhā.

(viii) “Katame pañca dhammā [uppādetabbā](#)? **Pañca ñāṇiko sammāsamādhi**  
‘Ayaṃ samādhi paccuppannasukho ceva āyatiṇca sukhavipāko’ti paccattaṃyeva ñāṇaṃ uppajjati.  
‘Ayaṃ samādhi ariyo nirāmiso’ti paccattaṃyeva ñāṇaṃ uppajjati.  
‘Ayaṃ samādhi akāpurisasevito’ti paccattaṃyeva ñāṇaṃ uppajjati.  
‘Ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato na sasaṅkhāraniggayha vāritagato’ti paccattaṃyeva ñāṇaṃ uppajjati.  
‘So kho panāhaṃ imaṃ samādhim satova samāpajjāmi sato vuṭṭhahāmī’ti paccattaṃyeva ñāṇaṃ uppajjati. Ime pañca dhammā uppādetabbā.

(ix) “Katame pañca dhammā **abhiññeyyā**? **Pañca vimuttāyatanāni** - idhāvuso bhikkhuno sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Yathā yathā āvuso bhikkhuno sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim̄ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ paṭhamāṃ vimuttāyatanāṃ.

“Puna caparaṃ āvuso bhikkhuno na heva kho sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti yathā yathā āvuso bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. Tathā tathā so tasmim̄ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ dutiyaṃ vimuttāyatanāṃ.

“Puna caparaṃ āvuso bhikkhuno na heva kho sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. Api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. Yathā yathā āvuso bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti tathā tathā so tasmim̄ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ tatiyaṃ vimuttāyatanāṃ.

“Puna caparaṃ āvuso bhikkhuno na heva kho sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. Api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Yathā yathā āvuso bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasā nupekkhati tathā tathā so tasmim̄ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ catutthaṃ vimuttāyatanāṃ.

“Puna caparaṃ āvuso bhikkhuno na heva kho sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati; api ca khvassa aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya. Yathā yathā āvuso bhikkhuno aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya. Tathā tathā so tasmim̄ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddha kāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ pañcamaṃ vimuttāyatanāṃ. Ime pañca dhammā abhiññeyyā.

(x) “Katame pañca dhammā **sacchikātabbā**? **Pañca dhammakkhandhā** : sīlakkhandho samādhikkhandho paññākkhandho vimuttikkhandho vimuttiñāṇadassanakkhandho. Ime pañca dhammā sacchikātabbā.

“Iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### **Cha dhammā**

“Cha dhammā bahukārā cha dhammā bhāvetabbā cha dhammā pariññeyyā cha dhammā pahātabbā cha dhammā hānabhāgiyā cha dhammā visesabhāgiyā cha dhammā duppaṭivijjhā cha dhammā uppādetabbā cha dhammā abhiññeyyā cha dhammā sacchikātabbā.

(i) “Katame cha dhammā bahukārā? **Cha sārāṇiyā dhammā.** Idhāvuso bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ āvuso bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ āvuso bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ āvuso bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ āvuso bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ āvuso bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhi sāmāññagato viharati sabrahmacārīhi āvi ceva raho ca ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. Ime cha dhammā bahukārā.

(ii) “Katame cha dhammā bhāvetabbā? **Cha anussatiṭṭhānāni -** buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati. Ime cha dhammā bhāvetabbā.

(iii) “Katame cha dhammā pariññeyyā? **Cha ajjhātikāni āyatanāni -** cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Ime cha dhammā pariññeyyā.

(iv) “Katame cha dhammā pahātabbā? **Cha taṇhākāyā -** rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ime cha dhammā pahātabbā.

(v) “Katame cha dhammā hānabhāgiyā? **Cha agāravā -** idhāvuso bhikkhu satthari agāravo viharati appatisso. Dhamme agāravo viharati appatisso. Saṅghe agāravo viharati appatisso. Sikkhāya agāravo viharati appatisso. Appamāde agāravo viharati appatisso. Paṭisanthāre agāravo viharati appatisso. Ime cha dhammā hānabhāgiyā.

(vi) “Katame cha dhammā visesabhāgiyā? **Cha gāravā -** Idhāvuso bhikkhu satthari sagāravo viharati sappatisso dhamme sagāravo viharati sappatisso saṅghe sagāravo viharati sappatisso sikkhāya sagāravo viharati sappatisso appamāde sagāravo viharati sappatisso paṭisanthāre sagāravo viharati sappatisso. Ime cha dhammā visesabhāgiyā.

(vii) “Katame cha dhammā duppaṭivijjhā? **Cha nissaraṇiyā dhātuyo -** idhāvuso bhikkhu evaṃ vadeyya ‘Mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti. So ‘Mā hevaṃ’ tissa vacaṇīyo ‘Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya

susamāradhāya. Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso byāpādassa yadidaṃ mettā cetovimuttī'ti.

“Idha panāvuso bhikkhu evaṃ vadeyya ‘Karuṇā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī'ti so ‘Mā hevaṃ’ tissa vacanīyo ‘Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa vihesā cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso vihesāya yadidaṃ karuṇā cetovimuttī'ti.

“Idha panāvuso bhikkhu evaṃ vadeyya ‘Muditā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī'ti so ‘Mā hevaṃ’ tissa vacanīyo “Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa arati cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso aratiyā yadidaṃ muditā cetovimuttī'ti.

“Idha panāvuso bhikkhu evaṃ vadeyya ‘Upekkhā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī'ti. So ‘Mā hevaṃ’ tissa vacanīyo ‘Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa rāgo cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso rāgassa yadidaṃ upekkhā cetovimuttī'ti.

“Idha panāvuso bhikkhu evaṃ vadeyya ‘Animittā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me nimittānusāri viññānaṃ hotī'ti. So ‘Mā hevaṃ’ tissa vacanīyo ‘Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ animittāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa nimittānusāri viññānaṃ bhavissati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso sabbanimittānaṃ yadidaṃ animittā cetovimuttī'ti.

“Idha panāvuso bhikkhu evaṃ vadeyya ‘Asmīti kho me vigataṃ ayamahamasmīti na samanupassāmi atha ca pana me vicikicchākathaṅkathā sallam cittaṃ pariyādāya tiṭṭhatī'ti. So ‘Mā hevaṃ’ tissa vacanīyo ‘Māyasmā evaṃ avaca mā bhagavantaṃ abbhācikkhi na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ asmīti vigate ayamahamasmīti asamanupassato atha ca panassa vicikicchākathaṅkathāsallam cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam āvuso vicikicchākathaṅkathā sallaṃ yadidaṃ asmimānasamugghāto'ti. Ime cha dhammā duppaṭivijjhā.

(viii) “Katame cha dhammā **uppādetabbā**? **Cha satatavihārā**. Idhāvuso bhikkhu Cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Ghānena gandhaṃ ghāyitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Jivhāya rasaṃ sāyitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Manasā dhammaṃ viññāya neva sumano hoti na dummano upekkhako viharati sato sampajāno. Ime cha dhammā uppādetabbā.

(ix) “Katame cha dhammā **abhiññeyyā**? **Cha anuttariyāni** - dassanānuttariyaṃ savanānuttariyaṃ lābhānuttariyaṃ sikkhānuttariyaṃ pāricariyānuttariyaṃ anussatānuttariyaṃ. Ime cha dhammā abhiññeyyā.

(x) “Katame cha dhammā **sacchikātabbā**? **Cha abhiññā** -

idhāvuso bhikkhu anekavihitam iddhividham paccanubhoti ekopi hutvā bahudhā hoti bahudhāpi hutvā eko hoti. Āvibhāvam tirobhāvam tirokuṭṭam tiropākāram tiropabbatam asajjamāno gacchati seyyathāpi ākāse pathaviyāpi ummujjanimujjam karoti seyyathāpi uduke. Udukepi abhijjamāne gacchati seyyathāpi pathaviyam. ākāsepi pallaṅkenakamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati. Yāvabrahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti. Vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti. Sadosaṃ vā cittaṃ sadosaṃ cittanti pajānāti. Vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānāti. Samohaṃ vā cittaṃ samohaṃ cittanti pajānāti. Vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānāti. Saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajānāti. Vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānāti. Mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānāti. Amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānāti. Sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānāti. Anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānāti. Samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānāti. Asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānāti. Vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāti. Avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

“So anekavihitam pubbenivāsaṃ anussarati seyyathidaṃ ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe ‘Amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto so tato cuto amutra udapādiṃ tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati.

“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannāti iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Ime cha dhammā sacchikātabbā.

“Iti ime saṭṭhi dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### **Satta dhammā**

“Satta dhammā bahukārā satta dhammā bhāvetabbā satta dhammā pariññeyyā satta dhammā pahātabbā satta dhammā hānabhāgiyā satta dhammā visesabhāgiyā satta dhammā duppaṭivijjhā satta dhammā uppādetabbā satta dhammā abhiññeyyā satta dhammā sacchikātabbā.

(i) “Katame satta dhammā bahukārā? **Satta ariyadhanāni** - saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ. Ime satta dhammā bahukārā.

(ii) “Katame satta dhammā bhāvetabbā? **Satta sambojjhaṅgā** - satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo ime satta dhammā bhāvetabbā.

(iii) “Katame satta dhammā [pariññeyyā](#)? **Satta viññāṇaṭṭhitiyo** -

“Santāvuso sattā nānattakāyā nānattasaññino seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti.

“Santāvuso sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍattā. Ayaṃ dutiyā viññāṇaṭṭhiti.

“Santāvuso sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti.

“Santāvuso sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā. Ayaṃ catutthī viññāṇaṭṭhiti.

“Santāvuso sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānatta saññānaṃ amanasikārā ‘Ananto ākāso’ti ākāsañāncāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti.

“Santāvuso sattā sabbaso ākāsañāncāyatanāṃ samatikkamma ‘Anantaṃ viññāṇa’nti viññāṇaṃ cāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti.

“Santāvuso sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘Natthi kiñcī’ti ākiñcaññāyata nūpagā. Ayaṃ sattamī viññāṇaṭṭhiti.

Ime satta dhammā pariññeyyā.

(iv) “Katame satta dhammā [pahātabbā](#)? **Sattānusayā** - kāmarāgānusayo paṭighānusayo diṭṭhānusayo vicikicchānusayo mānānusayo bhavarāgānusayo avijjānusayo.

Ime satta dhammā pahātabbā.

(v) “Katame satta dhammā [hānabhāgiyā](#)? **Satta asaddhammā** - idhāvuso bhikkhu assaddho hoti ahiriko hoti anottappī hoti appassuto hoti kusīto hoti muṭṭhassati hoti duppañño hoti.

Ime satta dhammā hānabhāgiyā.

(vi) “Katame satta dhammā [visesabhāgiyā](#)? **Satta saddhammā** - idhāvuso bhikkhu saddho hoti hirimā hoti ottappī hoti bahussuto hoti āradhaviṛiyo hoti upaṭṭhitassati hoti paññavā hoti.

Ime satta dhammā visesabhāgiyā.

(vii) “Katame satta dhammā [duppaṭivijjhā](#)? **Satta sappurisadhammā** - idhāvuso bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisāññū ca puggalaññū ca.

Ime satta dhammā duppaṭivijjhā.

(viii) “Katame satta dhammā [uppādetabbā](#)? **Satta saññā** - aniccasaññā anattasaññā asubhasaññā ādīnavasaññā pahānasaññā virāgasaññā nirodhasaññā. Ime satta dhammā uppādetabbā.

(ix) “Katame satta dhammā [abhiññeyyā](#)? **Satta niddasavattūni** - idhāvuso bhikkhu Sikkhāsamādāne tibbacchando hoti āyatiñca sikkhāsamādāne avigatapemo.

Dhammanisantiyā tibbacchando hoti āyatiñca dhammanisantiyā avigatapemo.

Icchāvinaye tibbacchando hoti āyatiñca icchāvinaye avigatapemo.

Paṭisallāne tibbacchando hoti āyatiñca paṭisallāne avigatapemo.

Vīriyāramme tibbacchando hoti āyatiñca vīriyāramme avigatapemo.

Satinapakke tibbacchando hoti āyatiñca satinepakke avigatapemo.

Diṭṭhipaṭivedhe tibbacchando hoti āyatiñca diṭṭhipaṭivedhe avigatapemo.

Ime satta dhammā abhiññeyyā.

(x) “Katame satta dhammā [sacchikātabbā](#)? **Satta khīṇāsavabalāni** -

idhāvuso khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.

Yaṃpāvuso khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgama

khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ

sammappaññāya sudiṭṭhā honti. Yaṃpāvuso khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā

yathābhūtaṃ sammappaññāya sudiṭṭhā honti idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ

balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekappaṇaṃ vivekappaṇaṃ vivekaṭṭhaṃ nekkhammābhiraṭṭhaṃ byantībhūtaṃ sabbaso āsavaṭṭhānīyehi dhammehi. Yaṃpāvuso khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekappaṇaṃ vivekappaṇaṃ vivekaṭṭhaṃ nekkhammābhiraṭṭhaṃ byantībhūtaṃ sabbaso āsavaṭṭhānīyehi dhammehi idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā yaṃpāvuso khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno pañcīndriyāni bhāvitāni honti subhāvitāni. Yaṃpāvuso khīṇāsavassa bhikkhuno pañcīndriyāni bhāvitāni honti subhāvitāni idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno satta bojjhaṅgā bhāvitā honti subhāvitā. Yaṃpāvuso khīṇāsavassa bhikkhuno satta bojjhaṅgā bhāvitā honti subhāvitā idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.

“Puna caparaṃ āvuso khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yaṃpāvuso khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito idampi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti ‘Khīṇā me āsavā’ti.  
Ime satta dhammā sacchikātabbā.

“Iti ime sattati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Attha dhammā

“Aṭṭha dhammā bahukārā aṭṭha dhammā bhāvetabbā aṭṭha dhammā pariññeyyā aṭṭha dhammā pahātabbā aṭṭha dhammā hānabhāgiyā aṭṭhadhammā visesabhāgiyā aṭṭhadhammā duppaṭivijjhā aṭṭhadhammā uppādetabbā aṭṭha dhammā abhiññeyyā aṭṭha dhammā sacchikātabbā.

(i) “Katame aṭṭha dhammā bahukārā? **Aṭṭha hetū aṭṭha paccayā** ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti. Katame aṭṭha?

Idhāvuso bhikkhu satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Ayaṃ paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Taṃ kho pana satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Te kālena kālaṃ upasaṅkamitvā paripucchati paripañhāti ‘Idaṃ bhante kathaṃ? Imassa ko attho’ti? Tassa te āyasmanto avivaṭṭhāya vivaranti anuttānīkattañca uttānī karonti anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Ayaṃ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Taṃ kho pana dhammaṃ sutvā dvayena vūpakāsena sampādeti – kāyavūpakāsena ca cittavūpakāsena ca. Ayaṃ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ āvuso bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayaṃ catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ āvuso bhikkhu bahussuto hoti sutadharo sutasannicayo. Yete dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ayaṃ pañcama hetu pañcama paccayo ādi-brahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ āvuso bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Ayaṃ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ āvuso bhikkhu satimā hoti paramena satinepakkena samannāgato. Cirakatampi cirabhāsitaṃ saritā anussaritā. Ayaṃ sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ āvuso bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati ‘Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo; iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo; iti saññā iti saññāya samudayo iti saññāya atthaṅgamo; iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo; iti viññānaṃ iti viññānaṃ samudayo iti viññānaṃ atthaṅgamo’ti. Ayaṃ aṭṭhama hetu aṭṭhama paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.  
Ime aṭṭha dhammā bahukārā.

(ii) “Katame aṭṭha dhammā **bhāvetabbā**? **Ariyo aṭṭhaṅgiko maggo** seyyathidaṃ - sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ime aṭṭha dhammā bhāvetabbā.

(iii) “Katame aṭṭha dhammā **pariññeyyā**? **Aṭṭha lokadhammā** - lābho ca alābho ca yaso ca ayaso ca nindā ca paṣaṃsā ca sukhañca dukkhañca. Ime aṭṭha dhammā pariññeyyā.

(iv) “Katame aṭṭha dhammā **pahātabbā**? **Aṭṭha micchattā** - micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchāājīvo micchāvāyāmo micchāsati micchāsamādhi. Ime aṭṭha dhammā pahātabbā.

(v) “Katame aṭṭha dhammā **hānabhāgiyā**? **Aṭṭha kusītavatthūni**.  
Idhāvuso bhikkhunā kammaṃ kātappaṃ hoti tassa evaṃ hoti ‘Kammaṃ kho me kātappaṃ bhavissati kammaṃ kho pana me karontassa kāyo kilamissati handāhaṃ nipajjāmi’ti. So nipajjati na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamam kusītavatthu.

“Puna caparaṃ āvuso bhikkhunā kammaṃ kataṃ hoti tassa evaṃ hoti ‘Ahaṃ kho kammaṃ akāsiṃ kammaṃ kho pana me karontassa kāyo kilanto handāhaṃ nipajjāmi’ti. So nipajjati na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ dutiyam kusītavatthu.

“Puna caparaṃ āvuso bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti ‘Maggo kho me gantabbo bhavissati maggaṃ kho pana me gacchantassa kāyo kilamissati handāhaṃ nipajjāmi’ti. So nipajjati na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ tatiyam kusītavatthu.

“Puna caparaṃ āvuso bhikkhunā maggo gato hoti. Tassa evaṃ hoti ‘Ahaṃ kho maggaṃ agamāsiṃ maggaṃ kho pana me gacchantassa kāyo kilanto handāhaṃ nipajjāmi’ti. So nipajjati

na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam catuttham kusītavatthu.

“Puna caparam āvuso bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti ‘Ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattham lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ tassa me kāyo kilanto akammañño handāhaṃ nipajjāmi’ti. So nipajjati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam pañcamaṃ kusītavatthu.

“Puna caparam āvuso bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti ‘Ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattham lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ tassa me kāyo garuko akammañño māsācītaṃ maññe handāhaṃ nipajjāmi’ti. So nipajjati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam chaṭṭham kusītavatthu. “Puna caparam āvuso bhikkhuno uppanno hoti appamattako ābādho tassa evaṃ hoti ‘Uppanno kho me ayaṃ appamattako ābādho atthi kappo nipajjītaṃ handāhaṃ nipajjāmi’ti. So nipajjati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam sattamaṃ kusītavatthu.

“Puna caparam āvuso bhikkhu gilānāvutthito hoti aciravutthito gelaññā. Tassa evaṃ hoti ‘Ahaṃ kho gilānāvutthito aciravutthito gelaññā. Tassa me kāyo dubbalo akammañño handāhaṃ nipajjāmi’ti. So nipajjati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam aṭṭhamam kusītavatthu. Ime aṭṭha dhammā hānabhāgiyā.

(vi) “Katame aṭṭha dhammā [vīsesabhāgiyā](#)? **Aṭṭha ārambhavatthūni.**

Idhāvuso bhikkhunā kammaṃ kātappaṃ hoti tassa evaṃ hoti ‘Kammaṃ kho me kātappaṃ bhavissati kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasikātaṃ handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ti. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam paṭṭhamam ārambhavatthu.

“Puna caparam āvuso bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti ‘Ahaṃ kho kammaṃ akāsiṃ kammaṃ kho panāhaṃ karonto nāsakkhi buddhānaṃ sāsanaṃ manasikātaṃ handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam dutiyaṃ ārambhavatthu.

“Puna caparam āvuso bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti ‘Maggo kho me gantabbo bhavissati maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasikātaṃ handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam tatiyaṃ ārambhavatthu.

“Puna caparam āvuso bhikkhunā maggo gato hoti. Tassa evaṃ hoti ‘Ahaṃ kho maggaṃ agamāsiṃ maggaṃ kho panāhaṃ gacchanto nāsakkhi buddhānaṃ sāsanaṃ manasikātaṃ handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam catuttham ārambhavatthu.

“Puna caparam āvuso bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti ‘Ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattham lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa me kāyo lahuko kammañño handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam pañcamaṃ ārambhavatthu.

“Puna caparam āvuso bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti ‘Ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattham lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ.

Tassa me kāyo balavā kammañño handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ chaṭṭhaṃ ārambhavatthu.

“Puna caparaṃ āvuso bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti ‘Uppanno kho me ayaṃ appamattako ābādho ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho pavaddheyya handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassapattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ sattamaṃ ārambhavatthu.

“Puna caparaṃ āvuso bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti ‘Ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ti. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamaṃ ārambhavatthu. Ime aṭṭha dhammā visesabhāgiyā.

(vii) “Katame aṭṭha dhammā **duppaṭivijjhā**? **Aṭṭha akkhaṇā asamayā brahmacariyavāsāya**. Idhāvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ paṭhamaṃ akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo tiracchānayoṇiṃ upapanno hoti. Ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo pettivisaṃ upapanno hoti. Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Ayaṃ pañcamaṃ akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti micchādīṭṭhiko viparītadassano ‘Natthi dinnāṃ natthi yīṭṭhaṃ natthi hutāṃ natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko natthi ayaṃ loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’ti. Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti duppañño jaḷo eḷamūgo nappaṭibalo subhāsītadubbhāsītānamatthamaññātāṃ ayaṃ sattamaṃ akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ āvuso tathāgato ca loke na uppanno hoti arahaṃ sammāsambuddho dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito ayañca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti paññavā ajaḷo aneḷamūgo paṭibalo subhāsītadubbhāsītānamatthamaññātāṃ ayaṃ aṭṭhamaṃ akkhaṇo asamayo brahmacariyavāsāya. Ime aṭṭha dhammā duppaṭivijjhā.

(viii) “Katame aṭṭha dhammā **uppādetabbā**? **Aṭṭha mahāpurisavitakkā** -

Appicchassāyaṃ dhammo nāyaṃ dhammo mahicchassa. Santuṭṭhassāyaṃ dhammo nāyaṃ dhammo asantuṭṭhassa. Pavivittassāyaṃ dhammo nāyaṃ dhammo saṅgaṇikārāmassa. Āraddhavīriyassāyaṃ dhammo nāyaṃ dhammo kusītassa. Upaṭṭhitasatissāyaṃ dhammo nāyaṃ dhammo muṭṭhassatissa. Samāhitassāyaṃ dhammo nāyaṃ dhammo asamāhitassa. Paññavato ayaṃ dhammo nāyaṃ dhammo duppaññassa. Nippapañcassāyaṃ dhammo nāyaṃ dhammo papañcārāmassāti. Ime aṭṭha dhammā uppādetabbā.

(ix) “Katame aṭṭha dhammā **abhiññeyyā**? **Aṭṭha abhibhāyatanāni** -  
Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni  
‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanam.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni  
‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ dutiyam abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni  
‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ tatiyam abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni  
‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ catuttham abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.  
Seyyathāpi nāma umāpupphaṃ nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. Seyyathā vā  
pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhato bhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam  
nīlanibhāsam evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni  
nīlanidassanāni nīlanibhāsāni ‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.  
Idaṃ pañcamaṃ abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni  
pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītam pītavaṇṇam pītanidassanam  
pītanibhāsam. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhato bhāgavimaṭṭham pītam  
pītavaṇṇam pītanidassanam pītanibhāsam evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni  
passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni ‘Tāni abhibhuyya jānāmi passāmī’ti  
evaṃsaññī hoti. Idaṃ chaṭṭham abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni  
lohitaṅkanibhāsāni. Seyyathāpi nāma bandhujīvakapupphaṃ lohitaṅkam lohitaṅkavaṇṇam  
lohitaṅkanidassanam lohitaṅkanibhāsam seyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ  
ubhatobhāgavimaṭṭham lohitaṅkam lohitaṅkavaṇṇam lohitaṅkanidassanam lohitaṅkanibhāsam  
evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni  
lohitaṅkanidassanāni lohitaṅka-nibhāsāni ‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.  
Idaṃ sattamaṃ abhibhāyatanam.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odāta-  
nibhāsāni. Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātānidassanā odātānibhāsā  
seyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham odātam odātavaṇṇam  
odātānidassanam odātānibhāsam evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni ‘Tāni abhibhuyya jānāmi passāmī’ti  
evaṃsaññī hoti. Idaṃ aṭṭhamam abhibhāyatanam.  
Ime aṭṭha dhammā abhiññeyyā.

(x) “Katame aṭṭha dhammā **sacchikātabbā**? **Aṭṭha vimokkhā** -  
Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam  
amanasikārā ‘Ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati. Ayaṃ catuttho  
vimokkho.

Sabbaso ākāsānañcāyatanam samatikkamma ‘Anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Ayaṃ pañcama vimokkho.

Sabbaso viññāṇañcāyatanam samatikkamma ‘Natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayaṃ sattama vimokkho.

Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Ayaṃ aṭṭhama vimokkho.  
Ime aṭṭha dhammā sacchikātabbā.

“Iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### **Nava dhammā**

“Nava dhammā bahukārā nava dhammā bhāvetabbā nava dhammā pariññeyyā nava dhammā pahātabbā nava dhammā hānabhāgiyā nava dhammā visesabhāgiyā nava dhammā duppaṭivijjhā nava dhammā uppādetabbā nava dhammā abhiññeyyā nava dhammā sacchikātabbā.

(i) “Katame nava dhammā **bahukārā**? **Nava yonisomanasikāramūlakā dhammā** yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati.  
Ime nava dhammā bahukārā.

(ii) “Katame nava dhammā **bhāvetabbā**? **Nava pārisuddhipadhāniyaṅgāni** - sīlavisuddhi pārisuddhipadhāniyaṅgaṃ, cittavisuddhi pārisuddhipadhāniyaṅgaṃ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṃ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṃ, maggāmaggañāna-dassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paṭipadāññānadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, ñānadassanavisuddhi pārisuddhi-padhāniyaṅgaṃ, paññāvisuddhi pārisuddhipadhāniyaṅgaṃ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṃ.  
Ime nava dhammā bhāvetabbā.

(iii) “Katame nava dhammā **pariññeyyā**? **Nava sattāvāsā** - Santāvuso sattā nānattakāyā nānattasaññino seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamo sattāvāso.  
Santāvuso sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhinihattā. Ayaṃ dutiyo sattāvāso.  
Santāvuso sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā. Ayaṃ tatiyo sattāvāso.  
Santāvuso sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṅhā. Ayaṃ catuttho sattāvāso.  
Santāvuso sattā asaññino appaṭisaṃvedino seyyathāpi devā asaññasattā. Ayaṃ pañcama sattāvāso.  
Santāvuso sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānatta saññānaṃ amanasikārā ‘Ananto ākāso’ti ākāsānañcāyatanūpagā. Ayaṃ chaṭṭho sattāvāso.  
Santāvuso sattā sabbaso ākāsānañcāyatanam samatikkamma ‘Anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā. Ayaṃ sattama sattāvāso.  
Santāvuso sattā sabbaso viññāṇañcāyatanam samatikkamma ‘Natthi kiñcī’ti ākiñcaññāyatanūpagā. Ayaṃ aṭṭhama sattāvāso.  
Santāvuso sattā sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanūpagā. Ayaṃ navama sattāvāso.  
Ime nava dhammā pariññeyyā.

(iv) “Katame nava dhammā **pahātabbā**? **Nava taṇhāmūlakā dhammā** - taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ daṇḍādānasatthādānakalaha viggahavivādatuvaṃtuvaṃ-pesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.  
Ime nava dhammā pahātabbā.

(v) “Katame nava dhammā **hānabhāgiyā**? **Nava āghātavattūni**  
‘Anatthaṃ me acarī’ti āghātaṃ bandhati;  
‘Anatthaṃ me caratī’ti āghātaṃ bandhati;  
‘Anatthaṃ me carissatī’ti āghātaṃ bandhati;  
‘Piyassa me manāpassa anatthaṃ acarī’ti āghātaṃ bandhati;  
‘Piyassa me manāpassa anatthaṃ caratī’ti āghātaṃ bandhati;  
‘Piyassa me manāpassa anatthaṃ carissatī’ti āghātaṃ bandhati;  
‘Appiyassa me amanāpassa atthaṃ acarī’ti āghātaṃ bandhati;  
‘Appiyassa me amanāpassa atthaṃ caratī’ti āghātaṃ bandhati;  
‘Appiyassa me amanāpassa atthaṃ carissatī’ti āghātaṃ bandhati.  
Ime nava dhammā hānabhāgiyā.

(vi) “Katame nava dhammā **visesabhāgiyā**? **Nava āghātaṭṭhāni**  
‘Anatthaṃ me acari taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Anatthaṃ me carati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Anatthaṃ me carissati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Piyassa me manāpassa anatthaṃ acari taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Piyassa me manāpassa anatthaṃ carati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Piyassa me manāpassa anatthaṃ carissati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Appiyassa me amanāpassa atthaṃ acari taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Appiyassa me amanāpassa atthaṃ carati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni;  
‘Appiyassa me amanāpassa atthaṃ carissati taṃ kutettha labbhā’ti āghātaṃ ṭṭhāni.  
Ime nava dhammā visesabhāgiyā.

(vii) “Katame nava dhammā **duppaṭṭhāni**? **Nava nānattā** - dhātunānattaṃ paṭicca uppajjati phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ, vedanānānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappaṇānattaṃ, saṅkappaṇānattaṃ paṭicca uppajjati chandaṇānattaṃ, chandaṇānattaṃ paṭicca uppajjati pariḷāhaṇānattaṃ, pariḷāhaṇānattaṃ paṭicca uppajjati pariyesanānānattaṃ, pariyesanānānattaṃ paṭicca uppajjati lābhaṇānattaṃ. Ime nava dhammā duppaṭṭhāni.

(viii) “Katame nava dhammā **uppādetabbā**? **Nava saññā** - asubhasaññā maraṇasaññā āhārepaṭikūlasaññā sabbaloke anabhiratisaññā aniccasaññā anicce dukkhasaññā dukkhe anattasaññā pahānasaññā virāgasaññā.  
Ime nava dhammā uppādetabbā.

(ix) “Katame nava dhammā **abhiññeyyā**? **Nava anupubbavihārā** –  
Idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.  
Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.  
Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘Upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.  
Sukhassa ca pahānā dukkassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.  
Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘Ananto ākāso’ti ākāsaññācāyatanaṃ upasampajja viharati.  
Sabbaso ākāsaññācāyatanaṃ samatikkamma ‘Anantaṃ viññāṇa’nti viññāṇaññācāyatanaṃ upasampajja viharati.  
Sabbaso viññāṇaññācāyatanaṃ samatikkamma ‘Natthi kiñcī’ti ākiñcaññācāyatanaṃ upasampajja viharati.  
Sabbaso ākiñcaññācāyatanaṃ samatikkamma nevasaññānāsaññācāyatanaṃ upasampajja viharati.  
Sabbaso nevasaññānāsaññācāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.  
Ime nava dhammā abhiññeyyā.

(x) “Katame nava dhammā **sacchikātabbā**? **Nava anupubbanirodhā** -  
Paṭhamaṃ jhānaṃ samāpannassa kāmasaññā niruddhā hoti.  
Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā honti.  
Tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti.

Catuttham jhānaṃ samāpannassa assāsapassāsā niruddhā honti.  
 Ākāsānañcāyatanaṃ samāpannassa rūpasāññā niruddhā hoti.  
 Viññānañcāyatanaṃ samāpannassa ākāsānañcāyatanaññā niruddhā hoti.  
 Ākiñcaññāyatanaṃ samāpannassa viññānañcāyatanaññā niruddhā hoti.  
 Nevasāññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaññā niruddhā hoti.  
 Saññāvedayitānirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti.  
 Ime nava dhammā sacchikātabbā.

“Iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena  
 abhisambuddhā.

### **Dasa dhammā**

“Dasa dhammā bahukārā dasa dhammā bhāvetabbā dasa dhammā pariññeyyā dasa dhammā  
 pahātabbā dasa dhammā hānabhāgiyā dasa dhammā visesabhāgiyā dasa dhammā duppaṭivijjhā  
 dasa dhammā uppādetabbā dasa dhammā abhiññeyyā dasa dhammā sacchikātabbā.

(i) “Katame dasa dhammā **bahukārā**? **Dasa nāthakaraṇādhammā** -  
 idhāvuso bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno  
 aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu yaṃpāvuso bhikkhu  
 sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocara-sampanno aṇumattesu vajjesu  
 bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā  
 ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ  
 brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā  
 manasānupekkhitā diṭṭhiyā suppaṭividdhā yaṃpāvuso bhikkhu bahussuto hoti sutadharo  
 sutasannicayo ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthaṃ  
 sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa  
 dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.  
 Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yaṃpāvuso  
 bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo  
 padakkhiṇaggāhī anusāsaniṃ. Yaṃpāvuso bhikkhu suvaco hoti sovacassakaraṇehi dhammehi  
 samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha  
 dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātāṃ alaṃ saṃvidhātāṃ.  
 Yaṃpāvuso bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha dakkho hoti  
 analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātāṃ alaṃ saṃvidhātāṃ.  
 Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye  
 uḷārapāmojjo. Yaṃpāvuso bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye  
 uḷārapāmojjo. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanaṃ gilānappaccaya  
 bhesajjaparikkhārehi. Yaṃpāvuso bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsana  
 gilānappaccayabhesajjaparikkhārehi. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya  
 kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā daḷhaparakkamo anikkhittadhuro kusalesu  
 dhammesu. Yaṃpāvuso bhikkhu āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya  
 kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā daḷhaparakkamo anikkhittadhuro kusalesu  
 dhammesu. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsītampi saritā anussaritā. Yaṃpāvuso bhikkhu satimā hotiparamenasatinepakkena samannāgatocirakatampicirabhāsītampisaritāanussaritā. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ āvuso bhikkhu paññavā hoti udayatthagāminiyā paññāyasamannāgato ariyāyanibbedhikāyasammādukkhakkhayagāminiyā. Yaṃpāvuso bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Ayampi dhammo nāthakaraṇo.  
Ime dasa dhammā bahukārā.

(ii) “Katame dasa dhammā **bhāvetabbā**? **Dasa kasiṇāyatanāni** -  
Pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Āpokasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Tejokasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Vāyokasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Nīlakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Pītakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Lohitakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Odātakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Ākāsakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Viññānakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
Ime dasa dhammā bhāvetabbā.

(iii) “Katame dasa dhammā **pariññeyyā**? **Dasāyatanāni** - cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ saddāyatanaṃ ghāṇāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ. Ime dasa dhammā pariññeyyā.

(iv) “Katame dasa dhammā **pahātabbā**? **Dasa micchattā** - micchādiṭṭhi micchāsankappo micchāvācā micchākammanto micchāājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti. Ime dasa dhammā pahātabbā.

(v) “Katame dasa dhammā **hānabhāgiyā**? **Dasa akusalakammāpathā** - pāṇātipāto adinnādānaṃ kāmesumicchācāro musāvādo pisuṇā vācā pharusā vācā samphappalāpo abhijjhā byāpādo micchādiṭṭhi. Ime dasa dhammā hānabhāgiyā.

(vi) “Katame dasa dhammā **visesabhāgiyā**? **Dasa kusalakammāpathā** - pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī anabhijjhā abyāpādo sammādiṭṭhi. Ime dasa dhammā visesabhāgiyā.

(vii) “Katame dasa dhammā **duppaṭivijjhā**? **Dasa ariyavāsā** –  
idhāvuso bhikkhu pañcaṅgavippahīno hoti chaḷaṅgasamannāgato ekārakkho caturāpasseno paṇunnapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño.

“Kathañcāvuso bhikkhu pañcaṅgavippahīno hoti? Idhāvuso bhikkhuno kāmacchando pahīno hoti byāpādo pahīno hoti thinamiddhaṃ pahīnaṃ hoti uddhaccakukkuccaṃ pahīnaṃ hoti vicikicchā pahīnā hoti. Evaṃ kho āvuso bhikkhu pañcaṅgavippahīno hoti.

“Kathañcāvuso bhikkhu chaḷaṅgasamannāgato hoti? Idhāvuso bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Ghānena gandhaṃ ghāyitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Jivhāya rasaṃ sāyitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano upekkhako viharati sato sampajāno. Manasā dhammaṃ viññāya neva sumano hoti na dummano upekkhako viharati sato sampajāno.  
Evaṃ kho āvuso bhikkhu chaḷaṅgasamannāgato hoti.

“Kathañcāvuso bhikkhu ekārakkho hoti? Idhāvuso bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho āvuso bhikkhu ekārakkho hoti.

“Kathañcāvuso bhikkhu caturāpasseno hoti? Idhāvuso bhikkhu sañkhāyekaṃ paṭisevati sañkhāyekaṃ adhivāseti sañkhāyekaṃ parivajjeti sañkhāyekaṃ vinodeti. Evaṃ kho āvuso bhikkhu caturāpasseno hoti.

“Kathañcāvuso bhikkhu paṇunnapaccekasacco hoti? Idhāvuso bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho āvuso bhikkhu paṇunnapaccekasacco hoti.

“Kathañcāvuso bhikkhu samavayasaṭṭhesano hoti? Idhāvuso bhikkhuno kāmesanā pahīnā hoti bhavesanā pahīnā hoti brahmacariyesanā paṭippassaddhā. Evaṃ kho āvuso bhikkhu samavayasaṭṭhesano hoti.

“Kathañcāvuso bhikkhu anāvilasañkappā hoti? Idhāvuso bhikkhuno kāmasañkappo pahīno hoti byāpadasañkappo pahīno hoti vihiṃsāsāñkappo pahīno hoti. Evaṃ kho āvuso bhikkhu anāvilasañkappo hoti.

“Kathañcāvuso bhikkhu passaddhakāyasañkhāro hoti? Idhāvuso bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbevasomanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho āvuso bhikkhu passaddhakāyasañkhāro hoti.

“Kathañcāvuso bhikkhu suvimuttacitto hoti? Idhāvuso bhikkhuno rāgā cittaṃ vimuttaṃ hoti dosā cittaṃ vimuttaṃ hoti mohā cittaṃ vimuttaṃ hoti. Evaṃ kho āvuso bhikkhu suvimuttacitto hoti.

“Kathañcāvuso bhikkhu suvimuttapañño hoti? Idhāvuso bhikkhu  
‘Rāgo me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti.

‘Doso me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti.

‘Moho me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti.

Evaṃ kho āvuso bhikkhu suvimuttapañño hoti.

Ime dasa dhammā duppaṭivijjhā.

(viii) “Katame dasa dhammā [uppādetabbā](#)? **Dasa saññā** - asubhasaññā maraṇasaññā āhārepaṭikūlasaññā sabbaloke anabhiratisaññā aniccasaññā anicce dukkhasaññā dukkhe anattasaññā pahānasaññā virāgasaññā nirodhasaññā. Ime dasa dhammā uppādetabbā.

(ix) “Katame dasa dhammā [abhiññeyyā](#)? **Dasa nijjaravattūni** -

Sammādiṭṭhissa micchādiṭṭhi nijjiṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāsañkappassa micchāsañkappo nijjiṇṇo hoti. Ye ca micchāsañkappapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāsañkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāvācassa micchāvācā nijjiṇṇā hoti. Ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammākammantassa micchākammanto nijjiṇṇo hoti. Ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāājīvassa micchāājīvo nijjiṇṇo hoti. Ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāvāyāmassa micchāvāyāmo nijjiṇṇo hoti. Ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāsatiṣṣa micchāsati nijjiṇṇā hoti. Ye ca micchāsatiṣṣapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāsatiṣṣapaccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

Sammāsamādhissa micchāsamādhi nijjiṇṇo hoti. Ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāñāṇassa micchāñāṇaṃ nijjiṇṇaṃ hoti. Ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Sammāvimuttissa micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.  
Ime dasa dhammā abhiññeyyā.

(x) “Katame dasa dhammā [sacchikātabbā](#)? **Dasa asekkhā dhammā** - asekkhā sammādiṭṭhi asekkho sammāsaṅkappo asekkhā sammāvācā asekkho sammākammanto asekkho sammājīvo asekkho sammāvāyāmo asekkhā sammāsati asekkho sammāsamādhi asekkhaṃ sammāñāṇaṃ asekkhā sammāvimutti. Ime dasa dhammā sacchikātabbā.

“Iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā”ti.

Idamavocāyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Dasuttarasuttaṃ niṭṭhitaṃ

# The Dasuttara Sutta -

## Introduction

Thus have I heard - At one time the Blessed One was staying at Campā, on the bank of the Gaggarā lotus pond, together with a great community of monks, approximately five hundred monks. Then the Venerable Sāriputta addressed the monks: “Friends, monks!” “Friend!” those monks replied to the Venerable Sāriputta. The Venerable Sāriputta said this:

“I shall proclaim the Dasuttara teaching,  
The doctrine for attaining Nibbāna,  
For making an end to suffering,  
For release from all bonds.”

## ONE THING (Eko dhammo)

“Friends, one thing is helpful, one thing should be developed, one thing should be fully understood, one thing should be abandoned, one thing leads to decline, one thing leads to distinction, one thing is difficult to penetrate, one thing should be produced, one thing should be directly known, one thing should be realized.

- (i) What one thing **is helpful**? Heedfulness regarding wholesome states. This is the one thing that is helpful.
- (ii) What one thing **should be developed**? Mindfulness directed to the body accompanied by pleasant feeling. This is the one thing that should be developed.
- (iii) What one thing **should be fully understood**? Contact that is accompanied by taints and clinging. This is the one thing that should be fully understood.
- (iv) What one thing **should be abandoned**? The conceit “I am.” This is the one thing that should be abandoned.
- (v) What one thing **leads to decline**? Unwise attention. This is the one thing that leads to decline.
- (vi) What one thing **leads to distinction**? Wise attention. This is the one thing that leads to distinction.
- (vii) What one thing **is difficult to penetrate**? Immediate concentration of mind. This is the one thing that is difficult to penetrate.
- (viii) What one thing **should be produced**? Unshakeable knowledge. This is the one thing that should be produced.
- (ix) What one thing **should be directly known**? All beings are sustained by nutriment. This is the one thing that should be directly known.
- (x) What one thing **should be realized**? Unshakeable liberation of mind. This is the one thing that should be realized.

Thus these ten things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

## TWO THINGS (Dve dhammā)

“Two things are helpful, two things should be developed, two things should be fully understood, two things should be abandoned, two things lead to decline, two things lead to distinction, two things are difficult to penetrate, two things should be produced, two things should be directly known, two things should be realized.

- (i) What two things **are helpful**? Mindfulness and clear comprehension. These are the two things that are helpful.
- (ii) What two things **should be developed**? Serenity (samatha) and insight (vipassanā). These are the two things that should be developed.
- (iii) What two things **should be fully understood**? Name (nāma) and form (rūpa). These are the two things that should be fully understood.
- (iv) What two things **should be abandoned**? Ignorance and craving for existence. These are the two things that should be abandoned.
- (v) What two things **lead to decline**? Being difficult to admonish and bad friendship. These are the two things that lead to decline.
- (vi) What two things **lead to distinction**? Being easy to admonish and good friendship. These are the two things that lead to distinction.
- (vii) What two things **are difficult to penetrate**? The cause and condition for the defilement of beings, and the cause and condition for the purification of beings. These are the two things that are difficult to penetrate.
- (viii) What two things **should be produced**? Two knowledges: knowledge of destruction (of the taints) and knowledge of their non-arising. These are the two things that should be produced.
- (ix) What two things **should be directly known**? Two elements: the conditioned element and the unconditioned element. These are the two things that should be directly known.
- (x) What two things **should be realized**? True knowledge (vijjā) and liberation (vimutti). These are the two things that should be realized.

Thus these twenty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

## THREE THINGS (Tayo dhammā)

“Three things are helpful, three things should be developed, three things should be fully understood, three things should be abandoned, three things lead to decline, three things lead to distinction, three things are difficult to penetrate, three things should be produced, three things should be directly known, three things should be realized.

- (i) What three things **are helpful**? Association with good people, hearing the true Dhamma, and practice in accordance with the Dhamma. These are the three things that are helpful.
- (ii) What three things **should be developed**? Three concentrations: concentration with initial and sustained thought, concentration with only sustained thought (without initial thought), and concentration without initial or sustained thought. These are the three things that should be developed.

(iii) What three things **should be fully understood**? Three feelings: pleasant feeling, painful feeling, and neither-pleasant-nor-painful feeling. These are the three things that should be fully understood.

(iv) What three things **should be abandoned**? Three cravings: craving for sense pleasures, craving for existence, and craving for non-existence. These are the three things that should be abandoned.

(v) What three things **lead to decline**? Three unwholesome roots: greed as an unwholesome root, hatred as an unwholesome root, and delusion as an unwholesome root. These are the three things that lead to decline.

(vi) What three things **lead to distinction**? Three wholesome roots: non-greed as a wholesome root, non-hatred as a wholesome root, and non-delusion as a wholesome root. These are the three things that lead to distinction.

(vii) What three things **are difficult to penetrate**? Three elements of escape: For sense pleasures, this is the escape - namely, renunciation. For forms, this is the escape - namely, the formless. But for whatever is born, conditioned, dependently arisen, cessation is its escape. These are the three things that are difficult to penetrate.

(viii) What three things **should be produced**? Three knowledges: knowledge of the past, knowledge of the future, and knowledge of the present. These are the three things that should be produced.

(ix) What three things **should be directly known**? Three elements: the sense-desire element, the form element, and the formless element. These are the three things that should be directly known.

(x) What three things **should be realized**? Three true knowledges: knowledge of recollection of past lives is a true knowledge; knowledge of the death and rebirth of beings is a true knowledge; knowledge of the destruction of the taints is a true knowledge. These are the three things that should be realized.

Thus these thirty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

#### **FOUR THINGS (Cattāro dhammā)**

“Four things are helpful, four things should be developed, four things should be fully understood, four things should be abandoned, four things lead to decline, four things lead to distinction, four things are difficult to penetrate, four things should be produced, four things should be directly known, four things should be realized.

(i) What four things **are helpful**? Four wheels: living in a suitable location, association with good persons, proper orientation of oneself, and merit previously done. These are the four things that are helpful.

(ii) What four things **should be developed**? The Four Foundations of Mindfulness: Here, friends, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure regarding the world. He dwells contemplating feelings in feelings... mind in mind... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure regarding the world. These are the four things that should be developed.

(iii) What four things **should be fully understood**? Four nutriments: physical food, whether gross or subtle; contact as the second; mental volition as the third; consciousness as the fourth. These are the four things that should be fully understood.

(iv) What four things **should be abandoned**? Four floods: the flood of sense desire, the flood of existence, the flood of views, the flood of ignorance. These are the four things that should be abandoned.

(v) What four things **lead to decline**? Four bonds: the bond of sense desire, the bond of existence, the bond of views, the bond of ignorance. These are the four things that lead to decline.

(vi) What four things **lead to distinction**? Four unbindings: unbinding from the bond of sense desire, unbinding from the bond of existence, unbinding from the bond of views, unbinding from the bond of ignorance. These are the four things that lead to distinction.

(vii) What four things **are difficult to penetrate**? Four concentrations: concentration that leads to decline, concentration that leads to stability, concentration that leads to distinction, and concentration that leads to penetration. These are the four things that are difficult to penetrate.

(viii) What four things **should be produced**? Four knowledges: knowledge of the Dhamma, inferential knowledge, knowledge of others' minds, and conventional knowledge. These are the four things that should be produced.

(ix) What four things **should be directly known**? The Four Noble Truths: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, and the noble truth of the path leading to the cessation of suffering. These are the four things that should be directly known.

(x) What four things **should be realized**? Four fruits of recluseship: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, and the fruit of arahantship. These are the four things that should be realized.

Thus these forty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### **FIVE THINGS (Pañca dhammā)**

“Five things are helpful, five things should be developed, five things should be fully understood, five things should be abandoned, five things lead to decline, five things lead to distinction, five things are difficult to penetrate, five things should be produced, five things should be directly known, five things should be realized.

(i) What five things **are helpful**? Five factors of exertion:

Here, friends, a monk has faith - he has faith in the enlightenment of the Tathāgata: ‘Indeed, the Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’

He has little illness, little affliction, possessing good digestion that is neither too cool nor too hot but moderate, suitable for exertion.

He is not deceitful, not hypocritical; he reveals himself as he actually is to the Teacher or to his wise companions in the spiritual life.

He dwells with energy aroused for abandoning unwholesome states and acquiring wholesome states; he is steadfast, firm in exertion, not shirking the burden of cultivating wholesome states.

He possesses wisdom, is endowed with wisdom regarding arising and passing away that is noble and penetrative, leading to the complete destruction of suffering.

These are the five things that are helpful.

(ii) What five things **should be developed**? Five-factored right concentration: the pervading of rapture, the pervading of happiness, the pervading of mind, the pervading of light, and the sign of reviewing. These are the five things that should be developed.

(iii) What five things **should be fully understood**? The five aggregates of clinging: the aggregate of clinging to form, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to mental formations, the aggregate of clinging to consciousness. These are the five things that should be fully understood.

(iv) What five things **should be abandoned**? The five hindrances: the hindrance of sensual desire, the hindrance of ill-will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, the hindrance of doubt. These are the five things that should be abandoned.

(v) What five things **lead to decline**? Five mental barrennesses:

Here, friends, a monk has doubt about the Teacher, is perplexed, lacks confidence, is not settled. When a monk has doubt about the Teacher, is perplexed, lacks confidence, is not settled, his mind does not incline to ardor, devotion, perseverance, and exertion. When his mind does not incline to ardor, devotion, perseverance, and exertion, this is the first mental barrenness.

Furthermore, a monk has doubt about the Dhamma... about the Sangha... about the training... [and becomes angry and displeased with his companions in the spiritual life, with a hardened heart]. When a monk becomes angry and displeased with his companions in the spiritual life, with a hardened heart, his mind does not incline to ardor, devotion, perseverance, and exertion. This is the fifth mental barrenness.

These are the five things that lead to decline.

(vi) What five things **lead to distinction**? Five faculties: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These are the five things that lead to distinction.

(vii) What five things are **difficult to penetrate**? Five elements of escape:

[Detailed explanation of how mind doesn't engage with sense pleasures but engages with renunciation; doesn't engage with ill-will but engages with non-ill-will; doesn't engage with harmfulness but engages with harmlessness; doesn't engage with forms but engages with the formless; doesn't engage with identity but engages with the cessation of identity.]

These are the five things that are difficult to penetrate.

(viii) What five things **should be produced**? Five-factored right concentration with knowledge:

Knowledge arises directly in oneself: 'This concentration is pleasant in the present and has pleasant result in the future.'

'This concentration is noble and non-carnal.'

'This concentration is not practiced by ignoble persons.'

'This concentration is peaceful, sublime, gained through tranquility, attained to unification, not forced down and held in check by forceful suppression.'

'And I myself enter upon this concentration mindfully and emerge from it mindfully.'

These are the five things that should be produced.

(ix) What five things **should be directly known**? Five bases for liberation:

[Describes five scenarios where joy arises from Dhamma instruction, teaching others, recitation, mental contemplation, or well-grasped meditation signs - leading through joy → rapture → tranquility → happiness → concentration]

These are the five things that should be directly known.

(x) What five things **should be realized**? Five aggregates of the Dhamma: the aggregate of virtue, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of the knowledge and vision of liberation. These are the five things that should be realized.

Thus these fifty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### **SIX THINGS (Cha dhammā)**

“Six things are helpful, six things should be developed, six things should be fully understood, six things should be abandoned, six things lead to decline, six things lead to distinction, six things are difficult to penetrate, six things should be produced, six things should be directly known, six things should be realized.

(i) What six things **are helpful**? Six principles of cordiality:

[Describes maintaining loving-kindness in bodily, verbal, and mental actions toward companions; sharing gains; maintaining common virtue; maintaining common view - all leading to harmony, unity, and non-dispute]

These are the six things that are helpful.

(ii) What six things **should be developed**? Six recollections: recollection of the Buddha, recollection of the Dhamma, recollection of the Sangha, recollection of virtue, recollection of generosity, recollection of deities. These are the six things that should be developed.

(iii) What six things should **be fully understood**? Six internal sense bases: the eye base, ear base, nose base, tongue base, body base, mind base. These are the six things that should be fully understood.

(iv) What six things **should be abandoned**? Six bodies of craving: craving for forms, craving for sounds, craving for odors, craving for tastes, craving for tangibles, craving for mental phenomena. These are the six things that should be abandoned.

(v) What six things **lead to decline**? Six forms of disrespect: A monk dwells without respect and deference toward the Teacher, the Dhamma, the Sangha, the training, concentration, and hospitality. These are the six things that lead to decline.

(vi) What six things **lead to distinction**? Six forms of respect: A monk dwells with respect and deference toward the Teacher, the Dhamma, the Sangha, the training, concentration, and hospitality. These are the six things that lead to distinction.

(vii) What six things **are difficult to penetrate**? Six elements of escape:

[Explains impossibility of ill-will remaining when loving-kindness liberation is developed; cruelty when compassion is developed; discontent when appreciative joy is developed; lust when equanimity is developed; signs when signless liberation is developed; doubt when the conceit “I am” is eradicated]

These are the six things that are difficult to penetrate.

(viii) What six things **should be produced**? Six constant behaviors: Upon seeing a form with the eye... hearing a sound with the ear... smelling an odor with the nose... tasting a flavor with the tongue... touching a tangible with the body... cognizing a mental phenomenon with the mind, one is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending. These are the six things that should be produced.

(ix) What six things **should be directly known**? Six unsurpassable things: unsurpassable seeing, unsurpassable hearing, unsurpassable gain, unsurpassable training, unsurpassable service, unsurpassable recollection. These are the six things that should be directly known.

(x) What six things **should be realized**? Six direct knowledges:

[Lists the six supernatural powers: various psychic powers, divine ear, mind-reading, recollection of past lives, divine eye seeing beings' rebirth according to karma, and knowledge of the destruction of the taints]

These are the six things that should be realized.

Thus these sixty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### **SEVEN THINGS (Satta dhammā)**

“Seven things are helpful, seven things should be developed, seven things should be fully understood, seven things should be abandoned, seven things lead to decline, seven things lead to distinction, seven things are difficult to penetrate, seven things should be produced, seven things should be directly known, seven things should be realized.

(i) What seven things **are helpful**? Seven noble treasures: the treasure of faith, the treasure of virtue, the treasure of moral shame, the treasure of moral dread, the treasure of learning, the treasure of generosity, the treasure of wisdom. These are the seven things that are helpful.

(ii) What seven things **should be developed**? Seven factors of enlightenment: the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration, the enlightenment factor of equanimity. These are the seven things that should be developed.

(iii) What seven things **should be fully understood**? Seven stations of consciousness:

[Lists beings with diverse bodies and diverse perceptions (humans, some gods, some hell-beings); diverse bodies and unified perception (Brahmā gods of first rebirth); unified body and diverse perceptions (Ābhassara gods); unified body and unified perception (Subhakiṇha gods); the four formless realms]

These are the seven things that should be fully understood.

(iv) What seven things **should be abandoned**? Seven underlying tendencies: the underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance. These are the seven things that should be abandoned.

(v) What seven things **lead to decline**? Seven unwholesome qualities: being faithless, shameless, fearless of wrongdoing, unlearned, lazy, unmindful, and unwise. These are the seven things that lead to decline.

(vi) What seven things **lead to distinction**? Seven wholesome qualities: being faithful, having moral shame, having moral dread, learned, energetic, mindful, and wise. These are the seven things that lead to distinction.

(vii) What seven things **are difficult to penetrate**? Seven qualities of a good person: knowing the Dhamma, knowing the meaning, knowing oneself, knowing moderation, knowing the right time, knowing assemblies, knowing individuals. These are the seven things that are difficult to penetrate.

(viii) What seven things **should be produced**? Seven perceptions: perception of impermanence, perception of non-self, perception of unattractiveness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation. These are the seven things that should be produced.

(ix) What seven things **should be directly known**? Seven foundations of inspiration: [Describes strong desire and enduring passion for: undertaking the training, inquiry into the Dhamma, removal of desires, seclusion, arousing energy, establishment of mindfulness, and penetration of views]

These are the seven things that should be directly known.

(x) What seven things **should be realized**? Seven powers of one with taints destroyed: [Describes how an arahant sees all conditioned things as impermanent; sees sense pleasures like a pit of coals; has mind inclined toward seclusion; has developed the four foundations of mindfulness, five faculties, seven factors of enlightenment, and the noble eightfold path]

These are the seven things that should be realized.

Thus these seventy things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### **EIGHT THINGS (Aṭṭha dhammā)**

“Eight things are helpful, eight things should be developed, eight things should be fully understood, eight things should be abandoned, eight things lead to decline, eight things lead to distinction, eight things are difficult to penetrate, eight things should be produced, eight things should be directly known, eight things should be realized.

(i) What eight things **are helpful**? Eight causes and conditions for obtaining fundamental wisdom that has not been obtained, and for the increase, expansion, development, and fulfillment of wisdom that has been obtained:

[Lists: dwelling dependent on the Teacher or worthy companion where shame and dread are established and affection and respect exist; approaching them to ask questions; physical and mental seclusion after hearing the Dhamma; being virtuous; being learned; arousing energy; being mindful; contemplating rise and fall of the five aggregates]

These are the eight things that are helpful.

(ii) What eight things **should be developed**? The Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. These are the eight things that should be developed.

(iii) What eight things **should be fully understood**? Eight worldly conditions: gain and loss, fame and disrepute, praise and blame, pleasure and pain. These are the eight things that should be fully understood.

(iv) What eight things **should be abandoned**? Eight wrong practices: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These are the eight things that should be abandoned.

(v) What eight things **lead to decline**? Eight grounds for laziness:

[Describes eight excuses monks make to avoid arousing energy: having work to do, having done work, having a journey ahead, having completed a journey, not getting enough food, getting too much food, having minor illness, recently recovered from illness]

These are the eight things that lead to decline.

(vi) What eight things **lead to distinction**? Eight grounds for arousing energy:

[Describes eight motivations for arousing energy: upcoming work/journey means less time for practice, completed work/journey means missed opportunity to practice, insufficient food means body is light for practice, sufficient food means body is strong for practice, minor illness might worsen, recently recovered but might relapse]

These are the eight things that lead to distinction.

(vii) What eight things **are difficult to penetrate**? Eight inopportune moments for leading the spiritual life:

[Lists eight situations where practicing the spiritual life is impossible: being reborn in hell, animal realm, ghost realm, long-lived god realm; being born among barbarians where there's no access to the fourfold assembly; being born in the middle country but holding wrong view; being born in the middle country but being too foolish to understand; the Buddha not having arisen in the world]

These are the eight things that are difficult to penetrate.

(viii) What eight things **should be produced**? Eight thoughts of a great person:

[Describes how this Dhamma is for one of few wishes, not many wishes; for the contented, not the discontented; for the secluded, not one who delights in company; for the energetic, not the lazy; for the mindful, not the unmindful; for the concentrated, not the unconcentrated; for the wise, not the unwise; for one who delights in non-proliferation, not one who delights in proliferation]

These are the eight things that should be produced.

(ix) What eight things **should be directly known**? Eight bases of mastery:

[Describes eight meditation practices involving internal/external perception of forms as limited/unlimited and colored (blue, yellow, red, white), with mastery over these perceptions]

These are the eight things that should be directly known.

(x) What eight things **should be realized**? Eight liberations:

[Lists the eight progressive liberations from form perceptions through the four formless attainments to the cessation of perception and feeling]

These are the eight things that should be realized.

Thus these eighty things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### **NINE THINGS (Nava dhammā)**

“Nine things are helpful, nine things should be developed, nine things should be fully understood, nine things should be abandoned, nine things lead to decline, nine things lead to distinction, nine things are difficult to penetrate, nine things should be produced, nine things should be directly known, nine things should be realized.

(i) What nine things **are helpful**? Nine qualities rooted in wise attention: When one attends wisely, joy arises; when joyful, rapture arises; when the mind is rapturous, the body becomes tranquil; with a tranquil body, one feels happiness; when happy, the mind becomes concentrated; when concentrated, one knows and sees according to reality; knowing and seeing according to reality, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one is liberated. These are the nine things that are helpful.

(ii) What nine things **should be developed**? Nine factors of purity in striving: purity of virtue, purity of mind, purity of view, purity by overcoming doubt, purity by knowledge and vision of what is path and not-path, purity by knowledge and vision of the way, purity of knowledge and vision, purity of wisdom, purity of liberation. These are the nine things that should be developed.

(iii) What nine things **should be fully understood**? Nine abodes of beings:

[Lists the seven stations of consciousness plus the realm of non-percipient beings and the base of neither-perception-nor-non-perception]

These are the nine things that should be fully understood.

(iv) What nine things **should be abandoned**? Nine things rooted in craving: Dependent on craving is seeking; dependent on seeking is gain; dependent on gain is decision-making; dependent on decision-making is desire and lust; dependent on desire and lust is attachment; dependent on attachment is possessiveness; dependent on possessiveness is stinginess; dependent on stinginess is safeguarding; on account of safeguarding arise the taking up of stick and sword, quarrels, disputes, arguments, divisive speech, and false speech - many evil unwholesome states. These are the nine things that should be abandoned.

(v) What nine things **lead to decline**? Nine grounds for resentment:

[Lists nine reasons for harboring resentment: "He has harmed me/is harming me/will harm me"; "He has harmed/is harming/will harm someone dear to me"; "He has helped/is helping/will help someone I dislike"]

These are the nine things that lead to decline.

(vi) What nine things **lead to distinction**? Nine ways of removing resentment:

[Lists nine reflections to remove resentment: "He harmed me - how else could it be?"; applying the same reasoning to the nine grounds for resentment]

These are the nine things that lead to distinction.

(vii) What nine things **are difficult to penetrate**? Nine diversities: Dependent on diversity of elements arises diversity of contact; dependent on diversity of contact arises diversity of feeling; dependent on diversity of feeling arises diversity of perception; dependent on diversity of perception arises diversity of thought; dependent on diversity of thought arises diversity of desire; dependent on diversity of desire arises diversity of fever; dependent on diversity of fever arises diversity of quest; dependent on diversity of quest arises diversity of gain. These are the nine things that are difficult to penetrate.

(viii) What nine things **should be produced**? Nine perceptions: perception of unattractiveness, perception of death, perception of the loathsomeness of food, perception of non-delight in the entire world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion. These are the nine things that should be produced.

(ix) What nine things **should be directly known**? Nine progressive abodes:

[Describes the four jhānas and the four formless attainments, culminating in the cessation of perception and feeling]

These are the nine things that should be directly known.

(x) What nine things **should be realized**? Nine progressive cessations:

[Describes what ceases at each level of attainment: sense-desire perception ceases in first jhāna, thought and examination cease in second jhāna, rapture ceases in third jhāna, breathing ceases in fourth jhāna, form perception ceases in the base of infinite space, etc.]

These are the nine things that should be realized.

Thus these ninety things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.

### TEN THINGS (Dasa dhammā)

“Ten things are helpful, ten things should be developed, ten things should be fully understood, ten things should be abandoned, ten things lead to decline, ten things lead to distinction, ten things are difficult to penetrate, ten things should be produced, ten things should be directly known, ten things should be realized.

(i) What ten things **are helpful**? Ten qualities that provide protection:

[Describes being virtuous, learned, having good friends, being easy to admonish, skilled in duties, delighting in Dhamma, content, energetic, mindful, and wise - each providing protection]

These are the ten things that are helpful.

(ii) What ten things **should be developed**? Ten kasiṇa bases: One perceives the earth kasiṇa... water kasiṇa... fire kasiṇa... air kasiṇa... blue kasiṇa... yellow kasiṇa... red kasiṇa... white kasiṇa... space kasiṇa... consciousness kasiṇa as above, below, across, undivided, immeasurable. These are the ten things that should be developed.

(iii) What ten things **should be fully understood**? Ten sense bases: eye base, form base, ear base, sound base, nose base, odor base, tongue base, taste base, body base, tangible base. These are the ten things that should be fully understood.

(iv) What ten things **should be abandoned**? Ten wrong practices: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation. These are the ten things that should be abandoned.

(v) What ten things **lead to decline**? Ten unwholesome courses of action: killing living beings, taking what is not given, sexual misconduct, false speech, divisive speech, harsh speech, idle chatter, covetousness, ill-will, wrong view. These are the ten things that lead to decline.

(vi) What ten things **lead to distinction**? Ten wholesome courses of action: abstaining from killing living beings, from taking what is not given, from sexual misconduct, from false speech, from divisive speech, from harsh speech, from idle chatter, non-covetousness, non-ill-will, right view. These are the ten things that lead to distinction.

(vii) What ten things **are difficult to penetrate**? Ten Noble Dwellings:

Here, friends, a monk is one who has abandoned five factors, possesses six factors, has one guard, has four supports, has cast away individual truths, has completely abandoned searching, has undisturbed thoughts, has tranquil bodily formation, is well-liberated in mind, and is well-liberated in wisdom.

How is a monk one who has abandoned five factors?

Here, friends, in a monk:

- Sensual desire has been abandoned
- Ill-will has been abandoned
- Sloth and torpor have been abandoned
- Restlessness and worry have been abandoned
- Doubt has been abandoned

In this way, friends, a monk is one who has abandoned five factors.

How is a monk one who possesses six factors?

Here, friends, a monk:

- Upon seeing a form with the eye, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending
- Upon hearing a sound with the ear, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending
- Upon smelling an odor with the nose, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending
- Upon tasting a flavor with the tongue, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending
- Upon touching a tangible with the body, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending
- Upon cognizing a mental phenomenon with the mind, is neither elated nor dejected, but dwells equanimous, mindful, and clearly comprehending

In this way, friends, a monk is one who possesses six factors.

How is a monk one who has one guard?

Here, friends, a monk is endowed with a mind guarded by mindfulness. In this way, friends, a monk is one who has one guard.

How is a monk one who has four supports?

Here, friends, a monk:

- Uses one thing after reflection (uses requisites mindfully)
- Endures one thing after reflection (endures difficulties with wisdom)
- Avoids one thing after reflection (avoids dangers and unwholesome situations)
- Removes one thing after reflection (removes unwholesome mental states)

In this way, friends, a monk is one who has four supports.

How is a monk one who has cast away individual truths?

Here, friends, whatever various individual truths of the various ascetics and brahmins there are - all of those have been pushed away, cast away, thrown away, vomited out, released, abandoned, relinquished by the monk. In this way, friends, a monk is one who has cast away individual truths.

How is a monk one who has completely abandoned searching?

Here, friends, in a monk:

- The search for sense pleasures has been abandoned
- The search for existence has been abandoned
- The search for the spiritual life has been calmed

In this way, friends, a monk is one who has completely abandoned searching.

How is a monk one who has undisturbed thoughts?

Here, friends, in a monk:

- Thoughts of sensuality have been abandoned
- Thoughts of ill-will have been abandoned

- Thoughts of cruelty have been abandoned

In this way, friends, a monk is one who has undisturbed thoughts.

How is a monk one who has tranquil bodily formation?

Here, friends, a monk, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, enters and dwells in the fourth jhāna, which is neither-painful-nor-pleasant and has purity of mindfulness due to equanimity. In this way, friends, a monk is one who has tranquil bodily formation.

How is a monk one who is well-liberated in mind?

Here, friends, in a monk:

- The mind is liberated from greed
- The mind is liberated from hatred
- The mind is liberated from delusion

In this way, friends, a monk is well-liberated in mind.

How is a monk one who is well-liberated in wisdom?

Here, friends, a monk understands:

- ‘Greed has been abandoned by me, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising’
- ‘Hatred has been abandoned by me, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising’
- ‘Delusion has been abandoned by me, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising’

In this way, friends, a monk is well-liberated in wisdom.

These are the ten things that are difficult to penetrate.

(viii) What ten things **should be produced**? Ten perceptions:

1. Perception of unattractiveness (asubhasaññā)
2. Perception of death (maraṇasaññā)
3. Perception of the loathsomeness of food (āhārepaṭikūlasaññā)
4. Perception of non-delight in the entire world (sabbaloke anabhiratisaññā)
5. Perception of impermanence (aniccasaññā)
6. Perception of suffering in what is impermanent (anicce dukkhasaññā)
7. Perception of non-self in what is suffering (dukkhe anattasaññā)
8. Perception of abandoning (pahānasaññā)
9. Perception of dispassion (virāgasaññā)
10. Perception of cessation (nirodhasaññā)

These are the ten things that should be produced.

(ix) What ten things **should be directly known**? Ten grounds for wearing away (elimination of defilements):

For one with right view, wrong view is worn away, and whatever many evil unwholesome states that arise conditioned by wrong view are also worn away for him. And conditioned by right view, many wholesome states reach fulfillment through development.

For one with right intention, wrong intention is worn away, and whatever many evil unwholesome states that arise conditioned by wrong intention are also worn away for him. And conditioned by right intention, many wholesome states reach fulfillment through development.

For one with right speech, wrong speech is worn away, and whatever many evil unwholesome states that arise conditioned by wrong speech are also worn away for him. And conditioned by right speech, many wholesome states reach fulfillment through development.

For one with right action, wrong action is worn away, and whatever many evil unwholesome states that arise conditioned by wrong action are also worn away for him. And conditioned by right action, many wholesome states reach fulfillment through development.

For one with right livelihood, wrong livelihood is worn away, and whatever many evil unwholesome states that arise conditioned by wrong livelihood are also worn away for him. And conditioned by right livelihood, many wholesome states reach fulfillment through development.

For one with right effort, wrong effort is worn away, and whatever many evil unwholesome states that arise conditioned by wrong effort are also worn away for him. And conditioned by right effort, many wholesome states reach fulfillment through development.

For one with right mindfulness, wrong mindfulness is worn away, and whatever many evil unwholesome states that arise conditioned by wrong mindfulness are also worn away for him. And conditioned by right mindfulness, many wholesome states reach fulfillment through development.

For one with right concentration, wrong concentration is worn away, and whatever many evil unwholesome states that arise conditioned by wrong concentration are also worn away for him. And conditioned by right concentration, many wholesome states reach fulfillment through development.

For one with right knowledge, wrong knowledge is worn away, and whatever many evil unwholesome states that arise conditioned by wrong knowledge are also worn away for him. And conditioned by right knowledge, many wholesome states reach fulfillment through development.

For one with right liberation, wrong liberation is worn away, and whatever many evil unwholesome states that arise conditioned by wrong liberation are also worn away for him. And conditioned by right liberation, many wholesome states reach fulfillment through development.

These are the ten things that should be directly known.

(x) What ten things **should be realized**? Ten qualities beyond training (of the Arahant):

1. Right view beyond training (asekkhā sammādiṭṭhi)
2. Right intention beyond training (asekkho sammāsaṅkappo)
3. Right speech beyond training (asekkhā sammāvācā)
4. Right action beyond training (asekkho sammākammanto)
5. Right livelihood beyond training (asekkho sammāājīvo)
6. Right effort beyond training (asekkho sammāvāyāmo)
7. Right mindfulness beyond training (asekkhā sammāsati)
8. Right concentration beyond training (asekkho sammāsamādhi)
9. Right knowledge beyond training (asekkhaṃ sammāñāṇaṃ)
10. Right liberation beyond training (asekkhā sammāvimutti)

These are the ten things that should be realized.

“Thus these one hundred things are real, true, actual, not false, not otherwise - perfectly realized by the Tathāgata.”

This is what the Venerable Sāriputta said. Satisfied, those monks delighted in the Venerable Sāriputta’s words.

The Dasuttara Sutta is finished.

(Mahākassapa described Ven. Sāriputta’s serenity:)

“Ete sambahulā devā,  
Dasadevasahassāni,

iddhimanto yasassino;  
sabbe te brahmakāyikā.

“Dhammasenāpatim vīraṃ,  
Sāriputtaṃ namassantā,

mahājhāyim samāhitam;  
tiṭṭhanti pañjalikatā.

“Namo te purisajāñña,  
Yassa te nābhijānāma,

namo te purisuttama;  
yampi nissāya jhāyati.

“Accheraṃ vata buddhānaṃ,  
Ye mayaṃ nābhijānāma,

gambhīro gocaro sako;  
vāavedhisamāgatā’.

“These many gods  
powerful and glorious,  
all 10,000 of them,  
belong to the host of Brahmā.

They stand with joined palms  
honoring Sāriputta,  
the general of the Dhamma, the hero,  
the serene great meditator:

‘Homage to you, O thoroughbred!  
Homage to you, supreme among men!  
We don’t understand  
the basis of your absorption.

The profound domain of the Buddhas is truly amazing.  
Though we can inspect everything in minute detail  
like a skilled archer hit a single hair. All of us together  
are not able to understand the object of your absorption.

“Taṃ tathā devakāyehi,  
Sāriputtaṃ tadā disvā,

pūjitaṃ pūjanārahaṃ;  
kappinassa sitaṃ ahu.

When he saw the host of gods  
paying homage to Sāriputta—  
who is truly worthy of homage—  
Kappina smiled.”

(Sāriputta declared his equanimity toward his own life and death:)

“Nābhinandāmi maraṇaṃ,  
Nikkhipissaṃ imaṃ kāyaṃ,

nābhinandāmi jīvitaṃ;  
sampajāno patissato.

“Nābhinandāmi maraṇaṃ,  
Kālañca paṭikañkhāmi,

nābhinandāmi jīvitaṃ;  
nibbisaṃ bhatako yathā.

“I don’t long for death;  
I don’t long for life;  
I will lay down this body,  
aware and mindful.

I don’t long for death;  
I don’t long for life;  
I await my time,  
like a worker waiting for their wages.”

(Sāriputta taught others to contemplate death:)

**“Ubhayena midam maraṇameva, nāmarañam pacchā vā pure vā;  
Paṭipajjatha mā vinassatha, khaṇo vo mā upaccagā.**

“Both what came before and what follows after  
are nothing but death, not the deathless.  
Practice, don’t perish—  
don’t let the moment pass you by.

**“Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;  
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā;  
Khaṇātītā hi socanti, nirayamhi samappitā.**

Just like a frontier city,  
is guarded inside and out,  
so you should ward yourselves—  
don’t let the moment pass you by.  
For if you miss your moment  
you’ll grieve when sent to hell.”

(Monks praised Ven. Sāriputta’s achievements:)

**“Cakkānuvattako thero, mahāñāṇī samāhito;  
Pathavāpaggisamāno, na rajjati na dussati.  
“Paññāpāramitaṃ patto, mahābuddhi mahāmati;  
Ajaḷo jaḷasamāno, sadā carati nibbuto.**

“The senior monk who keeps the wheel rolling,  
he is very wise and serene.  
Like earth, like water, like fire,  
he is neither attracted nor repelled.

He has attained the perfection of wisdom,  
so intelligent and thoughtful.  
He is bright, but seems to be dull;  
he always wanders, quenched.”

(Sāriputta taught these before entering parinibbāna:)

**“Pariciṇṇo mayā satthā,  
Ohito garuko bhāro,**

**katam buddhassa sāsanam;  
bhavanetti samūhatā.**

**“Sampādehappamādena,  
Handāham parinibbissam,**

**esā me anusāsanī;  
vippamuttomhi sabbadhī”ti.**

“I’ve served the teacher  
and fulfilled the Buddha’s instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.”

“Persist with diligence:  
this is my instruction.  
Come, I’ll realize quenching—  
I am everywhere free.”

(Ānanda uttered these verses when he knew about Ven. Sāriputta’s  
parinibbāna:)

**“Na pakkhanti disā sabbā,  
Gate kalyāṇamittamhi,**

**dhammā na paṭibhanti mam;  
andhakāraṃva khāyati.**

“I’m completely disorientated!  
The teachings don’t spring to mind!  
With the passing of our good friend,  
everything seems dark.

**“Abbatītasahāyassa,  
Natthi etādisam mittam,**

**atītagatasatthuno;  
yathā kāyagatā sati.**

**“Ye purāṇā atītā te,  
Svajja ekova jhāyāmi,**

**navehi na sameti me;  
vassupetova pakkhimā.**

When your friend has passed away,  
and your Teacher is past and gone,  
there’s no friend like  
mindfulness of the body.

The old have passed away,  
and I don’t agree with the new.  
Today I meditate alone  
like a bird snug in its nest.”

## Sāriputta's Parinibbāna

“Kiṃ nu kho te, ānanda, sāriputto silakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanaṃ khandhaṃ vā ādāya parinibbuto”ti?

“Na ca kho me, bhante, āyasmā sāriputto silakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ...pe... paññākkhandhaṃ vā ...pe... vimuttikkhandhaṃ vā ...pe... vimuttiñāṇadassanaṃ khandhaṃ vā ādāya parinibbuto. Api ca me, bhante, āyasmā sāriputto ovādako ahosi otiṇṇo viññāpako sandassako samādapako samuttejako sampahaṃsako, akilāsu dhammadesanāya, anuggāhako sabrahma cārīnaṃ. Taṃ mayā āyasmato sāriputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāma”ti.

“Nanu taṃ, ānanda, mayā paṭikacceva akkhātaṃ: ‘sabbehi piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti—netāṃ ṭhānaṃ vijjati.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato yo mahantataro khandho so palujjeyya; evameva kho ānanda, mahato bhikkhusaṅghassa tiṭṭhato sāravato sāriputto parinibbuto.

Taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ paloka dhammaṃ, taṃ vata mā palujjīti—netāṃ ṭhānaṃ vijjati.

Tasmātiḥānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

“Well, Ānanda, when Sāriputta was fully quenched, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?”

“No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta.”

“Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully quenched.

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Cunda sutta SN 47.13

|                                      | Eko<br>Dhammo   | Dve<br>Dhammā  | Tayo<br>Dhammā   | Cattāro<br>Dhammā      | Pañca<br>Dhammā                               | Cha<br>Dhammā                             | Satta<br>Dhammā                       | Aṭṭha<br>Dhammā   | Nava<br>Dhammā   | Dasa<br>Dhammā                            |
|--------------------------------------|---|--|--|------------------------|---|---|---------------------------------------|---|--|---|
| <b>bahukāro</b><br><b>(i)</b>        | Appamādo<br>kusalesu<br>dhammesu                      | Sati ca<br>sampajañña<br>ca  | Sappurisasamsevo<br>saddhammassavana<br>dhammānudhammap<br>paṭipatti | Cattāri<br>cakkāni     | Pañca<br>padhāniyaṅ<br>gāni                   | Cha<br>sāraṇiyā<br>dhammā                 | Satta<br>ariyadhanāni                 | Aṭṭha hetū aṭṭha<br>paccayā<br>ādibrahmacariyi<br>kāya paññāya                  | Nava<br>yonisomanasi<br>kāramūlakā<br>dhammā                               | Dasa<br>nāthakaraṇā<br>dhammā             |
| helpeth<br>much                      | Zeal in things<br>that are good                       | Mindfulness<br>and<br>deliberation                                     | Good friends,<br>Good doctrines,<br>Good practice                    | Four wheels            | Five factors in<br>spiritual<br>wrestling     | Six occasions of<br>fraternal living      | Seven<br>treasures                    | Eight<br>conditions to<br>attain wisdom   | Nine states of mind<br>and body which are<br>rooted in orderly<br>thinking | Ten doctrines<br>conferring<br>protection |
| <b>hānabhāgiyo</b><br><b>(v)</b>     | Ayoniso<br>manasikāro                                 | Dovacassatā<br>ca<br>pāpamittatā ca                                    | Tiṇi<br>akusalamūlāni  | Cattāro<br>yogā        | Pañca<br>cetokhilā                            | Cha<br>agāravā                            | Satta<br>asaddhammā                   | Aṭṭha<br>kusīta<br>vatthūni   | Nava<br>āghāta<br>vatthūni   | Dasa<br>akusala<br>kammāpathā             |
| belongs to<br>decline                | Disorderly<br>thinking                                | Contumacy and<br>friendship with<br>evil                               | greed, hate,<br>illusion.  | Four Bonds             | Five spiritual<br>barrennesses                | Six forms of<br>irreverence               | Seven vicious<br>qualities            | Eight bases<br>of slackness   | Nine bases of<br>quarrelling   | Ten bad<br>channels of<br>action          |
| <b>visesabhāgiyo</b><br><b>(vi)</b>  | Yoniso<br>manasikāro                                  | Sovacassatā ca<br>kalyāṇamittatā<br>ca                                 | Tiṇi<br>kusalamūlāni   | Cattāro<br>visaññogā   | Pañcindriyāni                                 | Cha gāravā                                | Satta<br>saddhammā                    | Aṭṭha<br>ārambha<br>vatthūni.   | Nava<br>āghāta<br>paṭivinayā   | Dasa<br>kusala<br>kammāpathā              |
| leads to<br>distinction              | Orderly<br>thinking                                   | Suavity and<br>friendship<br>with good                                 | disinterested<br>ness, love,<br>intelligence                         | Four<br>Detachments    | Five spiritual<br>faculties                   | Six forms of<br>reverence                 | Seven<br>virtuous<br>qualities        | Eight bases of<br>setting afoot an<br>undertaking.                              | Nine<br>suppressions<br>of quarrelling                                     | Ten good<br>channels of<br>action         |
| <b>duppaṭivijjho</b><br><b>(vii)</b> | Ānantariko<br>cetosamādhī                             | Yo ca hetu yo ca<br>paccayo sattānaṃ<br>samkilesāya<br>.....visuddhiyā | Tisso<br>nissaraṇiyā<br>dhātuyo                                      | Cattāro<br>samādhī     | Nissaraṇiyā<br>dhātuyo                        | Cha<br>nissaraṇiyā<br>dhātuyo             | Satta<br>sappurisa<br>dhammā          | Aṭṭha<br>akkhaṇā  | Nava<br>nānattā  | Dasa<br>ariyavāsā                         |
| hard to<br>penetrate                 | Immediacy of<br>suction in<br>mental<br>concentration | the condition,<br>the cause of the<br>corruption of<br>beings, purify  | Three<br>elements of<br>deliverance                                  | Four<br>Concentrations | Five elements<br>favourable to<br>deliverance | Six elements<br>tending to<br>deliverance | The seven<br>qualities of<br>the good | Eight untimely<br>unseasonable<br>intervals for life<br>in a religious<br>order | Nine<br>differences  | Ten Ariyan<br>methods of<br>living        |
| <b>uppādetabbo</b><br><b>(viii)</b>  | Akappaṃ<br>ñāṇaṃ                                      | khaye ñāṇaṃ<br>anuppāde<br>ñāṇaṃ                                       | Tiṇi ñāṇāni  | Cattāri<br>ñāṇāni      | Pañca ñāṇiko<br>sammāsamādhī                  | Cha<br>satatavihārā                       | Satta<br>saññā                        | Aṭṭha<br>mahāpurisa<br>vitakkā  | Nava<br>saññā  | Dasa saññā                                |

|                             | Eko<br>Dhammo                        | Dve<br>Dhammā  | Tayo<br>Dhammā      | Cattāro<br>Dhammā  | Pañca<br>Dhammā  | Cha<br>Dhammā         | Satta<br>Dhammā      | Aṭṭha<br>Dhammā                    | Nava<br>Dhammā      | Dasa<br>Dhammā     |
|-----------------------------|--------------------------------------|--|---------------------|--------------------|--|-----------------------|----------------------|------------------------------------|---------------------|--------------------|
| to be<br>brought to<br>pass | Sure and<br>unshakeable<br>knowledge | Insight into<br>extinction,<br>into not<br>coming to be. | Three<br>knowledges | Four<br>knowledges | The fivefold<br>intuition of<br>perfect<br>concentration | Six chronic<br>states | Seven<br>perceptions | Eight<br>thoughts of a<br>superman | Nine<br>perceptions | Ten<br>perceptions |

|                                    | Eko<br>Dhammo   | Dve<br>Dhammā                               | Tayo<br>Dhammā   | Cattāro<br>Dhammā                      | Pañca<br>Dhammā                             | Cha<br>Dhammā                       | Satta<br>Dhammā                       | Aṭṭha<br>Dhammā  | Nava<br>Dhammā                                   | Dasa<br>Dhammā                                      |
|------------------------------------|---|---|--|--|---|-------------------------------------|---------------------------------------|--|--|---|
| <b>abhiññeyyo</b><br><b>(ix)</b>   | Sabbe sattā<br>āhāraṭṭhitikā                                    | Dve<br>dhātuyo                              | Tisso<br>dhātuyo   | Cattāri<br>ariyasaccāni                | Pañca<br>vimuttāyatanāni                    | Cha<br>anuttariyāni                 | Satta<br>niddasa<br>vatthūni          | Aṭṭha<br>abhibhā<br>yatanāni                           | Nava<br>anupubba<br>vihārā                       | Dasa nijjara<br>vatthūni                            |
| to be<br>thoroughly<br>learnt      | All beings are<br>maintained by<br>causes.                      | the Conditioned<br>and the<br>Unconditioned | the element of<br>sensual desires,<br>of Rūpa, of Arūpa            | Four Ariyan<br>Truths                  | Five occasions<br>of<br>emancipation        | Six<br>unsurpassable<br>experiences | Seven bases of<br>arahantship         | Eight<br>positions of<br>mastery                       | Nine dwelling<br>places                          | Ten causes of<br>wearing away                       |
| <b>pariññeyyo</b><br><b>(iii)</b>  | Phasso<br>sāsavo<br>upādāniyo                                   | Nāmañca<br>rūpañca                          | Tisso<br>vedanā  | Cattāro<br>āhārā                       | Pañcupādān<br>akkhandhā                     | Cha<br>ajjhattikāni<br>āyatanāni    | Satta<br>viññāṇaṭ<br>ṭhitiyo          | Aṭṭha<br>lokadhammā                                    | Nava<br>sattāvāsā                                | Dasāyatanāni  |
| to be<br>understood                | Contact as a<br>condition of<br>intoxicants and<br>of grasping. | Mind<br>and<br>body                         | pleasurable,<br>painful, and<br>neutral feeling.                   | Four<br>Nutriments                     | Five<br>aggregates of<br>grasping           | Six organs of<br>sense              | Seven stations<br>of<br>consciousness | Eight matters<br>of worldly<br>concern                 | Nine spheres<br>inhabited by<br>beings           | Ten areas of<br>sense-contact                       |
| <b>pahātabbo</b><br><b>(iv)</b>    | Asmimāno  | Avijjā ca<br>bhavataṇhā ca                  | Tisso taṇhā  | Cattāro<br>oghā                        | Pañca<br>nīvaraṇāni                         | Cha<br>taṇhākāyā                    | Sattānusayā                           | Aṭṭha<br>micchattā                                     | Nava<br>taṇhāmūlakā<br>dhammā                    | Dasa<br>micchattā                                   |
| to be<br>eliminated                | The conceit:<br>'I am.'   | Ignorance and<br>the craving for<br>rebirth | sensual craving,<br>craving for<br>rebirth, craving<br>to end life | Four Floods                            | Five<br>Hindrances                          | Six groups of<br>cravings           | Seven forms<br>of latent bias         | Eight wrong<br>factors of<br>character and<br>conduct, | Nine things<br>springing<br>from craving         | Ten wrong<br>factors of<br>character and<br>conduct |
| <b>bhāvetabbo</b><br><b>(ii)</b>   | Kāyagatāsati<br>sātasahagatā                                    | Samatho ca<br>vipassanā ca                  | Tayo<br>samādhi  | Cattāro<br>satipaṭṭhānā                | Pañcaṅgiko<br>sammā<br>samādhi              | Cha<br>anussatiṭṭh<br>ānāni         | Satta<br>sambojjhaṅgā                 | Ariyo<br>aṭṭhaṅgiko<br>maggo                           | Nava<br>pārisuddhipa<br>dhāniyaṅgāni             | Dasa<br>kasiṇā<br>yatanāni                          |
| to be<br>developed                 | Mindfulness with<br>respect to the<br>bodily factors            | Calm and<br>insight                         | Three modes of<br>concentrative<br>thought                         | Four<br>Applications of<br>Mindfulness | Five factors of<br>perfect<br>concentration | Six matters for<br>recollection     | Seven factors of<br>enlightenment     | The Aryan<br>Eightfold<br>Path                         | Nine factors in<br>wrestling for<br>utter purity | Ten objects<br>for self-<br>hypnosis                |
| <b>sacchikātabbo</b><br><b>(x)</b> | Akuppā<br>cetovimutti   | Vijjā ca<br>vimutti ca                      | Tisso vijjā  | Cattāri<br>sāmañña<br>phalāni          | Pañca<br>dhammak<br>khandhā                 | Cha<br>abhiññā                      | Satta<br>khīṇāsava<br>balāni          | Aṭṭha<br>vimokkhā                                      | Nava<br>anupubba<br>nirodhā                      | Dasa<br>asekkhā<br>dhammā                           |

|                | Eko<br>Dhammo                              | Dve<br>Dhammā                          | Tayo<br>Dhammā           | Cattāro<br>Dhammā | Pañca<br>Dhammā         | Cha<br>Dhammā        | Satta<br>Dhammā             | Aṭṭha<br>Dhammā    | Nava<br>Dhammā               | Dasa<br>Dhammā                         |
|----------------|--|--|--------------------------|-------------------|-------------------------|----------------------|-----------------------------|--------------------|------------------------------|--|
| to be realized | Sure and unshakeable emancipation of mind. | Supernormal knowledge and emancipation | Three branches of wisdom | Four Fruits       | Five bodies of doctrine | Six super-knowledges | Seven powers of the Arahant | Eight deliverances | Nine successional cessations | Ten qualities belonging to the arahant |