**쭐라웨달라경**

(Culavedallasutta, 교리문답의 작은 경, M44)

1.이와같이 나는 들었다.한 때 세존께서 라자가라하시의 벨루바나에 있는 깔라다까니바빠에 계셨다.

2.마침 재가의신도인 비싸카가 수행년 담마딘나가 있는 곳을 찾았다.가까이 가서 수행녀 담마딘나에게 인사를 드리고 한 쪽으로 물러나 앉았다. 한쪽으로 물러앉아 재가의 신도 비싸카는 수행녀 담마딘나에게 이와 같이 말했다.

3.[비싸카]"존귀한 여인이여, '존재의 무리, 존재의 무리'라고 말하는데, 세존께서는 어떠한 것을 두고 존재의 무리라고 합니까?"

[담마딘나]"벗이여 비싸카여, 세존께서는 '존재의 무리, 존재의 존재의 무리'라고 말하는 데, 다섯 가지 존재의 집착다발, 즉 물질의 집착다발, 느낌의 집착다발, 지각의 집착다발, 형성의 집착다발, 의식의 집착다발으 두고 존재의 무리라고 합니다. 벗이여 비싸카여, 세존께서는 이러한 다섯 가지 존재의 집착다발을 두고 존재의 무리라고 합니다."

[비싸카]"존귀한 여인이여, 훌륭하십니다."

재가 신도 비싸카는 수행녀 담마딘나가 말한 것에 환희하고 기뻐하여 수행녀 담마단나에게 다른 질문을 제기했다.

4.[비싸카]"존귀한 여인이여, '존재의 무리의 발생, 존재의 무리의 발생'이라고 말하는데, 세존께서는 어떠한 것을 두고 존재의 무리의 발생이라고 합니까?"

[담마딘다]"벗이여, 비싸카여, 다시 태어나고자 하고 환희와 탐욕을 갖추고 여기저기서 향락을 구하는 갈애아 있습니다. 세존께서는 이것을 두고 존재의 무리의 발생이라고 합니다."

5.[비싸카]"존귀한 여인이여,'존재의 무리의 소멸, 존재의 무리의 소멸이라고 말하는데, 세존께서는 어떠한 것을 두고 존재의 무리의 소멸이라고 합니까?"

[담마딘다]"벗이여 , 비싸카여, 그갈애가 남김없이 소멸되고 바려져서 보내버려지면 지착 없이 해탈합니다. 세존께서는 이것을 두고 존재의 무리의 소멸이라고 합니다."

6.[비싸카]"존귀한 여인이여, '존재의 무리의 소멸에 이르는 길, 존재의 무리의 소멸에 이르는 길'이라고 말하는데, 세존께서는 어떠한 것을 두고 존재의 무리의 소멸에 이르는 길이라고 합니까?"

[담마딘다]"벗이여 비싸카여, 그 것은 여덟 가지 성스러운  길, 곧 올바른 견해, 올바른 사유, 올바른 언어, 올바른 행위, 올바른 생활, 올바른 정진, 올바른 새김, 올바른 집중입니다. 세존께서는 이것을 두고 존재의 무리의 소멸에 이르는 길이라고 합니다."

7.[비싸카]"존귀한 여인이여, 그 집착은 다섯가지 존재의 집착 다발과 동일한 것인가, 아니면 다섯 가지 존재의 집착다발과 별도로 집착이 있는 것입니까?

[담마딘다]"벗이여 비싸카여, 그 집착은 다섯 가지 존재의 집착다발과 동일한 것도 아니며, 다섯 가지 존재의 집착다발과는 별도로 집착이 있는 것도 아닙니다. 벗이여 비싸카여, 다섯 가지 존재의 집착다발에 대하여 욕망과 탐욕을 지니면, 그것에 대한 욕망과 탐욕이 바로 그 집착입니다."

8.[비싸카]"존귀한 여인이여, 존재의 무리에 실체가 있다는 견해는 어떠한 것입니까?"

[담마딘나]'벗이여 비싸카여, 이세상의 배우지 못한 대부분의 사람은 거룩한 이를 인정하지 않고, 거룩한 가르침을 알지 못하고 , 거룩한 가르침에  이끌리지 않고, 참사람을 인정하지 않고, 참사람을 알지 못하고, 참 사람에 이끌리지 않아서,

1)물질을 자아로 여기고, 자아가 물질을 소유하는 것으로 여기고, 자아 가운데 물질이 있다고 여기고, 물질 가운데 자아가 있다고 여깁니다.

2)느낌을 자아로 여기고, 자아가 느낌을 소유하는 것으로 여기고, 자아 가운데 느낌이 있다고 여기고, 느낌 가운데 자아가 있다고 여깁니다.

3)지각을 자아로 여기고, 자아가 지각을 소유하는 것으로 여기고, 자아 가운데 지각이 있다고 여기고, 지각 가운데 자아가 있다고 여깁니다.

4)형성을 자아로 여기고, 자아가 형성을 소유하는 것으로 여기고, 자아 가운데 형성이 있다고 여기고, 형성 가운데 자아가 있다고 여깁니다.

5)의식을 자아로 여기고, 자아가 의식을 소유하는 것으로 여기고, 자아 가운데 의식이 있다고 여기고, 의식가운데 자아가 있다고 여깁니다.

벗이여 비싸카여, 존재의 무리에 실체가 있다는 견해는 이러한 것입니다.

9.[비싸카]"존귀한 여인이여, 존재의 무리에 실체가 있다는 견해를 갖지 않는 것은 어떠한 것입니까?"

[담마딘나]'벗이여 비싸카여, 이 세상의 많이 배운 거룩한 제자는  거룩한 이를 인정하고, 거룩한 가르침을 알고 , 거룩한 가르침에  이끌리고, 참사람을 인정하고, 참사람을 알고, 참 사람에 이끌리지 않아서,

1)물질을 자아로 여기지 않고, 자아가 물질을 소유하는 것으로 여기지 않고, 자아 가운데 물질이 있다고 여기지 않고, 물질 가운데 자아가 있지 않다고 여깁니다.

2)느낌을 자아로 여기지 않고, 자아가 느낌을 소유하는 것으로 여기지 않고, 자아 가운데 느낌이 있다고 여기지 않고, 느낌 가운데 자아가 있다고 여기지 않니다.

3)지각을 자아로 여기지 않고, 자아가 지각을 소유하는 것으로 여기지 않고, 자아 가운데 지각이 있다고 여기지 않고, 지각 가운데 자아가 있다고 여기지 않니다.

4)형성을 자아로 여기지 않고, 자아가 형성을 소유하는 것으로 여기지 않고, 자아 가운데 형성이 있다고 여기지 않고, 형성 가운데 자아가 있다고 여기지 않니다.

5)의식을 자아로 여기지 않고, 자아가 의식을 소유하는 것으로 여기지 않고, 자아 가운데 의식이 있다고 여기지 않고, 의식가운데 자아가 있다고 여기지 않습니다.

벗이여 비싸카여, 존재의 무리에 실체가 있다는 견해를 갖지 않는 것는 이와 같은  것입니다.

10.[비싸카] “존귀한 여인이여, 어떠한 것이 여덟 가지 성스러운 길입니까?”

[담마딘나] “벗이여 비싸카여, 그것은 여덟 가지 성스러운 길 곧 올바른 견해, 올바른 사유, 올바른 언어, 올바른 행위, 올바른 생활, 올바른 정진, 올바른 새김, 올바른 집중입니다.”

11.[비싸카] “존귀한 여인이여, 여덟 가지 성스러운 길은 조건지어진 것입니까 조건지어지지 않은 것입니까?”

[담마딘나] “벗이여 비싸카여, 여덟 가지 성스러운 길은 조건 지어진 것입니다.

12.[비싸카] “존귀한 여인이여, 여덟 가지 성스러운 길이 세가지 다발에 포합됩니까?”

[담마딘나] “벗이여 비싸카여, 여덟 가지 성스러운 길이 세 가지 다발에 포함되지, 세 가지 다발이 여덟 가지 성스러운 길에 포함되는 것이 아닙니다. 벗이여, 비싸카여, 올바른 언어, 올바른 행위, 올바른 생활, 이러한 현상들은 계행의 다발에 포함되고 올바른 정진, 올바른 새김, 올바른 집중은 삼매의 다발에 포함됩니다. 올바른 견해와 올바른 사유는 지혜의 다발에 포함됩니다.”

13,[비싸카] “존귀한 여인이여, 어떠한 것이 삼매이고, 어떠한 것이 삼매의 바탕이고 어떠한 것이 삼매의 도구이고, 어떠한 것이 삼매의 수행입니까?”

[담마딘나] “벗이여 비싸카여 ,마음의 통일이 삼매이며, 네가지 새김의 토대가 삼매의 바탕이고 네 가지 올바른 노력이 삼매의 도구이고, 이들 가르침들을 공부하고 수행하고 복습하면, 그것이 삼매의 수행입니다.”

14.[비싸카] “존귀한 여인이여, 어떤 것이 형성입니까?”

[담마딘나] “벗이여 비싸카여 , 이와 같은 세 가지 형성이 있습니다. 즉 신체의 형성, 언어의 형성, 마음의 형성입니다.”

15.[비싸카] “존귀한 여인이여, 어떠한 것이 신체의 형성이고, 어떠한 것이 언어의 형성, 어떤 것이 마음의 형성입니까?”

[담마딘나] “벗이여 비싸카여, 들이쉬는 것과 내쉬는 것이 신체의 형성입니다. 사유하는 것과 숙고하는 것이 언어의 형성입니다. 지각하는 것과 느끼는 것이 마음의 형성입니다.

16.[비싸카] “존귀한 여인이여, 무슨 까닭으로 들이쉬는 것과 내쉬는 것이 신체의 형성이고, 무슨 까닭으로 사유하고 숙고하는 것이 언어의 형성이고, 무슨 까닭으로 지각하는 것과 느끼는 것이 마음의 형성입니까?”

[담마딘나] “벗이여 비싸카여, 들이쉬는 것과 내쉬는 것은 신체에 속하고 그것들은 신체에 묶여 있습니다. 그러므로 들이쉬는 것과 내쉬는 것은 신체의 형성입니다. 벗이여 비싸카여, 먼저 사유하고 숙고한 뒤에 말을 합니다. 그러므로 ,사유하는 것과 숙고하는 것이 언어의 형성입니다. 벗이여 비싸카여, 지각하는 것과 느끼는 것은 마음에 속하고 그것들은 마음에 묶여있습니다. 그러므로 지각하는 것과 느끼는 것은 마음의 형성입니다.”

17.[비싸카] “존귀한 여인이여, 어떻게 하면 지각과 느낌의 소멸을 성취합니까?”

[담마딘나] “벗이여 비싸카여, 지각과 느낌의 소멸을 성취한 자에게 ‘나는 지각과 느낌의 소멸을 성취할 것이다’라든가‘나는 지각과 느낌의 소멸을 성취한다.’라든가‘나는 지각과 느낌의 소멸을 성치했다.’라든가 하는 이와 같은 생각이 일어나지 않습니다..그는 그와 같은 상태로 이끌어지도록 그렇게 이전에 마음을 닦는 것입니다.”

18.[비싸카] “존귀한 여인이여, 어떻게 하면 지각과 느낌의 소멸을 성취한 자에게 어느 것이 제일 먼저 소멸합니까, 신체의 형성입니까 언어의 형성입니까 마음의 형성입니까?”

[담마딘나] “벗이여 비싸카여, 지각과 느낌의 소멸을 성취한 자에게 먼저 언어의 형성이 소멸하고 그 후에 신체의 형성이 소멸하고 그 후에 마음의 형성이 소멸합니다.”

19.[비싸카] “존귀한 여인이여, 어떻게 하면 지각과 느낌이 소멸한 상태의 성취에서 나옵니까?”

[담마딘나] “벗이여 비싸카여, 지각과 느낌의 소멸에 도달한 자에게는 ‘나는 지각과 느낌이 소멸한 상태의 성취에서 나올 것이다.’라든가 ‘나는 지각과 느낌이 소멸한 상태에서 나온다.’라든가 ‘나는 지각과 느낌이 소멸한 상태의 성취에서 나왔다’라든가 하는 이와 같은 생각이 일어나지 않습니다. 그와 같은 생각이 일어나지 않습니다. 그는 이와 같은 상태로 이끌어지도록 그렇게 이전에 마음을 닦는 것입니다.”

20.[비싸카] “존귀한 여인이여, 지각과 느낌이 소멸한 상태의 성취에서 나온 자에게 어느 것이 제일 먼저 생겨납니까, 신체의 형성입니까 언어의 형성입니까 마음의 형성입니까?”

[담마딘나] “벗이여 비싸카여, 지각과 느낌이 소멸한 상태의 성취에서 나온 자에게 먼저 마음의 형성이 생겨나고 그 후에 신체의 형성이 생겨나고 그 후에 언어의 형성이 생겨납니다.”

21.[비싸카] “존귀한 여인이여, 지각과 느낌이 소멸한 상퇴의 성취에서 나온 수행승에게는 어떠한 접촉이 경험됩니까?

[담마딘나] “벗이여 비싸카여, 지각과 느낌이 소멸한 상태의 성취에서 수행승에게는 세가 지 접촉, 즉 비움의 접촉, 인상 없음의 저촉, 바램없음의 접촉이 경험됩니다.

22.[비싸카] “존귀한 여인이여, 지각과 느낌이 소멸한 상태의 성취에서 나온 수행승의 마음은 어떠한 곳으로 기울고, 어떠한 곳으로 향하고, 어떠한 곳으로 나아갑니까?”

[담마딘나] “벗이여 비싸카여, 지각과 느낌이 소멸한 상태의 성취에서 수행승의 마음은 멀리 떠남으로 기울고, 멀리 떠남으로 향하고, 멀리 떠남으로 나아갑니다.”

23.[비싸카] “존귀한 여인이여, 얼마나 여러 가지 느낌이 있습니까?”

[담마딘나] “벗이여 비싸카여, 이러한 세 가지 느낌이 있습니다. 괴롭거나 즐겁거나 괴롭지도 즐겁지도 않은 것입니다.”

24.[비싸카] “존귀한 여인이여, 어떠한 것이 즐거운 느낌이고, 어떠한 것이 괴로운 느낌이고, 어떠한 것이 괴롭지도 즐겁지도 않은 느낌입니까?

[담마딘나] “벗이여 비싸카여, 마음과 관련되거나 신체와 관련된 즐거움으로 유쾌한 느낌이 있는데, 이것이 즐거운 느낌입니다. 벗이여 비싸카여, 마음과 관련도거나 신체와 관련된 괴로움으로 불쾌한 느낌이 있는데, 이것이 괴로운 느낌입니다. 벗이여 비싸카여, 마음과 관련되거나 신체와 관련된 불쾌하지도 유쾌하지도 않은 느낌이 있는데, 이것이 괴롭지도 즐겁지도 않은 느낌입니다.”

25.[비싸카] “존귀한 여인이여, 즐거운 느낌은 무엇을 즐거움으로 하고 무엇을 괴로움으로 하고 , 괴로운 느낌은 무엇을 괴로움으로 하고 무엇을 즐거움으로 하고 , 괴롭지도 즐겁지도 않은 느낌은 무엇을 즐거움으로 하고 무엇을 괴로움으로 합니까?"

[담마딘나] “벗이여 비싸카여, 즐거운 느낌은 자신이 유지되는 것을 즐거움으로 하고 변화를 괴로움으로 하고, 괴로운 느낌은 자신이 유지되는 것을 괴로움으로 하고 변화를 즐거움으로 하고, 괴롭지도 즐겁지도 않은 느낌을 앎을 즐거움으로 알지 못함을 괴로움으로 합니다."

26.[비싸카] “존귀한 여인이여, 즐거운 느낌에는 어떤 잠재적 경향을 따르고, 괴로운 느낌에는 어떠한 잠재적 경향을 따르고 , 괴롭지도 즐겁지도 않은 느낌에는 어떠한 잠재적 경향이 따릅니까?"

(쭐라웨달라경, Culavedallasutta, 교리문답의 작은 경, 맛지마니까야 M44, 전재성박사역)

Suttantapiṭake
Majjhimanikāyo
Mūlapaṇṇāsako
5. Cūḷayamakavaggo
Namo tassa bhagavato arahato sammāsambuddhassa.
1.5.4
(44) Cūḷavedalla suttaṃ

Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe. Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami. Upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:

1. Sakkāyo sakkāyoti ayye vuccati. Katamo nu kho ayye sakkāyo vutto bhagavatāti?

Pañca kho ime āvuso visākha upādānakkhandhā sakkāyo vutto bhagavatā. Seyyathīdaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. Ime kho āvuso visākha pañcupādānakkhandhā sakkāyo vutto bhagavatāti.

2. Sādhu ayyeti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ āpucchi: sakkāyasamudayo sakkāyasamudayoti ayye vuccati. Katamo nu kho ayye sakkāyasamudayo vutto bhagavatāti?

Yāyaṃ āvuso visākha taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī. Seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. Ayaṃ kho āvuso visākha sakkāyasamudayo vutto bhagavatāti.

3. Sakkāyanirodho sakkāyanirodhoti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto bhagavatāti?

Yo kho āvuso visākha tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, ayaṃ kho āvuso visākha sakkāyanirodho vutto bhagavatāti.

4. Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminīpaṭipadāti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāminīpaṭipadā vuttā bhagavatāti?

[BJT Page 704] [\x 704/]

Ayameva kho āvuso visākha ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminīpaṭipadā vuttā bhagavatā seyyathīdaṃ: sammādiṭṭhi sammā saṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhiti.

5. Taññeva nu kho ayye upādānaṃ te ca pañcupādānakkhandhā, udāhu aññaṃ nu kho pañcahupādānakkhandhehi upādānanti?

Na kho āvuso visākha taññeva upādānaṃ, teva pañcupādānakkhandhā, [PTS Page 300] [\q 300/] napi aññatra pañcahupādānakkhandhehi upādānaṃ yo kho āvuso visākha pañcasupādānakkhandhesu chandarāgo, taṃ tattha upādānanti.

6. Kathaṃ panayye sakkāyadiṭṭhi hotīti?

Idhāvuso visākha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ saññaṃ attato samanupassati, saññā vantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ. Saṃkhāre attato samanupassati, saṃkhāravantaṃ vā attānaṃ, attani vā saṃkhāre, saṅkhāresu vā attānaṃ viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho āvuso visākha sakkāyadiṭṭhi hotīti.

7. Kathaṃ panayye sakkāyadiṭṭhi na hotīti?.

Idhāvuso visākha sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ, na attani vā vedanaṃ, vedanāya vā attānaṃ na saññaṃ attato samanupassati, na saññā vantaṃ vā attānaṃ, na attani vā saññaṃ, na saññāya vā attānaṃ.Na saṃkhāre attato samanupassati, na saṃkhāravantaṃ vā attānaṃ, na attani vā saṃkhāre, na saṅkhāresu vā attānaṃ na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho āvuso visākha sakkāyadiṭṭhi na hotīti.

[BJT Page 706] [\x 706/]

8. Katamo panayye ariyo aṭṭhaṅgiko maggoti?

Ayameva kho āvuso visākha ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhīti.

9. Ariyo panayye aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhatoti?

Ariyo kho āvuso visākha aṭṭhaṅgiko maggo [PTS Page 301] [\q 301/] saṅkhatoti.

10. Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo khandhā saṅgahītā, udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahītoti?

Na kho āvuso visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahītā. Tīhi ca kho āvuso visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahīto: yā cāvuso visākha sammāvācā yo ca sammākammanto yo ca sammāājīvo, ime dhammā sīlakkhandhe saṅgahītā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhikkhandhe saṅgahītā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahītāti.

11. Katamo panayye samādhi. Katamo samādhinimittā, katamo samādhiparikkhārā, katamā samādhibhāvanāti?

Yā kho āvuso visākha cittassa ekaggatā ayaṃ samādhi. Cattāro satipaṭṭhānā samādhinimittā. Cattāro sammappadhānā samādhiparikkhārā. Yā tesaṃyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ tattha samādhi bhāvanāti.

12. Kati panayye saṅkhārāti?

Tayome āvuso visākha saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāroti.

13. Katamo panayye kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāroti?

Assāsapassāsā kho āvuso visākha kāyasaṅkhāro. Vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cittasaṅkhāroti.

[BJT Page 708] [\x 708/]

14. Kasmā panayye assāsapassāsā kāyasaṅkhāro? Kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāroti?

Assāsapassāsā kho āvuso visākha kāyikā ete dhammā kāyapaṭibaddhā. Tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso visākha vitakketvā vicāretvā pacchā vācaṃ bhindati. Tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā. Tasmā saññā ca vedanā ca cittasaṅkhāroti.

15. Kathaṃ ca panayye saññāvedayitanirodhasamāpatti hotīti?

Na kho āvuso visākha saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhaṃ samāpajjissanti vā, ahaṃ saññāvedayitanirodhaṃ samāpajjāmīti vā, ahaṃ saññāvedayitanirodhaṃ samāpannoti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitaṃ hoti yantaṃ tathattāya upanetīti.

16. Saññāvedayitanirodhaṃ [PTS Page 302] [\q 302/] samāpajjantassa panayye bhikkhuno katame dhammā paṭhamaṃ nirujjhanti: yadi vā kāyasaṅkhāro yadi vā vacīsaṅkhāro yadivā cittasaṅkhāroti?

Saññāvedayitanirodhaṃ samāpajjantassa kho āvuso visākha bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāroti.

17. Kathaṃ panayye saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hoti?

Na kho āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissanti vā, ahaṃ saññāvedayita nirodhasamāpattiyā vuṭṭhahāmīti vā, ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhitoti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitaṃ hoti yantaṃ tathattāya upanetīti.

[BJT Page 710] [\x 710/]

18. Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panayye bhikkhuno katame dhammā paṭhamaṃ uppajjanti, yadi vā kāyasaṅkhāro, yadivā vacīsaṅkhāro, yadi vā cittasaṅkhāroti?

Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho āvuso visākha bhikkhuno paṭhamaṃ uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāroti.

19. Saññāvedayitanirodhasamāpattiyā vuṭṭhitaṃ panayye bhikkhuṃ kati phassā phusantīti?

Saññāvedayitanirodhasamāpattiyā vuṭṭhitaṃ kho āvuso visākha bhikkhuṃ tayo phassā phusanti: suññato phasso, animitto phasso, appaṇihito phassoti.

20. Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panayye bhikkhuno kinninnaṃ cittaṃ hoti kimpoṇaṃ kimpabbhāranti?

Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho āvuso visākha bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāranti.

21. Kati panayye vedanāti?

Tisso kho imā āvuso visākha vedanā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanāti.

22. Katamā panayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanāti?.

Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā sukhaṃ sātaṃ vedayitaṃ, ayaṃ sukhā vedanā. Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ, ayaṃ dukkhā vedanā. Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā nevasātaṃ nāsātaṃ vedayitaṃ, ayaṃ adukkhamasukhā [PTS Page 303] [\q 303/] vedanāti.

23. Sukhā panayye vedanā kiṃsukhā, kiṃdukkhā? Dukkhā vedanā kiṃdukkhā kiṃsukhā? Adukkhamasukhā vedanā kiṃsukhā kiṃdukkhāti?.

[BJT Page 712] [\x 712/]

Sukhā kho āvuso visākha vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhāti.

24. Sukhāya panayye vedanāya kiṃ anusayo anuseti? Dukkhāya vedanāya kiṃ anusayo anuseti? Adukkhamasukhāya vedanāya kiṃ anusayo anusetīti?

Sukhāya kho āvuso visākha vedanāya rāgānusayo anuseti. Dukkhāya vedanāya paṭighānusayo anuseti. Adukkhamasukhāya vedanāya avijjānusayo anusetīti.

25. Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti? Sabbāya dukkhāya vedanāya paṭighānusayo anuseti? Sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti?

Na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo anuseti. Na sabbāya dukkhāya vedanāya paṭighānusayo anuseti. Na sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti,

26. Sukhāya panayye vedanāya kiṃ pahātabbaṃ? Dukkhāya vedanāya kiṃ pahātabbaṃ? Adukkhamasukhāya vedanāya kiṃ pahātabbanti?

Sukhāya kho āvuso visākha vedanāya rāgānusayo pahātabbo . Dukkhāya vedanāya paṭighānusayo pahātabbo. Adukkhamasukhāya vedanāya avijjānusayo pahātabboti.

27. Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo? Sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo ? Sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabboti?

Na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo. Na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo.Na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

[BJT Page 714] [\x 714/]

Idhāvuso visākha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja virahati. Rāgaṃ tena pajahati. Na tattha rāgānusayo anuseti.

Idhāvuso visākha bhikkhu iti paṭisañcikkhati: 'kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi, yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. Iti anuttaresu vimokkhesu pihaṃ [PTS Page 304] [\q 304/] upaṭṭhāpayato uppajjati, pihappaccayā domanassaṃ. Paṭighaṃ tena pajahati. Na tattha paṭighānusayo anuseti.

Idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Avijjaṃ tena pajahati. Na tattha avijjānusayo anusetīti.

28. Sukhāya panayye vedanāya kiṃ paṭibhāgoti?.

Sukhāya kho āvuso visākha vedanāya dukkhā vedanā paṭibhāgoti.

29. Dukkhāya panayye vedanāya kiṃ paṭibhāgoti?

Dukkhāya kho āvuso visākha vedanāya sukhā vedanā paṭibhāgoti.

30. Adukkhamasukhāya panayye vedanāya kiṃ paṭibhāgoti?

Adukkhamasukhāya kho āvuso visākha vedanāya avijjā paṭibhāgoti.

31. Avijjāya panayye kiṃ paṭibhāgoti?

Avijjāya kho āvuso visākha vijjā paṭibhāgoti.

32. Vijjāya panayye kiṃ paṭibhāgoti?

Vijjāya kho āvuso visākha vimutti paṭibhāgoti.

33. Vimuttiyā panayye kiṃ paṭibhāgoti?

Vimuttiyā kho āvuso visākha nibbānaṃ paṭibhāgoti.

[BJT Page 716] [\x 716/]

34. Nibbānassa panayye kiṃ paṭibhāgoti?

Accasarāvuso1 visākha pañhaṃ. Nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. Nibbānogadhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyanaṃ nibbāna pariyosānaṃ. Ākaṅkhamāno ca tvaṃ2 āvuso visākha bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsīti.

Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesi.

Evaṃ vutte bhagavā visākhaṃ upāsakaṃ etadavoca: paṇḍitā visākha dhammadinnā bhikkhunī, mahāpaññā visākha dhammadinnā bhikkhunī. Mamañcepi tvaṃ visākha etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ3 byākareyyaṃ [PTS Page 305] [\q 305/] yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. Eso cevetassa4 attho. Evametaṃ dhārehīti.

Idamavoca bhagavā. Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Cūḷavedallasuttaṃ catutthaṃ

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1. Accayāsi āvuso, machasaṃ 2. Ākaṅkhamāno tvaṃ,sī 3. Evameva,syā, 4. Eso vetassa, syā.

<http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-p.html>

**Majjhima Nikāya I.
*5. 4 Cūlavedallasuttaṃ*(44) The Shorter Discourse on Questions and Answers**

I heard thus.

At one time the Blessed One lived in the squirrels' Santuary in Rājagaha. Then Visākha the lay disciple approached bhikkhuni Dhammadinnā worshipped her, sat on a side and said:

Noble lady, it is said the self, for what did the Blessed One say self? Friend Visākha, to these five holding masses the Blessed One said self. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. To these five holding masses the Blessed One said, self. The lay disciple Visākha agreeing with the words of bhikkhuni Dhammadinnā asked a further question. Noble lady, it is said, the arising of the self, to what did the Blessed One say the arising of the self?

Friend Visākha, to this same craving to be born in the future accompanied with interest and greed delighting here and there with greed for sensuality, greed `to be' and greed `not to be', to this the Blessed One said, the arising of the self. Noble lady it is said the cessation of self, to what did the Blessed One say the cessation of self? The complete cessation, giving up, the release from that craving is the cessation of self, said the Blessed One. Noble Lady, it is said the path to the cessation of self, to what did the Blessed One say, the path to the cessation of self? Friend Visākha, the Blessed One declared this same Noble Eightfold path, is the path, for the cessation of the self. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Noble lady, is the holding, in that same five holding masses, or is there a holding other than that? No, friend Visākha, there is no holding other than the five holding masses. Friend Visākha, the interest and greed for these five masses, is the holding.

Noble Lady, how does the self view arise? Here, friend, Visākha, the not learned ordinary man who has not seen the noble ones and Great Beings, not clever in their Teaching and not trained in their Teaching, reflects matter in self, or a material self, or in self matter, or in matter self. Reflects feelings in self, or a feeling self, or in self feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self determinations, or in determinations self. Reflects consciousness in self, or a conscious self, or in self consciousness, or in consciousness self. Friend Visākha, thus arises the self view. Noble Lady, how does the self view not arise? Here, friend Visākha the learned noble disciple, who has seen noble ones and Great Beings, clever in their teaching, and trained in their Teaching does not reflect matter in self, nor a material self, nor in self matter, nor in matter self. Does not reflect feelings in self, nor a feeling self, nor in self feelings, nor in feelings self. Does not reflect perceptions in self, nor a perceiving self, nor in self, perceptions, nor in perceptions, self. Does not reflect determintions in self, nor a determining self, nor in self determinations, nor in determinations self. Does not reflect consciousness in self, nor a conscious self, nor in self consciousness, nor in consciousness self. Thus the self view does not arise.

Noble Lady, what is the Noble Eightfold path? Friend Visākha, it is this same Noble Eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Noble lady, is the Noble Eightfold path compounded or uncompounded? Friend Visākha, the Noble Eightfold path is compounded. Noble Lady, are the three compounds comprised in the Noble Eightfold path or the Noble Eightfold path comprised in the three compounds? Friend Visākha, it is not that the three compounds are comprised in the Noble Eightfold path, the Noble Eightfold path is comprised in the three compounds. Friend Visākha, right speech, right actions and right livelihood go to the compound virtues, right effort, right mindfulness and right concentration go to the compound concentration, and right view and right thoughts go to the compound wisdom. Noble Lady, what is concentration? What are the signs of concentration? What are the properties of concentation and what is the development of concentration? Friend Visākha, one pointedness of mind is concentration. The four foundations of mindfulness are the signs of concentration. The four right efforts\* are the properties of concentration. To practice, develop, and make much of these things is the development of concentration.

Noble Lady, what are determinations: Friend Visākha, these three are the determinations. Bodily determinations, verbal determinations and mental determinations. Lady, what are bodily determinations? What are verbal determinations and what are mental determinations? Friend Visākha in-breaths and out-breaths are bodily determinations Thinking and pondering are verbal determinations and perceptions and feelings are mental determinations. Noble lady, how are in-breaths and out-breaths bodily determinations, thinking and pondering verbal determinations and perceptions and feelings mental determinations? Friend Visākha, in-breaths and out-breaths are a bodily matter, are bound up with the body, therefore in-breaths and out-breaths are bodily determinations. Friend, Visāka, earlier having thought and pondered, someone breaks into speech, therefore thinking and pondering are verbal determinations. Perceiving and feeling is done with the mind, they are things bound up with the mind, therefore perceptions and feelings are mental determinations.

Noble lady, how is the cessation of perceptions and feelings attained? Friend Visākha, not that it occurs to the bhikkhu I will attain to the cessation of perceptions and feelings. Or I'm attaining to the cessation of perceptions and feelings. Or I have attained to the cessation of perceptions and feelings. Yet his mind should be developed so that it is led to that. Noble lady, of one attained to the cessation of perceptions and feelings, what ceases first? Is it bodily determintions, verbal determinations or mental determinations? Friend Visākha, of one attained to the cessation of perceptions and feelings, verbal determinations cease first. Next bodily determinations and lastly mental determintions. Noble lady, how is the rising from the cessation of perceptions and feelings. Friend Visākha, not that it occurs to the bhikkhu rising from the cessation of perceptions and feelings: I will rise from the cessation of perceptions and feelings. Or I'm rising from the cessation of perceptions and feelings. Or I have risen from the cessation of perceptions and feelings. Yet his mind should be developed so that, it is led to that. To a bhikkhu rising from the cessation of perceptions and feelings, what things arise first? Is it bodily determinations, verbal determinations or mental determinations? Friend Visākha, to a bhikkhu rising from the cessation of peceptions and feelings, mental determinations arise first. Then bodily determinations and lastly verbal determinations. Noble Lady, what are the signs that touch the bhikkhu rising from the cessation of perceptions and feelings? Friend Visākha, three signs touch the bhikkhu rising from the cessation of perceptions and feelings. The sign of voidity, the element of no-sign, and the sign of non-settlement, touches him. Noble lady, what is the bend of the mind of the bhikkhu arisen from the cessation of perceptions and feelings. Friend Visākha, the bend of the mind of the bhikkhu arisen from the cessation of perceptions and feelings is to seclusion.

Noble lady, how many feelings are there? Friend Visākha, there are three feelings,

pleasant, unpleasant and neither unpleasant-nor-pleasant feelings. Noble lady what are pleasant feelings? What are unpleasant feelings and what are neither unpleasant not pleasant feelings? Friend Visākha, whatever agreeable feeling felt with the body or mind is a pleasant feeling. [[1](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#n1)] Whatever disagreeable, unpleasant feeling felt with the body or mind is an unpleasant feeling. [[2](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#n2)] Whatever neither disagreeable nor agreeable feeling felt with the body or mind is a neither unpleasant nor pleasant feeling. [[3](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#n3)] Noble lady, in pleasant feelings what is pleasant and what is unpleasant? In unpleasant feelings what is unpleasant and what is pleasant? In neither unpleasant nor pleasant feelings what is pleasant and what is unpleasant? Friend Visākha, in pleasant feelings the presence is pleasant and the change is unpleasant. In unpleasant feelings the presence is unpleasant and the change is pleasant. In neither unpleasant nor pleasant feelings the knowledge is pleasant and ignorance is unpleasant. Noble lady, from pleasant feelings what latent tendencies trickle? From unpleasant feelings what latent tendencies trickle? From neither unpleasant nor pleasant feelings what latent tendencies trickle? From pleasant feelings the latent tendency greed trickles. From unpleasant feelings the latent tendency aversion trickles. From neither unpleasant nor pleasant feelings the latent tendency delusion trickles. Noble lady, does greed trickle from all pleasant feelings? Does aversion trickle from all unpleasant feelings? Does delusion trickle from all neither unpleasant nor pleasanat feelings. No, friend Visākha, from all pleasant feelings greed does not trickle. From all unpleasant feelings aversion does not trickle. From all neither unpleasant nor pleasant feelings delusion does not trickle. Noble lady, from pleasant feelings what should be dispelled? From unpleasant feelings what should be dispelled? From neither unpleasant nor pleasant feelings what should be dispelled? Friend Visākha, from pleasant feelings the latent tendency to greed should be dispelled, from unpleasant feelings the latent tendency to aversion should be dispelled and from neither unpleasant nor pleasant feelings the tendency to ignorance should be dispelled Noble lady, should the tendency to greed be dispelled from all pleasant feelings? Should the tendency to aversion be dispelled from all unpleasant feelings and should the tendency to ignorance be dispelled from all neither unpleasant nor pleasant feelings? No, friend, Visākha, the tendency to greed need not be dispelled from all pleasant feelings. The tendency to aversion need not be dispelled from all unpleasant feelings and the tendency to ignorance need not be dispelled from all neither unpleasant nor pleasant feelings. Here, friend Visākha, the bhikkhu secluded from sensual desires and from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, attained to abides in the first jhāna. He dispels greed for it, and the latent tendency to greed does not trickle. Then friend, Visākha, the bhikkhu reflects. O! when shall I attain to, abide in that sphere in which the noble ones attain to abide now. Thus when delight is aroused for the incomparable release, pleasure arises to him, and aversion is dispelled, by that the latent tendency to aversion does not trickle. Then friend Visākha, the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and with equanimity mindfulness purified attained to abides in the fourth jhāna, by that he dispels ignorance, by that the latent tendencies to ignorance do not trickle.

Noble lady, what is the counterpart of pleasant feelings? Friend Visākha, the counterpart of pleasant feelings are unpleasant feelings. What is the counterpart of unpleasant feelings? Friend Visākha, the counterpart of unpleasant feelings is pleasant feelings. Noble lady, what is the counterpart of neither unpleasant nor pleasant feelings? Friend Visākha, the counterpart of neither unpleasant not pleasant feelings is ignorance. Noble Lady what is the counterpart of ignorance? Friend Visākha, the counterpart of ignorance is knowledge. Noble lady, what is the counterpart of knowledge? Friend Visākha, the counterpart of knowledge is release. Noble lady what is the counterpart of release? Friend Visākha, the counterpart of release is extinction. Noble lady, what is the counterpart of extinction?

Friend Visākha, the questions have gone beyond limits. It is not possible to go beyond this limit. Friend, Visākha the holy life is immersed in extinction and extinction is the ultimate aim and end. If you desire approach the Blessed One and ask this question and as he explains it, bear it in mind.

Then the lay disciple Visākha, delighting and agreeing with the words of bhikkhuni Dhammadinnā, getting up from his seat worshipped bhikkhuni Dhammadinnā and circumambulated her and approached the Blessed One. He worshipped the Blessed One, sat on a side and related all the conversation between himself and bhikkhuni Dhammadinnā. When this was said the Blessed One said, Visākha, bhikkhuni Dhammadinnā is very wise, if you had asked these questions from me, I too would have given the same answers. So bear these in your mind as she has explained.

The Blessed One said thus and the lay disciple Visākha delighted in the words of the Blessed One. :

[[1](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#BM1)] Whatever agreeable feeling felt with the body or mind is a pleasant feeling (*yaṃ kho āvuso Visāka, kāyikaṃ vā cetasikaṃ sukhaṃ sātaṃ vedayitaṃ, ayaṃ sukhaṃ*). Agreeable or disagreeable all bodily feelings are born at one or the other of the doors of mental contact. If on account of one or the other of these feelings the self is elated it is a pleasant feeling of the mind.

[[2](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#BM2)] Whatever disagreeable unpleasant feeling felt with the body or mind is an unpleasant feeling (*yaṃ kho āvuso Visāka, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ ayaṃ dukkha vedanā*). An unpleasant feeling felt with the body could be a wound in the body, or some ache or pain. When the wound, or ache, causes acute pain coming even close upon death, it is a feeling of the mind and causes more feelings than the bodily one. They are unpleasant feelings of the mind.

[[3](http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html#BM3)] Whatever neither disagreeable nor agreeable feeling felt with the body or mind is a neither unpleasant nor pleasant feeling (*yaṃ kho āvuso Visāka, kāyikaṃ vā cetasikaṃ vā nevasātaṃ vānāsātaṃ vedayitaṃ ayaṃ adukkhamasukha vedanāti*). When neither unpleasant nor pleasant feelings are felt with the body, they are not even known, and when such become feelings in the mind, we think we are bored and go in for some excitement. This is called ignorance.

<http://awake.kiev.ua/dhamma/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima1/044-culavedalla-sutta-e1.html>