

《中部 . 16 心荒蕪經》

“Yassa kassaci, bhikkhave, bhikkhuno **pañca cetokhilā** **appahīnā**, **pañca cetasovinibandhā** § **asamucchinnā**, so vatimasmim dhammavinaye vuddhim vir ūlhim vepullam āpajjissatīti- netam ṭhānam vijjati.

諸比丘！凡比丘**未捨**五種心之荒蕪、**未斷**五種心之束縛者，彼能於此法、律，得增長、興隆、圓滿成就者，實無是處。

“Katamāssa **pañca cetokhilā** **appahīnā** honti?”

何者是**未捨**五種心之荒蕪者耶？

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu **satthari** kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

諸比丘！於此，言比丘**對師**有疑、猶豫、心不決定、又不專精，若比丘對師有疑、猶豫、心不決定、又不專精者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第一心之荒蕪而未捨離者也。

“Puna caparaṃ, bhikkhave, bhikkhu **dhamme** kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe... evamassāyaṃ dutiyo cetokhilo appahīno hoti.

諸比丘！復有比丘**對法**有疑、猶豫、心不決定、又不專精。若比丘對於法有疑、猶豫、心不決定、又不專精者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第二心之荒蕪未捨離者也。

“Puna caparaṃ, bhikkhave, bhikkhu **saṅghe** kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe... evamassāyaṃ tatiyo cetokhilo appahīno hoti.

諸比丘！復次，有比丘**對僧伽**有疑、猶豫、心不決定、又不專精，若比丘對於僧伽有疑、猶豫、心不決定、又不專精者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第三心之荒蕪未捨離者也。

“Puna caparaṃ, bhikkhave, bhikkhu **sikkhāya** kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

諸比丘！復次，有比丘**對學**有疑、猶豫、心不決定，又不專精，若比丘對於學有疑、猶豫、心不決定，又不專精者，彼心即不向於熱心、專念、堅忍、精進。如是，其心即不向於熱心、專念、堅忍、精進者，對於彼，此是第四心之荒蕪未捨離者也。

“Puna caparaṃ, bhikkhave, bhikkhu **sabrahmacārīsu** kupito hoti anattam ano āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti an attamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātacc āya padhānāya. Yassa cittaṃ na namati (pg. 1.0146) ātappāya anuyogāya sātacc āya padhānāya, evamassāyaṃ pañcama cetokhilo appahīno hoti. Imāssa pañca cetokhilā appahīnā honti.

諸比丘！復次，有比丘**對於同行者**持反感、懷不快之念，而受其苦，生不利之感，若比丘對於同行者持反感、懷不快之念，而受其苦，生不利之感者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第五心之荒蕪未捨離者也。此等對於彼為未捨離之五種心之荒蕪者也。

186. “Katamāssa **pañca cetasovinibandhā** **asamucchinnā** honti i?”

何者是**未斷**五種心之束縛耶？

Idha, bhikkhave, bhikkhu **kāme** avītarāgo Ṣ hoti avigatacchando avigata pemo avigatapipāso avigataparīlāho avigatataṇho. Yo so, bhikkhave, bhikkhu kā me avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho a vigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāya ṃ paṭhamo cetasovinibandho asamucchinnō hoti.

諸比丘！於此，言比丘**對於欲**，未去貪染，未去意欲，未去愛著，未去渴望，未去熱惱，未去渴愛。若比丘對於欲，未去貪染，未去意欲，未去愛著，未去渴望，未去熱惱，未去渴愛者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第一心之束縛未斷除者也。

“Puna caparaṃ, bhikkhave, bhikkhu **kāye** avītarāgo hoti ...pe... evamassāyaṃ d utiyo cetasovinibandho asamucchinnō hoti.

諸比丘！復次，有比丘**對於身**，未去貪染、未去意欲、未去愛著、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第一心愛著，未去渴望，未去熱惱，未去渴愛者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第二心之束縛未斷除者也。

“Puna caparaṃ, bhikkhave, bhikkhu rūpe avītarāgo hoti ...pe... evamass āyaṃ tatiyo cetasovinibandho asamucchinno hoti.

諸比丘!復次，有比丘對於色，未去貪染、未去意欲、未去愛著、未去渴望、未去熱惱、未去渴愛。若比丘對於色，未去貪染、未去意欲、未去愛著、未去渴望、未去熱惱、未去渴愛者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第三心之束縛未斷除者也。

“Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

諸比丘!復次，有比丘如所欲，而耽食滿腹、床座之樂、橫臥之樂、睡眠之樂而住。若比丘如所欲，而耽食滿腹、床座之樂、橫臥之樂、睡眠之樂而住者，彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第四心之束縛未斷除者也。

“Puna caparaṃ, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya (pg. 1.0147) Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho asamucchinno hoti. Imāssa pañca cetasovinibandhā asamucchinna honti.

諸比丘!復次，有比丘為求天界而行梵行，即：「我依此戒、或行、或苦行、或梵行，或為天界者。」若比丘為求天界而行梵行者：「我依此戒、或行、或苦行、或梵行，天，或為天界者。」彼心即不向於熱心、專念、堅忍、精進。如是，其心不向於熱心、專念、堅忍、精進者，對於彼，此是第五心之束縛未斷除者也。

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahinā, ime pañca cetasovinibandhā asamucchinna, so vatimasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatīti- netam thānaṃ vijjati.

諸比丘!凡比丘若對此等五種心之荒蕪未捨離，對此等五種心之束縛未斷除者，而於此法、律，得增長、興隆、圓滿成就者，實無是處也。

6. Cetokhilasuttam

185. Evaṃ (pg. 1.0145) me sutam- ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi- “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etada voca-

“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā appahīnā, pañca cetasovinibandhā § asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullam āpajjissatīti- netam ṭhānam vijjati.

“Katamāssa pañca cetokhilā appahīnā honti? Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe... evamassāyaṃ dutiyo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe... evamassāyaṃ tatiyo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattama no āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattama no āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati (pg. 1.0146) ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamao cetokhilo appahīno hoti. Imāssa pañca cetokhilā appahīnā honti.

186. “Katamāssa pañca cetasovinibandhā asamucchinnā honti? Idha, bhikkhave, bhikkhu kāme avītarāgo § hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṇho. Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu kāye avītarāgo hoti ...pe... evamassāyaṃ dutiyo cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu rūpe avītarāgo hoti ...pe... evamassāyaṃ tatiyo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñji tvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya (pg. 1.0147) Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho asamucchinno hoti. Imāssa pañca cetasovinibandhā asamucchinna honti.

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinna, so vatimasmim dhammavinaye vuddhim virūhiṃ vepullaṃ āpajjissatīti- netam ṭhānaṃ vijjati.

187. “Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinna, so vatimasmim dhammavinaye vuddhim virūhiṃ vepullaṃ āpajjissatīti- ṭhānametaṃ vijjati.

“Katamāssa pañca cetokhilā pahīnā honti? Idha, bhikkhave, bhikkhu sathhari na kaṅkhati na vicikicchati adhimuccati sampasīdati. Yo so, bhikkhave, bhikkhu sathhari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe... evamassāyaṃ dutiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe... evamassāyaṃ tatiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe... evamassāyaṃ catuttho cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano § anāhatacitto akhilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhilo pahīno hoti. Imāssa pañca cetokhilā pahīnā honti.

188. “Katamāssa (pg. 1.0148) pañca cetasovinibandhā susamucchinna honti? Idha, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparīlāho vigatataṇho. Yo so, bhikkhave, bhikkhu kāme vītarāgo h

oti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu kāye vītarāgo hoti ...pe... rūpe vītarāgo hoti ...pe... na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati- ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamaṃ cetasovinibandho susamucchinno hoti. Imāssa pañca cetasovinibandhā susamucchinā honti .

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti- ṭhānametaṃ vijjati.

189. “So chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, citta samādhīpadhānasaṅkhārasamannāgataṃ (pg. 1.0149) iddhipādaṃ bhāveti, vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhīyeva pañcamī. Sa kho so, bhikkhave, evaṃ ussoḷhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvā dasa vā. Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā pari bhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya- ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun’ti. Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, bhikkhave, evaṃ ussoḷhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cetokhīlasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.